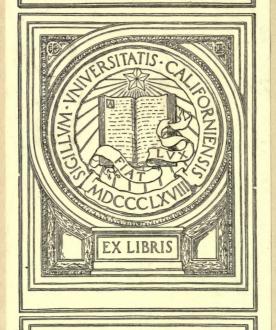
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THUCYDIDES BOOK 1. MORRIS

GINNER CONTAINS

UNIVERSITY OF CALIFORNIA AT LOS ANGELES



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COLLEGE SERIES OF GREEK AUTHORS

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JOHN WILLIAMS WHITE AND THOMAS D. SEYMOUR.

THUCYDIDES

BOOK I.

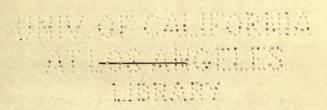
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BY

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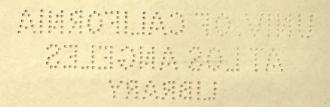
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PREFACE.

Professor C. D. Morris died at Baltimore, on February 7, 1886, after an illness of ten days. At the time of his death he had revised in print the commentary on the first 124 chapters of this edition of Book I. of Thucydides. But the dates for chapters 89–146, which include the history of the 'pentecontaetia,' had not been inserted, and Professor Morris unfortunately left no complete statement of his views on the chronology of this important period. More than one-half of the critical notes were written, but many of these were in a fragmentary state and needed revision.

of R. L. Linesoft

The sad duty has devolved upon me of completing and publishing the book which Professor Morris had fortunately so nearly finished. I had previously read proofs of all that was printed before Professor Morris's death, and I had been in constant correspondence with him. I have endeavoured in my independent work on the book to follow with scrupulous care the lines which he laid down. I have thus, with the help of friends, revised the commentary on the last twenty-two chapters, inserted the proper chronological statements for chapters 89-146, revised and completed the critical notes, prepared the bibliographical statement, and compiled the index. The most perplexing part of my task was the establishment of Professor Morris's view of the chronology of the 'pentecontactia.' I carefully collated his notes on the present book, examined all papers relating to Thucydides which he left behind him, including an able discussion since published in the American Journal of Philology, and, finally, as a last resort, inspected the marginal manuscript notes in the editions of Thucydides which Professor Morris had himself used. I feel confident that the results of this investigation substantially represent the views which he held. I would here express my obligations for assistance to Professor Gildersleeve, who read the whole of the book in proof; to Mr. Arthur Fairbanks, of Dartmouth College, who verified the index, which was compiled by a friend whom I am not permitted to name; and to Professor Smith, of Vanderbilt University, whose scholarly aid, ungrudgingly given wherever I needed it, has greatly lightened my labours.

I should fail in my duty to Professor Morris if I did not express his obligations to the distinguished German scholar whose valuable edition of Thucydides has been made the basis of the American edition in the College Series of Greek Authors. Professor Morris heartily approved the plan of basing the American edition upon the edition of Classen. This was the approval of a scholar who had himself for years made Thucydides his study, and whose independent utterances were always authoritative. Professor Morris set a high value, as all true scholars must, on the brilliant Thucydidean studies of the venerable man who still, at eighty years of age, serenely follows the lines that he marked out for himself in his early manhood.

But Professor Morris followed in the footsteps of no man slavishly. His mind was naturally critical and independent, and his contributions to this book display at once the acuteness and exactness of his insight into language, and the breadth of his scholarship. An Englishman by birth, and trained in an English University, he came to this country in early life, and here he achieved his reputation. The greatness of the loss that classical studies in America have sustained in his death those will feel most who knew him best.

INTRODUCTION.

Though we have several ancient biographies of Thucydides,1 our trustworthy knowledge of the circumstances of his life rests almost exclusively on a few notices casually imparted by himself. Everything else that we are told of him either by his biographers or in the occasional remarks of other writers has the character of uncertain conjecture based upon fragmentary tradition.2 The more we examine these scanty testimonies, the stronger becomes the impression that Thucydides seldom appeared in person in public life, and that except in a few instances he withdrew from the gaze of the world. We may infer, therefore, that the rhetorical exaggerations of the later biographies have very slight value for us; and only a few definite statements, which present themselves here and there, appear to be derived from trustworthy sources. In the following survey of his life, therefore, we must take as the basis of the narrative only the circumstances reported by himself, and endeavour to combine them into a whole with a cautious use of material coming from other quarters.

Thucydides belonged by birth to a family which by its wealth³ secured him complete independence, and by its foreign possessions early directed his gaze beyond the borders of Attica to the relations of distant nations. The Attic deme Halimus, on the coast between Phalerum and Colias, in the tribe of Leontis, is mentioned as the place of his birth. He tells us himself (iv. 104. 15) that

1 One compiled of three distinct portions, passing under the name of Marcellinus—on which see Grauert, Rheinisches Museum, 1827, p. 172 ff., and Fr. Ritter, Rh. Mus. 1845, p. 321, and id. on Didymi Opuscula, Coloniae, 1845; another by an anonymous grammarian; and a short notice in Suidas s.v. Θουκυδίδης.

² The epitaph presently to be men-

tioned is to be excepted, as is rightly remarked by E. Petersen in his careful *Disputatio de vita Thucydidis*, Dorpat, 1873, p. 15.

³ See his own testimony on this point in iv. 105. § 1, τον Θουκυδίδην κτησίν τε-έχειν των χρυσείων μετάλλων έργασίας έν τη περί ταῦτα Θράκη καὶ ἀπ' αὐτοῦ δύνασθαι ἐν τοῖς πρώτοις τῶν ἡπειρωτών.

his father's name was Olorus; 4 and his grave was undoubtedly in the family vault of Cimon, near that of Elpinice, Cimon's sister,5 as Plutarch evidently saw it himself (Cim. c. 4); and we may accordingly assume it as certain that Olorus, the father of Thucydides was a near kinsman of the Thracian prince of that name, whose daughter Hegesipyle was wife of the great Miltiades (Hdt. vi. 39) and mother of Cimon; but the degree of relationship cannot be more nearly defined. It is only Marcellinus (§ 2) who gives to his mother the name of the mother of Cimon, Hegesipyle; while Plutarch makes no such statement where he could hardly have failed to do so, had he been aware of the fact; and we must, therefore, be content with the knowledge that Cimon's grandfather Olorus was an ancestor (πρόγονος in Plutarch) — from the similarity of the name we may perhaps infer the grandfather - of the younger Olorus, the father of the historian. That this Olorus was in full possession of Athenian citizenship appears probable from the way in which his son designates himself (iv. 104. 15), Θουκυδίδην τὸν 'Ολόρου, for here, where he introduces himself as a στρατηγός, it is only as an Athenian citizen that his father could be mentioned in the official style.7 Cimon no doubt owed his wealth to the possessions of his mother's family on the Thracian coast, which may have been

⁴ Marcell., § 16, with a certain assumption of accuracy, asserts that the name was Orolus; but this is not to be regarded against the above authority.

⁵ On the position of the sepulchre of this family, see E. Curtius, *Attische Studien*, p. 12.

⁶ The genealogical table given by O. Müller, Hist. of the Literature of Greece, II. p. 117, and by Roscher, Leben, Werk, und Zeitalter des Thukydides, p. 90, which derives the historian on the mother's side as well as on the father's from the Thracian prince Olorus, is of very questionable probability. It is more likely that another daughter of King Olorus, a sister of Hegesipyle the wife of Miltiades, married an Athenian citizen, and that Olorus the father of Thu-

cydides was born of this marriage.

Little weight is to be attached to the statement of Marcell., § 18, following Hermippus, and of the Schol. on i. 20. § 2, that Thuc. was of kin to the Pisistratidae; but this is not impossible, since such a connexion might exist through his grandfather on the mother's or father's side. This is the view of Grote, Hist. of Greece, IV. chap. 30, p. 36, note (1869). No certain results have been reached in the more recent discussions of the question: Müller-Strübing, Aristophanes, p. 537 ff.; von Wilamowitz-Möllendorf, Hermes, 12, p. 339 ff.; Rühl, Jahrbücher, 1878, p. 313 f.

⁷ Müller-Strübing, p. 307, regards the addition of the father's name in such cases merely as a courteous recognition of social distinction. enlarged by the reduction of the neighbouring Thasos (B.C. 463; i. 101. § 3); and so Thucydides by the same relationship came into the possession of his Thracian property, which consisted in gold-mines near Scapte Hyle. The assertion of Marcellinus (§ 19), that he married a rich woman of that region and so became possessed of the gold-mines, can hardly be anything else than an idle guess.

On the whole it seems likely that Thucydides was of near kin to Cimon, and younger by one generation. We may conjecture that as boy and youth he looked up with reverence to his noble kinsman, while he was in the full strength of his manhood and at the height of his renown. If no other information were at hand, we might assume that when Cimon died (B.C. 449) about sixty years of age - greater exactness is not attainable - Thucvdides was a young man between twenty and thirty. But as to the time of his birth two statements are made. The one is in Marcellinus (§ 34), of extreme vagueness: (λέγεται) παύσασθαι τὸν βίον ὑπὲρ τὰ πεντήκοντα έτη μη πληρώσαντα της συγγραφής την προθεσμίαν. The other is due to Pamphila, who in the time of Nero made a great compilation of the results of learning. A. Gellius (N. A. xv. 23) writes as follows: Hellanicus, Herodotus, Thucydides historiae scriptores in isdem fere temporibus laude ingenti floruerunt, et non nimis longe distantibus fuerunt aetatibus. nam Hellanicus initio belli Peloponnesiaci fuisse quinque et sexaginta annos natus videtur, Herodotus tres et quinquaginta, Thucydides quadraginta, scriptum est hoc in libro undecimo Pamphilae. Marcellinus's remark is plainly of no use for any certain inference. How much beyond fifty years is one to go back to reach the birth-year of Thucydides? It is hardly more than the result of an approximate calculation, that Thucvdides, who represents himself (i. 1. § 1; v. 26. 24) as of competent judgment at the beginning of the Peloponnesian war, and who must have died in any case after the end of it in B.C. 404, must have been born before B.C. 454. One who wrote ὑπὲρ τὰ πεντήκοντα έτη clearly had himself no accurate knowledge. As to the testimony of Pamphila, Diels indicates the proper way of looking at it in his Untersuchungen über Apollodors Chronika (Rhein. Mus. 31, p. 1-54). The dates given are no doubt taken from

⁸ See Böckh, Public Economy of the Athenians, p. 418.

Apollodorus, whose chronological handbook had reached among the Greeks and Romans an almost canonical acceptance. He adopted the method usual among Alexandrian scholars of determining the åκμή or floruit of historical personages by reference to any circumstance the date of which was known; and as this ἀκμή was regularly assumed to be the 40th year, probably on the basis of Pythagorean doctrines, it was easy from it to deduce the year of birth. The ἀκμή of Herodotus was placed by Apollodorus probably at the time of his settlement at Thurii (B.c. 444), and accordingly his birth would be in 484, and his age is given as 53 at the beginning of the Peloponnesian war. The ἀκμή of Thucydides may have been fixed by Apollodorus on the ground of his own assertion (i. 1. § 1; v. 26. 23) as to the maturity of his judgment at the beginning of the war. 10 Diels therefore is right in saving that these considerations forbid us to regard the dates assigned to Herodotus and Thucydides as based on anything stronger than more or less probable hypothesis. If we cannot, however, find in the testimony of Pamphila any positive basis for inferring the exact year of the birth of Thucydides, it is nevertheless not without importance that in the exposition of his own words we reach the same conclusion as Apollodorus. Thucydides says of himself (v. 26. 23) that he lived through the whole war alσθανόμενος τη ήλικία καὶ προσέχων την γνώμην όπως ἀκριβές τι εἴσεται, and it is clear that he did not make this remark at the close of the twenty-seven years' war in order to set his readers at rest as to his mental power and his capacity for observation at that time — the whole work, with the completion of which he was then engaged, was ample evidence of that, - but to insist upon the circumstance which was much more likely to be called in question, that nearly 30 years before he was possessed of all the qualities requisite for the undertaking of so great a work with a full consciousness of its importance; and so was justified in asserting that he had lived through the whole of

⁹ Before we can judge about the case of Hellanicus, we must know with greater certainty what his relation to Herodotus was, and at what time he wrote. Diels and Wilamowitz differ widely.

 10 With this agrees the notice in Suidas: ήκμαζε κατὰ τὴν ὀγδοηκοστὴν καὶ έβδόμην 'Ολυμπιάδα (B.C. 432). See Petersen, p. 12.

it with his power of observation and inquiry at their best. And it is just this clearness of vision and maturity of judgment that Thucydides asserts of himself in the opening words of his history: ἀρξάμενος (ξυγγράφειν) εὐθὺς καθισταμένου καὶ ἐλπίσας μέγαν τε ἔσεσθαι καὶ ἀξιολογώτατον τῶν προγεγενημένων, τεκμαιρόμενος κτέ. It is plain that an author could not so write of himself unless he felt that at the time of which he speaks he was able to exercise on important questions an independent judgment founded on experience of life and a wide-reaching survey of the relations of things. Of course it cannot be asserted that for this an age of 40 years is indispensable; but still less can it be denied that such a maturity is in excellent harmony with expressions of this character.¹¹

If we adhere to the testimony of Pamphila, which goes back to Apollodorus, that Thucydides was born about B.C. 470, the first forty years of his life, about which we possess no further knowledge, divide themselves into two portions; the period namely in which, mainly under the guidance of Cimon, Athens created her Hegemony externally, during the self-effacement of Sparta; and that in which, under the imperial administration of Pericles, she enjoyed the freest internal development and at the same time took up and cultivated all the elements of the noblest intellectual life. ¹² How closely Thucydides stood related to public life,

11 Stahl (De Thucydidis vita et scriptis in the preface to the Tauchn. Edition, p. v) thinks it probable, in view of the writer's own assertions and the circumstances of his life, that he was born about Ol. 79, 1, B.c. 464, and was from thirty to thirty-five years old at the beginning of the war. This is quite possible, but is no more susceptible of proof than any other assumption. Krüger's view, that Thuc. was born in Ol. 80 or 81, is fully developed in his Untersuchungen, p. 9-32, and maintained against objections in his Epikritischer Nachtrag, p. 8-15. Ullrich, in his Beiträge zur Erklärung des Thukydides, p. 128, 129, note 151, maintains that Thuc, at the beginning

of the war was between 23 and 28 years old. Müller-Strübing, Aristoph. p. 537, thinks he was born about 460; and Wilamowitz, Herm. 12, p. 327, calls the estimate of Apollodorus arbitrary and foolish; but neither gives satisfactory reasons for his opinion.

12 These are the two periods, each approximately of 20 years' duration, which are distinguished in the funeral oration of Pericles, ii. 36. 6: οἱ πατέρες ἡμῶν κτησάμενοι πρὸς οἶς ἐδέξαντο ὅσην ἔχομεν ἀρχὴν οὐκ ἀπόνως ἡμῶν τοῖς νῦν προσκατέλιπον, and τὰ δὲ πλείω αὐτῆς αὐτοὶ ἡμεῖς οἴδε οἱ νῦν ἔτι ὄντες μάλιστα ἐν τῆ καθεστηκυία ἡλικία ἐπηυξήσαμεν. Thucydides was at that time in this καθεστηκυῖα ἡλικία.

particularly in the second period, during which his self-consciousness must have been fully awake, is a matter on which we have not the slightest information. But in his history we find evidence, that, though his family traditions must have inclined him to a moderate aristocracy, his full love and admiration were given to the intellectual greatness of Pericles. If, as is probable, he did not discharge any public duties under Pericles, he must have followed with his liveliest sympathy the public administration of that great man and have rejoiced in the results accomplished by his creative spirit; certainly he heard from his own lips those speeches of which he has given us imperishable records, and in them trustworthy outlines for forming a true picture of the mind of Pericles. It is, however, a probable conjecture that Thucydides, not only at a later time during his banishment, but also in his earlier life, often passed his time on his Thracian estates, which no doubt frequently required the presence and oversight of the owner for the έργασία των χρυσείων μετάλλων. Only in this way could he gain the high regard among the Thracian dynasts from which Brasidas feared results injurious to his purposes (iv. 105. 2). It seems also very natural that the position of independence, which under these circumstances Thucydides enjoyed also in Athens, may have exerted an important influence on the calmness of spirit and the impartiality of judgment with which he surveyed and described for posterity the relations of the Greek States and the events of his time.

If we try to form a picture of the early training of Thucydides as we may conceive it between Ol. 80 and 82, B.C. 460-450, when we examine the scanty notices which seem at first to promise a fuller knowledge, we find ourselves limited to what we can gather from our acquaintance with the intellectual life in Athens at that epoch. The often repeated story that Thucydides as a boy was present at a recitation by Herodotus at Olympia or elsewhere, and was moved thereby to tears, plainly is of later origin than the time of Lucian, who in his account of the powerful effect produced by Herodotus at Olympia 13 would certainly not have failed to mention this story if he had known it; later too than the better

portion of the biography of Marcellinus, which also does not notice it. The story is found in Suidas, s.v. ὀργάν and Θουκυδίδης, in Photius, Bibl. n. 60, and in the last part of the biography of Marcellinus, § 54; though only Suidas mentions Olympia as the scene of it. All are derived from one and the same confused statement, the chief purpose of which was to retain in remembrance the unusual expression in the assumed exclamation of Herodotus, ω ολορε, όργα ή φύσις τοῦ υίοῦ σου (or ὁργωσαν έχει την ψυχήν, την φύσιν) πρὸς μαθήματα. Even if we pay no regard to the chronological difficulties, which cannot be surmounted unless we give up the testimony of Pamphila, it cannot be said that Krüger (Untersuchungen, p. 30 ff.) has succeeded in giving credibility to a story so late and so ill-attested. The recitation of Herodotus at Olympia with all its embellishments in Lucian Dahlmann 14 is no doubt right in regarding as a fiction. If Herodotus recited portions of his work at Athens, the most probable date is that furnished by Eusebius, 15 Ol. 83. 3, B.C. 446; and that Thucydides may have been among his listeners - yet not as a boy of 10 years but as a young man of between 20 and 30 years - is very credible. He may have then received an abiding impression that an engaging narrative of entertaining events may be well enough adapted for a single recitation before an assembled crowd, but not so a strict historical representation, which is based on painstaking inquiry; and this may explain his somewhat bitter assertion, i. 21. 4, ws λογογράφοι ξυνέθεσαν έπὶ τὸ προσαγωγότερον τἢ ἀκροάσει ἡ ἀληθέστερον, and gives fuller meaning to the famous contrast of his own history as a κτήμα ές ἀεί to an ἀγώνισμα ές τὸ παραχρήμα ἀκούειν (i. 22. 19).

Whether the statement of Marcellinus, § 22, that Thueydides studied philosophy with Anaxagoras and rhetoric with Antiphon, rests upon authentic grounds, is of little importance for us; these two men are so decidedly representatives of the new spirit, which in both these departments made its way into Athens in their time

Entstehungszeit des Herodoteischen Geschichtwerks, p. 10, regards this recitation at Athens as one of the best-attested points in the life of Herodotus.

¹⁴ Forschungen auf dem Gebiete der Geschichte, II. 1, p. 12 ff.

¹⁵ Herodotus, quum libros suos Athenis legisset, honore affectus est. Kirchhoff,

and exercised a powerful influence on all who had any share of culture, that we should be forced to assume for Thucydides a relation of this sort, even if there were no testimony for it. Both lived at a time quite compatible with this assumption. Anaxagoras, who was probably born in Ol. 70, about 500 B.C., 16 sojourned permanently in Athens between 470 and 450 B.c., and lived on terms of intimacy with Pericles: Antiphon, born about 485 B.C., and therefore some 10 years older than Thucydides, must have stood before his eyes as the pattern of manly and energetic expression 17 and may have been in nearer personal relations with him; and accordingly the historian in the terms in which he describes the character of Antiphon (viii. 68. 5) has left a testimony to his merits in which personal affection is unmistakable. An influence on the training of Thucydides of a similar character may be presumed to have been exercised also by the Sophists Protagoras, Prodicus, and Gorgias, who from the middle of the fifth century exerted themselves for a longer or shorter time in Athens to spread abroad, by formal instruction and by lectures, that adroitness of thought and speech which they had acquired by manifold study and practice. We are told by Marcellinus, 18 and it is in itself sufficiently credible, that Thucydides appropriated and employed for his own style many of the results of the close attention which these men paid to the forms of speech and their relation to thought. Philostratus 19 too says expressly that he borrowed τὸ μεγαλόγνωμον καὶ τὴν ὀφρῦν from Gorgias, who no doubt visited Athens before the famous embassy of 427 B.C.; 20 and Spengel 21 proves by many particular instances the influence exerted on the language of Thucydides by the theories of Prodicus on synonymy. We must remember, besides, that the Athens in which Thucydides passed his boyhood and youth was full of the noblest efforts and most glorious products of poetry, sculpture, and architecture; that

¹⁶ See Brandis, Geschichte der Griechisch-Römischen Philosophie, I. p. 233,

¹⁷ See Curtius, Hist. of Greece, II. p. 569.

^{18 § 36,} εζήλωσε επ' δλίγον και τὰς Γοργίου τοῦ Λεοντίνου παρισώσεις και τὰς ἀντιθέσεις τῶν ὀνομάτων . . . και μέντοι

καὶ Προδίκου τοῦ Κείου τὴν ἐπὶ τοῖς ὀνόμασιν ἀκριβολογίαν.

¹⁹ Epist. 13, p. 919.

²⁰ See Foss, De Gorgia Leontino, p. 23 ff.; Marcell. § 36, 51, τὰ πολλὰ καὶ τῶν Γοργίου τοῦ Λεοντίνου μιμούμενος.

²¹ Συναγωγή τεχνών, p. 53 ff.

he must have seen the aged Aeschylus before his departure to Sicily, have been acquainted with Sophocles and Euripides in the highest maturity of their artistic activity, and have seen Phidias and his disciples creating their immortal works before his eyes. When we recollect these things and consider besides what has been said about his relation to the great statesmen of that time, we may form a tolerably complete conception of the influences which worked upon his mental development. There can be no doubt that he expresses his own love and admiration for these intellectual blessings in the delineation of Attic culture and Attic genius which is found in the funeral oration of Pericles, especially in ii. 38 and 40. In the joyous recognition of the πλείσται ἀναπαθλαι τῶν πόνων to be found in the ἀγῶσι καὶ θυσίαις διετησίοις we may perceive his delight in the splendour and brilliancy of the Attic stage and the panathenaic processions; and in the charge (ii. 43. 7) $\tau \hat{\eta} v \tau \hat{\eta} s$ πόλεως δύναμιν καθ' ήμέραν έργω θεασθαι καὶ έραστας γίγνεσθαι αὐτης we can recognize his pride not merely in the well-equipped warlike power of Athens but also in the glorious buildings of the Acropolis, which daily looked down on the citizens. We may conceive, then, that all the means of cultivation which the Athens of Pericles offered, as no other spot in the world has ever offered them within the same limits, and intercourse with men of eminence in all directions, combined to excite and forward the intellectual development of Thucydides up to the maturity of his manhood.

But the question still remains whether and to what extent he took an active part in the public life of his native city in peace or war. As an answer to it we cannot be satisfied with the statement of Marcellinus, § 23, οὖκ ἐπολιτεύσατο ὁ συγγραφεὺς οὖδὲ προσῆλθε τῷ βήματι, or with the assertion of Dionysius, Ep. ad Cn. Pomp., 3. 9, p. 770, ἐν πρώτοις ἦγον (αὐτὸν) ᾿Αθηναῖοι στρατηγιῶν τε καὶ τῶν ἄλλων τιμῶν ἀξιοῦντες. All precise knowledge of his early life is wanting; but while on the one hand we cannot doubt that, if Thucydides had taken any prominent part in public affairs, we should have learned the fact either from himself or from some other source, and while it is not at all improbable that his Thracian interests often kept him at a distance from Athens; still on the other hand it is certain that he must have recommended himself

to his fellow-citizens by some manifestation of capacity before B.C. 424, since he was then elected one of the 10 Strategi. The inference of K. F. Hermann (Göttingen Gelehrte Anzeigen, 1847, p. 1383) from the minuteness of the narrative of the expedition of Myronides against Megara (i. 105. § 5, 6), that Thucydides may have been personally concerned in it, is to be rejected on chronological grounds. For he could not then (B.C. 460) have been more than 11 years old, even assuming the earliest date, B.C. 471, which is assigned as the year of his birth.

We shall not be very far from the truth if we conceive the life of Thucydides, till the occurrence of those events which directed the whole power of his mind to a new task, to have been passed more in the pursuit of private interests than of the career of a statesman, whatever may have been the sympathy with which he observed public events. But the relations in which he was placed must have been eminently calculated to keep his attention alert in all directions and to make him susceptible to the influences of a rich and energetic life. In this way he gained that maturity of mind with which, as he tells us himself, he recognized from the very beginning the importance of the momentous war and devoted himself with unintermitting interest and attention to the observation of its course.²²

Twice in the course of the war events occurred which give him occasion to mention himself. In ii. 48. 15 he introduces his precise and vivid description of the plague at Athens with the words ταῦτα δηλώσω αὐτός τε νοσήσας καὶ αὐτὸς ἰδὼν ἄλλους πάσχοντας. He must therefore have been at Athens during that fearful visitation, b.c. 430–29, and his account is derived from his own experience and observation.

In the eighth year of the war, B.C. 424, when he was 48 years old, he was, as he tells us iv. 104. 15, charged as στρατηγός with the care of the Thracian coast (ὁ ἔτερος στρατηγὸς τῶν ἐπὶ Θράκης), when

22 i. 1. 3, έλπίσας μέγαν τε ἔσεσθαι καὶ ἀξιολογώτατον κτέ. He asserts the same clear prevision of Pericles, ii. 65. 22, ἡ πρόνοια αὐτοῦ ἐς τὸν πόλεμον. Cf. v. 26, § 5, αἰσθανόμενός τε τῆ ἡλικία καὶ προσέχων τὴν γνώμην, ὅπως ἀκριβές

τι εἴσομαι, which words, taken in connexion with ἐπεβίων διὰ παντὸς αὐτοῦ, show that during the whole course of the war he made careful observation a matter of duty.

Brasidas was threatening Amphipolis, the most important possession of Athens in those parts. In the late autumn of B.C. 424 he lay with seven triremes in the harbour of Thasos, and at the first summons of his colleague Eucles, who was in command at Amphipolis, hastened to his aid. But the town had surrendered before Thucydides could reach it. The town of Eïon, however, at the mouth of the Strymon, which he reached the same evening, he occupied in good time, and made his preparations so skillfully that the assault made by Brasidas by land as well as by water was successfully resisted (iv. 107. § 2).

The results for himself personally which followed this misfortune Thucydides reports with the same reserve with which he excludes from his narrative everything which does not belong to the course of the war; mentioning them not at this place but only casually in v. 26. § 5, in order to found thereon a remark important for the character of his history. As in that passage by the words $\epsilon \pi \epsilon \beta i \omega \nu \dots \epsilon i \sigma \sigma \mu a \iota$ he asserts from one point of view his competence as the historian of the Peloponnesian war, so, in order to show the advantage he possessed in wide local knowledge and personal observation of the matters in hand, he adds the statement: καὶ ξυνέβη μοι φεύγειν την έμαυτοῦ ἔτη εἴκοσι μετὰ την ές 'Αμφίπολιν στρατηγίαν, καὶ γενομένω παρ' ἀμφοτέροις τοῖς πράγμασι, καὶ ούχ ήσσον τοις Πελοποννησίων διὰ την φυγήν, καθ' ήσυχίαν τι μάλλον aισθεσθαι. It is certain from this passage that Thucydides, in consequence of his failure to save Amphipolis, had to leave his country for 20 years, and that he employed a portion of this time in visiting the scenes of the war on both sides, particularly in the territory of the Peloponnesians. Everything else, however, which passes beyond this distinct testimony of Thucydides, rests on conjecture; it is probable, though it cannot be proved, that Cleon, who was then at the height of his influence, caused the adoption of the decree for the banishment of Thucydides; 23 it is possible also that the charge brought against him may have been προδοσία, as is asserted by Marcellinus, § 55, and the anonymous

²⁸ This is indicated by Marcell. § 46. Grote, VI. chap. 53, p. 191 (1870), is of the same opinion. See also Curtius, *Hist. of Greece*, III. p. 184

and 589. The opposing judgment of Oncken (Athen und Hellas, II. p. 228 ff.) is discussed in the App. on iv. 106. 17.

biographer, § 2, and is apparently implied by Aristophanes Vesp. 288; and that he may have withdrawn himself by a voluntary exile from the penalty of death thereby incurred.24 His own expression, ξυνέβη μοι φεύνειν, admits this view; and the precise statement of Pausanias, that Thucydides was at a later time recalled from banishment on the motion of Oenobius 25 can only thus be understood. If he had been simply banished by a decree of the people, the peace of Lysander would of itself have given to him, as to other exiles, permission to return home. But if he was subject to a severer sentence, there was need of a special decree; and that such was made under the rule of the Thirty is not incredible in view of the character of their government. Though we may not with Pliny 28 assume that it was due to admiration for his merits as a writer, there can be no doubt that Thucydides, having been persecuted by the extreme democratical party, had his friends among

24 Just as Demosthenes, δ στρατηγός, after his unfortunate expedition in Aetolia, τοις πεπραγμένοις φοβούμενος τοὺς 'Αθηναίους, did not venture to return immediately, iii. 98. 27. The generals who returned from Sicily without accomplishing their object were punished partly by banishment, partly by fine, iv. 65. § 3. Thuc. in iv. 65. 14 indicates the temper of the Athenians at that time when he says, τή παρούση εὐτυχία χρώμενοι ἡξίουν σφίσι μηδέν έναντιοῦσθαι. The expression of Cicero, de Or. ii. 13. 56, would be consistent with such a voluntary exile: hos libros tum scripsisse dicitur, cum a republica remotus atque, id quod optimo cuique Athenis accidere solitum est, in exsilium pulsus esset.

25 i. 23. θ: Οἰνοβίφ ἔργον ἐστὶν ἐς Θουκυδίδην τὸν ᾿Ολόρου χρηστόν · ψήφισμα γὰρ ἐνίκησεν Οἰνόβιος κατελθεῖν ἐς ᾿Αθήνὰς Θουκυδίδην, καί οἱ δολοφονηθέντι, ὡς κατήει, μνῆμά ἐστιν οὐ πόρρω πιλῶν Μελιτίδων. On this decree there are interesting discussions by R. Schöll, Herm. 13, p. 434 ff., and O. Gilbert, Philologus, 38, p. 251 ff., in which it is

shown that there is some probability that this Oenobius was son of that Eucles who was in joint command with Thuc, when Amphipolis was lost; and that the words here corruptly reported may have stated that Oenobius proposed the decree which permitted the return of Thuc. Gilbert also infers that Oenobius dedicated a portraitstatue in honour of Thuc., out of gratitude for the magnanimity shown by him in not imputing in his history the blame for the loss of Amphipolis to the man who was really responsible for it. But these inferences are of the most doubtful character.

26 Naturalis Historia, vii. § 111, Thucydidem imperatorem Athenienses in exilium egere; rerum conditorem revocavere, eloquentiam mirati, cuius virtutem damnaverant. A. Schöne, in Bursian's Jahresbericht, 1874, p. 818, conjectures that Pliny is here translating a Greek epigram, which he endeavours to reconstruct. See also Petersen, Disp. de vita Thuc., p. 14, and R. Schöll, Herm. 13, 438, 441.

the ruling faction, to which Oenobius, otherwise unknown, must have belonged. His own statement that his exile lasted twenty years, since it must be reckoned from the end of B.C. 424, leads us to the last months of 404 for the time of his recall. This took place, accordingly, before the Thirty, after the destruction of Theramenes, gave themselves up to insolent and wanton violence, at a time when the forms of a legal government, and therefore that of recalling by a psephisma, were still observed.²⁷

The most important fact, however, which we learn from Thucydides himself about his exile, and which he wished his readers specially to note for the appreciation of his merit as an historian, is this: that, having from the beginning of the war a clear insight into its importance, in order to attain the most accurate knowledge, he availed himself of every opportunity of personal observation and inspection during those twenty years, which brought with them the most important and decisive actions. His course in this respect, as he himself describes it in general terms in i. 22. § 2 (τὰ δ' ἔργα τῶν πραχθέντων . . . περὶ ἐκάστου ἐπεξελθών), the combination of careful inquiry from trustworthy witnesses with the results of his own knowledge, gains a clearer light from the statement in v. 26. § 5. He used the period of his banishment to inspect in person the scene of events, and took special pains (ovx ήσσον) to visit the Peloponnesian lands which would otherwise have been closed to him; and the result of his exertions was, καθ ήσυχίαν τι αὐτῶν μᾶλλον αἴσθεσθαι, that he attained a clearer insight into the facts by being in repose, i.e. remote not only from the party strifes of Athens, but also from the excitement which

27 There is no reason in the account of Thuc. for placing the affair of Amphipolis later than towards the end of 424, since it happened at about the same time (iv. 102. § 1) as the battle of Delium, and this took place τοῦ χειμῶνος εὐθὸς ἀρχομένου (iv. 89. 1). Krüger (Untersuchungen über das Leben des Thukydides, p. 52) places it in the beginning of 423, and Ulrich (Beitr. p. 136, note 159) makes Thuc.

go into banishment in the first half of 423, and (p. 148, note 168) not return till after the end of the Athenian disorders, i.e. after October, 403. The above assumption, which places his return nearly a year earlier, is in exact harmony with his own mention of an exile of 20 years, and is, as explained, quite consistent with the ψήφισμα ἐνίκησεν of Pausanias.

would probably prevail during or immediately after occurrences on the spot where they took place.

In this way, from the scanty notices Thucydides himself has given us of his personal relation to the history, we gain a view of his aim and method. In mature manhood, — so the most probable testimony leads us to believe; — in possession of external advantages which secured him a position of independence and rendered easy for him an unprejudiced observation and judgment of public affairs and the persons engaged in them; penetrated by all the influences of the intellectual culture which made Athens at that time the $\pi a i \delta \epsilon v \sigma i s$ Elled with the conviction that only by the ascendency of truly great statesmen and by the moderation and docility of the citizens could his mother-city, to which he was devoted with love and admiration, be maintained on her eminence; he understood from the very beginning the task of writing the history of this war, and at once commenced his preparations for it.

The first seven years of the war, excepting that time which he necessarily devoted to the management of his Thracian property, the ἐργασία τῶν μετάλλων, he spent beyond doubt in Athens; and there can be no question that he stood in near connexion with the leading statesmen, and was present at the deliberations and decisions of the public assemblies. The speeches of Pericles which he has given us in outline, and the imperishable testimony he has left (ii. 65) of the activity of that great statesman, reflect the vivid impression made on the mind of the historian by that mighty personality; and there can be no doubt that at a later time he was present as an eye-witness at the discussions about Mitylene (iii. 36-49) and about Pylos (iv. 16 ff.); and in all probability he took part in one or more of the expeditions which preceded his own στρατηγία, perhaps in the naval operations of Phormio in the Corinthian Gulf (ii. 80-92), or the movements of Demosthenes in Aetolia and Acarnania (iii. 94 ff.). The statesmen, too, who succeeded Pericles, though they failed to replace him, Nicias, Cleon, Demosthenes, he has succeeded in placing before our eyes in clear outlines. And the young Alcibiades (born B.C. 451), with the brilliancy and haughtiness of his ambitious character, must have early attracted his attention, so vividly does he place him before us in

his later speeches and actions. On the other hand, the twenty vears which followed the unfortunate result of his στρατηγία in B.C. 424, were probably passed by Thucydides, so far as the circumstances of the war allowed, mainly on his Thracian property, except at such times as travelling was required by his investigations. It is not likely that the change of control, by which in B.C. 412 (viii. 64) the island of Thasos and the neighbouring coast also probably passed into the possession of the Lacedaemonians and was at a later time (Xen. Hell. i. 4. 9) recovered by Thrasybulus for the Athenians, interfered at all with his residence there. We are told by Plutarch,28 and the compiler of the biography of Marcellinus says in two places,29 that Thucydides wrote his work on his estate in Thrace. This may rest only on conjecture; but it is a conjecture which would be naturally formed by every reader acquainted with the circumstances. We can hardly doubt that it was here mainly that he carried out the work so early undertaken and prosecuted so uninterruptedly; and this not only by the working up of his accumulated materials, but also by the journeys which he undertook from thence for the purpose of closer inquiry into the scenes and the events of the war. We may assume with certainty that he visited not only the various parts of Greece which the war had rendered notable, but also the islands, as well as Italy and Sicily.30 Besides his own testimony couched in general terms (γενομένω παρ' αμφοτέροις τοις πράγμασι και ούχ ήσσον τοις Πελοποννησίων), we have as evidence the vividness of his delineations of the most important events; and the surprising notice, adduced by Marcellinus, § 25, from Timaeus, that after his banishment he lived in Italy (ώς φυγών ὤκησεν ἐν Ἰταλία), which in § 33 goes further and asserts his burial there (ἐν Ἰταλία αὐτὸν κεῖ- $\sigma\theta\alpha\iota$), is explained most naturally by the assumption that Thucydides made a long stay in those parts.

τὰ κάλλους & ἐξ ἀρχῆς μόνον ἐσημειοῦτο διὰ τὴν μνήμην.

²⁸ De exil. 14: Θουκυδίδης 'Αθηναῖος συνέγραψε τον πόλεμον τῶν Πελοποννησίων καὶ 'Αθηναίων ἐν Θράκη περὶ τὴν Σκαπτὴν "Υλην. Cf. i. 1. 1.

^{29 § 25:} διατρίβων ἐν Σκαπτῷ "Υλῃ ὑπὸ πλατάνω ἔγραφεν. § 47: Βστερον μετὰ τὴν ἐξορίαν ἐν Σκαπτῷ "Υλῃ τῆς Θράκης χωρίω διαιτώμενος συνέταξε με-

³⁰ That Thuc. on the occasion of such visits availed himself of native sources of information is shown by E. Wölfflin, Antiochus von Syrakus und Coelius Antipater, Winterthur, 1872. See the App. on vi. 2-5.

Unfortunately, we cannot gain any clear insight into the gradual growth and completion of this incomparable work. The reason of this is, in part at least, the fact that it was not brought to an end by its author. The history suddenly breaks off in the midst of the most exciting events of the Ionic-Decelean war. The most natural conjecture as to the reason of this, that the author was called away from his work by a sudden death, is confirmed by trustworthy evidence. Plutarch says that it was commonly reported that he died a violent death in Scapte Hyle.31 Pausanias tells us that he was treacherously murdered on his journey home from exile, and that his tomb was to be seen at Athens not far from the Melitid gate. 32 Marcellinus, 33 however, was aware of two different reports: one, which was plainly the most general and is referred to Zopyrus and Cratippus,34 that Thucydides died in Thrace;35 the other, for which Didymus is the authority, and which Marcellinus himself adopts, that after his return from exile he died and was buried in Athens. The anonymous biographer leaves the place of his death undefined, saying, "after his death he was buried in Athens, near the Melitid gate, . . . whether it was that he himself after the expiration of the term of his exile returned to Athens and there died, or that only his bones were brought from Thrace after his death there; for both accounts are given." 36 When we

³¹ Cim. 4. 3: τελευτησαι έν τη Σκαπτη Ύλη λέγεται φονευθείς έκει.

⁸² See above, note 25.

^{88 § 31-34.}

³⁴ Cratippus is made by Dion. Hal., De Thuc. iud. 16, a contemporary of Thucydides. That this is a gross mistake is shown by R. Schöll, Hermes, 13, p. 446. Both writers belong to a much later period and are of slight authority.

³⁶ In the confused statement of Marcellinus we must adhere to his last unmistakable words: ἐγὰ δὲ Ζάπυρον ληρεῖν νομίζω λέγοντα τοῦτον ἐν Θράκη τετελευτηκέναι, κἃν ἀληθεύειν νομίζη Κράτιππος αὐτόν. Unless in the previous mention of Zopyrus there is

some mistake, the words τοῦτο δέ φησι [Δίδυμος] Ζώπυρον ίστορεῖν must refer only to βιαίφ θανάτφ of the preceding clause. For the statement ἐν λθήναις cannot possibly be ascribed to Zopyrus, whose τοῦτον ἐν Θράκη τετελευτηκέναι Marcell. denies so energetically. This is the view of Gilbert, Philol. 1879, p. 263.

^{86 § 10:} τελευτήσας δ' ἐν ᾿Αθήνησιν ἐτάφη πλησίον τῶν Μελιτίδων πυλῶν ἐν χωρίφ τῆς ᾿Αττικῆς δ΄ προσαγορεύεται Κοίλη, εἴτε αὐτὸς ἐπανελθῶν ᾿Αθήναζε ἐκ τῆς φυγῆς, τοῦ ὀρισθέντος χρόνου πληρωθέντος, καὶ τελευτήσας ἐν τῆ ἰδια πατρίδι, εἴτε μετακομισθέντων αὐτοῦ τῶν ὀστέων ἀπὸ Θράκης ἐκεῖ καταστρέψαντος τὸν βίον · λέγεται γὰρ ἐπ' ἀμφότερα.

examine these statements closely, we see that the assumption that Thucydides died at Athens rests only on the well-attested fact of his tomb being found there with an often-quoted inscription. For as his death in a foreign land would naturally be connected with his continued exile, so an honorable burial in Athens would seem to imply that he died there. Pausanias, in order evidently to reconcile the apparent contradiction of his death abroad with his well-known tomb in Attica, devised the harmonizing story that he perished on his homeward journey, for only this can be the meaning of ως κατήει.37 This solution, however, cannot be accepted; for Thucydides himself speaks so definitely of the end of his banishment — ξυνέβη μοι φεύγειν την έμαυτοῦ ἔτη εἴκοσι, which could have been written only after it was over - and he refers so often, and particularly in v. 25 and 26, to the conclusion of the whole war, that he must have lived a considerable time after this, and therefore after his recall, which was subsequent to it; and accordingly we must seek for some other way of explaining the apparent contradiction in the accounts we have. The facts may have been as follows: Thucydides returned in the autumn of B.C. 404 to Athens, six months after the city had surrendered to Lysander. He himself indicates in i. 93. § 5 that the walls round the Piraeus lay in ruins, in accordance with the harsh terms of the peace. He can hardly, however, have remained there long, under the increasing severity of the rule of the Thirty; and he may probably have sought again the peace and repose of his Thracian estate, where he had so long been engaged in the preparation of the material he had collected for the history of the war. Though it is probable that large portions of his work, particularly such as were prominent and almost independent parts of the larger whole, -e.q. the war of the first ten years to the peace of Nicias, and the expedition to Sicily, - were composed and written down before, still, from the even character and unbroken connexion of the eight books as we have them, it seems likely that Thucydides gave the whole its present form in a long period of repose after the end of the war, which a resi-

icht, 1874, p. 820, asserts, cannot be conceded until a corresponding example is produced.

⁸⁷ That these words (see note 25) can have a plpf. meaning, after he had returned home, as Schöne, Jahresber-

dence in enslaved Athens was little calculated to offer. A sudden death overtook him while thus engaged.

How long a time was granted him for the final revision cannot be defined with exactness; but a reasonable inference allows us to fix the year 396 B.C. as the extreme limit of his life. In iii. 116. § 2, Thucydides tells us, no doubt after a careful inquiry into the facts, that the eruption of Aetna which took place in the spring of B.C. 425 was the third on record.38 Accordingly the one which occurred in B.C. 396 (Diod. xiv. 59. 3) could not have been known to him; for as he had given attention to the subject, it is hardly likely that he could have remained in ignorance of it. We may, therefore, conceive that his life extended to about this date, i.e. to his 75th year.39 We get in this way a period of from six to seven years during which we may imagine that the old man, with that repose and clearness which a powerful spirit obtains from many-sided culture in youth and the experience of good and evil fortune in maturity, was devoted to his great undertaking and engaged in combining the materials he had collected into one completed whole, which with reasonable self-consciousness he designates a κτημα ες ἀεί. It is very possible that during these last years Thucydides may have undertaken other journeys and

88 Thuc. mentions one as having occurred 50 years before this date, and a third which evidently happened at an earlier period. See Ullrich, Beitr. z. Erkl. p. 92. - A second indication of the year of Thucydides' death would be given by iv. 74. 17, where, after the account of the oligarchical revolution in Megara, he says: πλείστον δη χρόνον αυτη . . . μετίστασις ξυνέμεινεν, if we only knew the time at which the democratical party again got the upper hand; for it is clear that the words of Thuc. point to this, From Xen. Hell. v. 4. 41, and Diod. xv. 40. 4, no sure conclusion can be gained. - It is an ingenious remark of Ullrich, Die Hellenischen Kriege, p. 16, note, that the remark of Thuc., viii. 68. 14, about Antiphon: ἄριστα φαίνεται τῶν μέχρι ἐμοῦ ... θανάτου δίκην ἀπολογησάμενος, may contain an allusion to the apology of Socrates. If this is the case, the passage must have been written after B.C. 399, which agrees well with the above assumption. The reason which induces Letronne (p. lxvi. of the Didot edition) to place the death of Thuc. before 402, will be mentioned below.

89 Dahlmann, Forschungen, II. p. 125, notices the long-enduring productivity of the Greeks in intellectual work under favourable circumstances. Tacitus also had passed his 40th year before he began the Historiae, his first large work, and it was more than 20 years before he completed the Annals.

have more than once revisited Athens; but it is most natural to suppose that he carried on his proper work in the quietness of his Thracian estate.40 With this, too, best agrees the statement that he met a violent death by assassination, which is made by Plutarch, Pausanias, and Marcellinus, in reliance on early authorities.41 An event of the kind in Athens is hard to conceive, and could scarcely have remained without attestation. On the contrary, an attack by robbers on a lonely and wealthy residence on the Thracian coast is easily credible; and thus also is explained the variation in the accounts as regards the place; distance sufficiently accounts for the conflicting opinions of those not immediately interested.42 But if Thucydides, as is very probable, was slain in Scapte Hyle by the hand of a robber, the second alternative of the anonymous biographer 43 is to be accepted, that his bones were conveyed to Athens and laid in the sepulchre of Cimon, where Plutarch saw his tomb, whether the inscription he quotes be genuine or not: Cουκυδίδης 'Ολόρου 'Αλιμούσιος ἐνθάδε κείται. The difficulty raised by Didymus as to the unauthorized burial of a banished person in his native soil disappears on the hypothesis above given. On the other hand, the suddenness of a death by assassination explains fully the condition in which his history remains to us; the thread of the narrative is broken off before the end of the twenty-first year of the war, in the midst of an account of a subordinate circumstance. The way in which the incomplete work was preserved and became known will be discussed later.44

⁴⁰ His acquaintance with local peculiarities on the Thracian coast in the later period of his life is shown by iv. 103. 18, where he mentions a change in the fortification of Amphipolis since the time of Brasidas.

11 Paus. δολοφονηθείς, Plut. φονευθείς, Marc. § 32, άποθανεῖν βιαίφ θανά-

42 The conjecture, by which Seidler (see Krüger, Unterss. p. 58) reconciles with the above view the notice in Steph. Byz. s.v. Παρπάρων (Παρπάρων, χώρα ἐν ᾿Ασία Αἰολική, ἔνθα ἰστοροῦσι

Θουκυδίδην ἀποθανεῖν, ὡς ᾿Απολλόδωρος ἐν χρονικῶν δευτέρω τινὲς δὲ Περίνην τοῦτο καλοῦσιν), is not improbable: that Perne in the neighbourhood of Scapte Hyle was confused with Perine, opposite Lesbos, which was called also Perperene and Parparon.

48 See note 36.

⁴⁴ A corrupt passage in Marcellinus, § 29, 30, has been discussed by von Wilamowitz-Möllendorf in Hermes, 12, p. 326–367, and in review of this article by Hirzel, Hermes, 13, p. 46–49, by Schöll, p. 433–451, and by O. Gilbert, Philol. 38, p. 243 ff. The

[Classen at this point proceeds to discuss at length the theory of F. W. Ullrich as to the composition of the history of Thucydides which was put forth in his Beiträge zur Erklärung des Thukydides, Hamburg, 1845. This theory may be thus stated nearly in Ullrich's words: Thucydides regarded the first ten years of continuous war as terminated by the Peace of Nicias; and accordingly after the conclusion of that peace began to compose the history of this war, which by itself was sufficiently remarkable: beginning with the preface of the first book, he wrote this book, the second, the third, and the first half of the fourth in exile, before he could have had knowledge of the later war: then, towards the middle of the fourth book,45 being overtaken by the march of events, when the war between Athens and Sparta began again before Syracuse, and was afterwards in the Decelean and Ionian war carried on more actively than before through the participation of all the Hellenes including even the Argives and the Greeks of Italy and Sicily, he discontinued his work in order to await the result of this second war: while these events, however, were taking place, he was constantly making preparations for the continuation of his work by collecting information about facts and by prosecuting inquiries; and after a break of from ten to eleven years, i.e. from the beginning of the Decelean war to his return to Athens, he took up again the thread of his narrative. With this view is connected the conjecture that, as Thucydides completed the first three books and half the fourth after his banishment and during the Peace of Nicias, i.e. in about eight years, so the composition of the second portion, which he did not

passage in question is asserted and denied to contain evidence that Thucydides was in intimate relations with certain poets at the court of Archelaus at Pella, and may, therefore, have died and been buried in Macedonia. But as no plausible emendation is suggested, and opinions so divergent are based upon the passage as it stands, the only legitimate conclusion is that we can infer from it nothing either positively or negatively

as to the relation of Thuc, to the Macedonian king.

45 Ullrich regards the words in iv. 48. 24, δσα γε κατὰ τὸν πόλεμον τόνδε, as inserted by Thuc. after he had become aware that the war had not been really ended by the Peace of Nicias; and they therefore indicate, as he thinks, the turning-point from the first to the second aspect of the war, and are accordingly in a certain sense the middle point of the work.

begin till after the conclusion of the whole war, may have required about as much more time. This will accord very well with the assumption made that B.C. 396 must be regarded as the extreme limit of his life.

Ullrich argues that, on the assumption that Thucydides did not begin the final redaction of his work until the end of the twenty-seven-years' war, the whole of it must have been written with the consciousness of the final result, and could not therefore contain any statements which are incompatible with this assumption. Such statements are however, according to Ullrich, discoverable in the former part of the history (as far as v. 26) and not in the latter; and he infers, therefore, that the former half must have been written substantially as we have it between the end of the ten-years' war and the Sicilian expedition. He admits, indeed, that these earlier books contain certain passages which imply a knowledge of the whole war, but regards them as later insertions made by Thucydides himself in the work he had already substantially completed.

The passages which Ullrich cites, as having been penned by a writer who could not have known the final issue of the war, are the following: i. 10. § 2; 23. § 1-3; ii. 1. § 1; 8. 1; 34. 20; 54. § 3; 57. 7; iii. 86. § 2; 87. 5; iv. 48. § 5. All of these are fully discussed by Classen, and it is shown by him at the least that they come very far short of supporting the inference which Ullrich deduces from them. The whole question is discussed with great lucidity and fairness by A. Schöne, in Bursian's Jahresbericht, Vol. III. p. 823-848. He is inclined on general grounds of probability to adopt Ullrich's opinion as to the actual mode of composition of the history; but of the passages above referred to he finds only one (iii. 87. 5) which favours decidedly, and another (i. 23. § 1-3) which favours partially the conclusion Ullrich bases upon them. Under these circumstances it does not seem worth while to reproduce in this edition the lengthy discussion which Classen devotes to the question. In giving his adhesion in the main to the view of Ullrich rather than to that of Classen, which will be stated immediately, Schöne is influenced to a great degree by the consideration (p. 844) that it is improbable that Thucydides, though he might have anticipated with a high degree of assurance the failure of the Peace of Nicias and a renewal of the war, would have allowed this six-years' period of comparative quiet to pass without availing himself of it to work up the materials he had already collected for the history of the ten-years' or Archidamian war. But Classen nowhere asserts or implies any such neglect of opportunity on the part of the historian. Though he believes that the work as it has come down to us took its final form from the hand of the writer after the conclusion of the whole war, he admits to the fullest extent the probability that portions of it had been worked up into substantially their present shape at an earlier period. Such portions may in all likelihood have been those which most readily admitted of treatment as wholes, e.g. the Archidamian war and the Sicilian expedition.

In the introduction to the fifth book, where it was necessary to make clear the connexion and the special character of it, Classen expresses the following opinion (p. 3): "Though I am convinced that the whole work was written in the shape in which we have it after the conclusion of the Peloponnesian war, and that Thucydides was called away from life when engaged in the last revision and combination of the portions which he had noted down and sketched in outline from the beginning of the war, yet I do not believe that all parts of the work received an equally thorough review. I think that the masterly introduction, which makes our first book, was first completed with the full knowledge of the disastrous result of the twenty-seven-years' war; that then the history of the ten-years' war, and the Sicilian expedition, for which it is likely that the results of laborious inquiry were already at hand more or less perfectly worked out, received their final touches; and that after this, before the thread of the narrative was taken up again with the Ionic-Decelean war, the intervening period of the εἰρήνη ὕπουλος was described."

This opinion as to the mode of the composition of the work of Thucydides rests on two simple propositions. (1) Thucydides followed the course of the Peloponnesian war from its beginning to its close with minute attention, and committed to writing with more or less completeness notes of all its circumstances, particularly of the Archidamian war and the Sicilian expedition, which

were in themselves relatively distinct wholes. (2) After the close of the whole war and his recall from banishment, he took in hand the composition of the whole history of the war with a clear view of the relation of its several parts; composed the first book as a general introduction to his work; and combined into an organic whole the material already collected and partially reduced to formal shape, continuing his narrative to the first year of the Ionian war, at which point in his labours his life came to an end. Classen's view as above stated agrees in the main with that of Krüger, Unterss. p. 74, and Epikrit. Nachtr. p. 37.

It may be worth while to give here a list of the chief publications on this question which have been issued within the last few years.

The following writers adopt the Ullrichian hypothesis with more or less variation in detail.

- L. Cwiklinski: Quaestiones de tempore etc. Diss. inaug. Gnesnae, 1873; also an article in Hermes, 12, p. 23–87.
- P. Leske: Ueber die verschiedene Abfassungszeit etc. Liegnitz, 1875.
- J. Helmbold: Ueber die successive Entstehung etc. Colmar, 1876.
- F. Vollheim: Zur Entstehungsgeschichte etc. Eisleben, 1878.
- J. Steup: Quaestiones Thucydideae. Bonnae, 1868.
- Müller-Strübing: Aristophanes und die historische Kritik (p. 529 ff.). Leipzig, 1873.
- Glogau: Die Entdeckungen des Thukydides. Neumark, 1876. The following are in substantial agreement with Classen.
- 'A. Κυπριανός, Περὶ τῆς οἰκονομίας τοῦ Θουκυδίδου, in Φιλίστωρ, Athens, 1862, p. 193–210; 1863, p. 1–19.
- J. J. Welti, Ueber die Abfassungszeit etc. Winterthur, 1869.
- J. M. Stahl: in the preface to the B. Tauchnitz edition of Thucydides, p. v. ff.
- H. Steinberg: in the Philologische Anzeiger, 6, p. 20 ff.
- L. Herbst: in Philologus, 38, p. 535 ff.

The last-mentioned article examines with great minuteness the use of $\delta \pi \delta \lambda \epsilon \mu \sigma s$ with and without a demonstrative pronoun; and shows that in all the passages where $\delta \pi \delta \lambda \epsilon \mu \sigma s$ $\delta \delta \epsilon$ occurs in books ii. to v. 24 inclusive the ten-years' war is referred to, though in many places a knowledge of the whole war is evidently implied;

whereas in book i. ὁ πόλεμος ὅδε does not occur at all; but ὅδε ὁ πόλεμος (11 times) and ὁ πόλεμος with οῦτος (twice) refer to the war the writer is going to describe in opposition to other wars and without thought of its duration; and the same is true of the later books where ὅδε ὁ πόλεμος occurs. In the later books, vi., vii., viii., ὁ πόλεμος ὅδε refers to the then existing war; whereas ὅδε ὁ πόλεμος occurs only three times and evidently with the same implication as before. It is also noted that in book v. (39. 19; 51. 11; 56. 20; 81. 11; 83. 22) in the designation of the successive years of the ὖποπτος ἀνοκωχή the demonstrative pronoun is omitted as well as the usual mention of the writer; whereas in vi. 7. 25 the full formula occurs again. Herbst, therefore, agrees so far with Ullrich as to admit that Thucydides regarded the Archidamian (δεκαετής) war as a unit; but argues convincingly that the whole history took its present form after the conclusion of the whole war.]

The extraordinary significance of the history of Thucydides may be recognized in its effects. The picture he has drawn for us of a period of history so important and so rich in consequences, with its incomparable vividness in the delineation of events and of characters, is secure of its place for all time in the memory of mankind, and not only surpasses in its life-like truthfulness all other historical narratives of antiquity, but is outdone by the work of no modern historian. We become the more sensible of this if we compare our knowledge of the period Thucydides has described with that we possess of the times immediately preceding or following, or if we endeavour to leave out of our conception of the characters he has depicted the traces which are due to him, and to realize Pericles and Cleon, Nicias and Alcibiades, from the writings of Xenophon, Plutarch, and Diodorus. 46

46 Niebuhr, Lectures on Ancient History, II. p. 34. "The Peloponnesian war is the most immortal of all wars, because it found the greatest historian that ever lived. Thucydides has attained the highest possible point in historical writing, not only as to precise trustworthiness in narration but

as to vividness of delineation." O. Müller, Hist. of the Lit. of Greece, II. p. 125. "We may question whether there is any period in the history of mankind which stands before our eyes with so much clearness as the first twenty-one years of the Peloponnesian war through the work of Thucydides."

We possess no distinct evidence that the exceeding merit of Thucydides was adequately recognized in his own time or in that immediately succeeding. Neither by the orators whose works we have, nor in the writings of Plato and Aristotle, is any mention made of him. The judgment of Theophrastus, which Cicero 47 has preserved for us, is only of a general character, and hardly answers to our own high estimate. But out of this silence of earlier antiquity there comes to us, only the more welcome and important, the single notice, that the orator Demosthenes copied the books of Thucydides eight times with his own hand. 48 It was his own kindred spirit which attracted him above all to the essential truthfulness of the great historian.49 The pre-eminent effect of his work, however, is shown by the fact that a series of successors, Xenophon, Cratippus, Theopompus, essayed to continue it, but no one ventured to take up again the material handled by him or to throw it into a different form; until, when a later time called for a general review or instructive entertainment, men fastened upon Thucydides, though often with deficient judgment and insight, as the most trustworthy source for the period treated by him. Among the Romans the masterly character of his work was thoroughly recognized, in spite of the difficulty caused by his language and style; his statesmanlike insight attracted them and excited their admiration. Sallust exhibits the clearest proofs of conscious imitation; Cornelius Nepos follows by preference his testimony; and Cicero studied him persistently and closely; 50 Quintilian expresses in few words an excellent judgment about him as regards his style.51

The grammarians and critics of the Alexandrian school knew

ρητόρων Δημοσθένης μόνος, ἄσπερ τῶν ἄλλων, ὅσοι μέγα τι καὶ λαμπρὸν ἔδοξαν ποιεῖν ἐν λόγοις, οὕτω καὶ Θουκυδίδου ζηλωτής ἐγένετο κατὰ πολλά.

⁴⁷ Orat. 12. 39: primis ab his (Herodoto et Thucydide), ut ait Theophrastus, historia commota est, ut auderet uberius quam superiores et ornatius dicere.

⁴⁸ Lucian, Adv. indoct. 4: τὰ τοῦ Θουκυδίδου, δσα παρὰ τοῦ Δημοσθένους και αὐτὰ δκτάκις μεταγεγραμμένα εὐρέθη καλῶς. See A. Schaefer, Demosthenes und seine Zeit, I. p. 283.

⁴⁹ Dion. Hal. De Thuc. iud. 53. 1:

⁵⁰ The chief passages relating to Thucydides are: *De orat.* ii. 13. 56; 22. 93; *Brut.* 11. 43; 12. 47; 17. 66; 83. 287, 288; *Orat.* 9. 30, 31; 12. 39; 44. 151; 65. 219; 71. 234.

⁵¹ x. 1. 73: densus et brevis et semper instans sibi Thucydides.

how to rate his value; especially did they recognize his work as one of the models of Attic speech; 52 and to their careful treatment we are indebted for the relatively excellent preservation of it in numerous copies, as well as for the diligent observation of his style, which is everywhere to be seen in later lexicographical writings. On the other hand, the scholastic rhetoric of the later age, as it was practised and brought into currency by learned Greeks particularly at Rome, was ill-adapted to comprehend and appreciate the most peculiar characteristics of Thucydides, his complete self-surrender to his subject and the determination of the form only by the nature of the matter. From the most important representative of this tendency, Dionysius of Halicarnassus, we possess two treatises (περὶ τοῦ Θουκυδίδου χαρακτήρος καὶ τῶν λοιπών του συγγραφέως ιδιωμάτων and περί των Θουκυδίδου ιδιωμάτων, the second being a more detailed development of a section of the former) in which he exclusively, and a third (πρὸς Γναῖον Πομπήιον $\epsilon \pi \iota \sigma \tau o \lambda \dot{\eta}$) 53 in which he partially (3), undertakes a thorough examination of the work of Thucydides as to form and matter. Interesting and instructive to us as these writings are, as furnishing us with a living picture of the way in which literary and grammatical criticism was practised by the rhetoricians of that day, and as containing in detail many useful remarks, yet the criticisms themselves, whether we regard the choice and arrangement of the material or the way in which it is handled and discussed, are wholly without value for us. Dionysius has so little conception of the task of history, to bring to light the actual course of events as it would disclose itself to unbiassed inquiry, that he actually makes it a reproach to Thucydides that he selected as his subject the history of a war which was unsuccessful.54 He imputes

52 See especially Phrynichus in Photius, Bibliothecae codex 150, p. 101, ed. Bekker: εἰλικρινοῦς καὶ καθαροῦ καὶ ᾿Αττικοῦ λόγου κανόνας καὶ στάθμας καὶ παράδειγμά φησιν ἄριστον Πλάτωνά τε καὶ Δημοσθένην μετὰ τοῦ ἡητορικοῦ τῶν ἐννέα χοροῦ, Θουκυδίδην τε καὶ Ξενοφῶντα κτέ.

58 The edition of these three treatises, Dionysii historiographica with

the Commentationes criticae et historicae de Thucydidis historiarum parte postrema by K. W. Krüger, Halle, 1823, is the first in the series of important works, by which the author rendered the greatest service to the interpretation and criticism of Thuc. and opened new paths for his study.

54 Ad Cn. Pomp. 3. 4: Θουκυδίδης πόλεμον ένα γράφει και τοῦτον οὕτε κα-

to a passion for singularity the division of the war-years into summer and winter which Thucydides adopted.55 He blames him for arranging particular parts without having regard to their best rhetorical effect; e.g. that the funeral oration is placed where it is and not after some important event of the war.56 He is displeased that events are not treated at all times on a scale proportionate to their relative importance.⁵⁷ He even attributes it to the arbitrary will of the writer that the work is broken off before the end of the war.58 In general he fails to find a skilful distribution of the material or any proper employment of rhetorical arrangement and ornament. In fact in the whole criticism the same contrast finds expression as is to be seen between the historical writing of Thucydides and that of Dionysius himself; in the latter, a dressing up of facts to suit arbitrary assumptions and subjective theories; in the former, an absolute subordination of the record to the facts which are to be narrated.

We have already noticed the circumstances in the life of Thucydides which specially favoured him as the writer of the history of his time. With these unusual advantages were united all the qualities of mind which go to make up a great historian; of these two may be indicated as the most important: the moral earnestness of his view of the world and of life, and the temperate good sense of his own nature, by which he maintains at all times his simple and incorruptible appreciation of the real truth.

Thucydides shares with many profound characters a reluctance

λὸν οὕτ' εὐτυχῆ· δε μάλιστα μὲν ὤφειλε μὴ γενέσθαι· εἶ δὲ μή, σιωπῆ καὶ λήθη παραδοθεὶς ὑπό τῶν ἐπιγιγνομένων ἢγνοῆσθαι. ὅτι δὲ πονηρὰν εἴληφε ὑπόθεσιν, καὶ αὐτός γε τοῦτο ποιεῖ φανερὸν ἐν τῷ προοιμίφ [ῖ. 23.5–18] ὤστε τοὺς ἀναγνόντας τὰ προοίμιον ἢλλοτριῶσθαι πρὸς τὴν ὑπόθεσιν, Ἑλληνικῶν [κακῶν R.] μέλλοντας ἀκοίψειν.

δ6 De Thuc. iud. 9. 3: καινήν τινα και ἀτριβή τοῖς ἄλλοις πορευθήναι βουληθείς δδὸν θερείαις και χειμερείαις ἐμέρισε τὴν ἰστορίαν.

56 De Thuc. iud. 18. 1: δ δὲ περιβόητος ἐπιτάφιος, δν ἐν τῆ δευτέρα βίβλφ διελήλυθε, κατά τίνα δή ποτε λογισμόν ἐν τούτφ κεῖται τῷ τόπφ μᾶλλον ἡ οὐκ ἐν ἐτέρφ; . . . ἐν ἢ βούλεταί τις μᾶλλον βίβλφ ἡ ἐν ταύτη τὸν ἐπιτάφιον ἥρμοττεν εἰρῆσθαι.

57 De Thuc. iud. 13. The full treatment of the naval battles at the end of the second book is contrasted with the five lines devoted to the battle of Eurymedon in the first: things are said to be † μηκυνόμενα πέρα τοῦ δέοντος † συναγόμενα εἰς ἔλαττον τοῦ μετρίου.

68 De Thuc, iud. 16. 2: ων προνοούμενος ξοικεν άτελη την ίστορίαν καταλιπείν.

to expose to view and announce in express language his own secret feelings, particularly as regards the divine administration of things; but any one who enters with true insight into the character of his narrative will recognize everywhere as its fundamental tone a sense, that, while man is responsible for his actions, the conduct and decision of human affairs is subject to the control of the deity. We shall probably not be mistaken if we attribute to the influence of the philosophical conception of the order of the world, which Anaxagoras made current among the most prominent men of Athens, that religious view which apprehends the agency of the gods not so much in the immediate indications of a personal presence, which was so natural to Herodotus and the earlier chroniclers, as in a controlling power, which is indeed withdrawn from human sight, vet is nevertheless to be reverenced with the feeling of complete dependence. It is true that, in the expression of this, the customary language of the popular belief and of the traditional forms of worship is not abandoned. The personal name, $\theta \epsilon \acute{o}$ s, $\theta \epsilon o\acute{c}$, appears most frequently either as a collective designation of those generally venerated divinities under whose protection the people feel themselves to be, whose feasts they celebrate and by whom they swear (i. 71. 21; 78. 13; ii. 15. 21; 71. 21; iii. 59. 10; iv. 87. 9; v. 30. 10; vi. 54. 29; viii. 70. 5), or in application to particular deities who are understood without their being named, as the Delphian Apollo (i. 25. 3; 118. 20; 123. 8; ii. 54. 13; iii. 92. 19; iv. 118. 7; v. 32. 6), Athene (i. 126. 5; ii. 13. 36; 15. 17; iv. 116. 11), or the Eumenides, ai σεμναὶ θεαί, (i. 126. 37). Only once, in a Boeotian religious formula, is $\delta a i \mu o \nu \epsilon s$ used for $\theta \epsilon o i$, (iv. 97. 17). Yet the belief which rises above the forms of special worship to the general conception of divine government finds distinct expression in some places. It is to the writer an infallible symptom of extreme disturbance in the order of society if awe of the divine is broken down, whether, as in ii. 53. § 4, this is the result of the fearful plague at Athens (θεων φόβος η ανθρώπων νόμος οιδείς απείργε), or, as in iii. 82. § 6, of the virulence of party hatred (τας ες σφας αὐτούς πίστεις οὐ τῷ θείω νόμω μάλλον εκρατύνοντο ή τω κοινή τι παρανομήσαι). In the remarkable debate between the Athenian envoys and the council of the Melians (v. 85. ff.), on the one side the consciousness of a good

cause manifests itself by confidence in protection from above (70 $\theta \in \hat{lov}$), and on the other the exaltation of brute strength above every other consideration shows how the sense of right and wrong had become confused. In the same sense Nicias in his last speech (vii. 77. 17) is represented as basing his hope on this $\theta \epsilon \hat{i} o \nu$. The real sentiment of Thucydides is expressed in the noble words with which Pericles (ii. 64. 9) urges his fellow-citizens to meet the uncertain future : φέρειν χρη τά τε δαιμόνια ἀναγκαίως τά τε ἀπὸ τῶν πολεμίων ανδρείως. What in this passage - and only here - probably with some allusion to the language of the philosophers — is called $\tau \dot{a}$ δαιμόνια, i.e. everything which in the life of man is sent by a higher hand and is withdrawn from the calculation and control of human prudence, Thucydides usually embraces under the term τύχη, as an operative power, and τύχαι as the manifestation of it; the former in i. 140. 11; 144. 24; ii. 42. 25; iii. 45. 22; 97. 6; iv. 12. 12; 18. 20; 64. 7 (ής οὐκ ἄρχω τύχης); 86. 21; v. 16. 16; 75. 12 (τύχη μεν ώς εδόκουν κακιζόμενοι, γνώμη δε οἱ αὐτοὶ ἔτι ὄντες); ΙΙΙ. 17; νί. 23. 11; 78. 15 (ούχ οδόν τε άμα της τε ἐπιθυμίας καὶ της τύχης τὸν αὐτὸν ὁμοίως ταμίαν γενέσθαι); vii. 33. 29; 67. 23; 68. 1: the latter in i. 69. 26; 78. 5; 84. 19 (τὰς προσπιπτούσας τύχας οὐ λόγω διαιρετάς); ii. 87. 11; iv. 18. 15; v. 102. 2; vi. 11. 22: and in the same sense τὰ τῆς τύχης or ἀπὸ τῆς τύχης, ii. 87. 6; iv. 55. 16; vii. 61. 12.59 It is of no importance for a critical examination of Thucydides's use of language whether these expressions are found in his own narrative or are placed by him in the mouths of his speaking characters. Everywhere we are to understand by τύχη a power superior to man, which is not blind chance, but exercises control in accordance with a higher order; on which man can never calculate, but the operation of which he cannot without damage disregard. If τύχη is opposed to γνώμη, as in i. 144. 24; v. 75. 12, this is from the human point of view, which finds its calculations at fault; but it is by no means intended to assert the superiority of the latter. In the remarkable declaration on the death of Nicias (vii. 86. 24), ηκιστα δη άξιος ών των γε έπ' έμου

⁵⁹ On the philosophical notion of $\tau \dot{\nu} \chi \eta$, particularly as understood by Aristotle, see an article by Mr. Heath

in the English Journal of Philology, VII. p. 112.

Έλλήνων ἐς τοῦτο δυστυχίας ἀφικέσθαι διὰ τὴν πᾶσαν ἐς ἀρετὴν νενομισμένην ἐπιτήδευσιν, Thucydides does not conceal that it will not always be easy for the human understanding to reconcile itself to the incomprehensible administration of the divine omnipotence. It is characteristic that nowhere is τύχη more distinctly referred to its divine source than by the Melians in their fruitless struggle against the doctrine of the right of the strongest. Twice, v. 104. 4; 112. 7, we find the significant expression $\mathring{\eta}$ τύχη ἐκ τοῦ θείου.

In the view of the world which all these passages imply there is unmistakably a pious feeling of dependence on the divine power, though any deeper penetration into the laws and relations of its operation is not granted to man. And while it is the aim of the writer in the spirit of Anaxagoras to inquire into the causes of surprising incidents, — as of the eclipse of the sun, ii. 28. 2; of a flood consequent upon an earthquake, iii. 89. 18; of the eclipse of the moon, in contrast with the superstitious terror ($\theta \epsilon u a \sigma \mu o s$) of Nicias, vii. 50. 27; of violent tempests, in contrast with the alarm of the dispirited Athenians, vii. 79. 10; - still he does not venture to draw the line between the province of positive human knowledge and that where the obscure operation of the gods makes itself felt in human things. Accordingly, while he is far from unconditionally ascribing validity to omens and oracles, and even allows himself to make a critical examination of their true meaning (ii. 17. 11; 54. 9), and in v. 16. 21 plainly admits the assumption that even the utterances of the Delphian oracles could be corruptly procured, still his bringing forward instances of omens and oracles actually verified (v. 26. 20; vi. 27. 9), and in general his frequent mention of predictions, portents, and marvellous occurrences (i. 118. 21; 134. 18; ii. 8. 7; 77. 22; 102. 27; iii. 88. 8; 92. 18; 96. 3; 104. 2; iv. 52. 1; v. 32. 6; 45. 20; vi. 70. 2), proves that he does not mean to deny the possibility of supernatural operations. Just as he views τύχαι, so he allows to the supersensible world no influence over the judgment and action of men, and therefore for practical purposes leaves it out of account. It is very intelligible to him that in times of excitement men should look about for miraculous instruction (ii. 8.7) or help (ii. 47. 15); but he himself attaches no importance to such things, and

has had no experience of useful results therefrom; and his real opinion would probably coincide with that of the Athenian envoys, v. 103. 7, whose advice to the Melians is: μη ὁμοιωθηναι τοις πολλοίς, οίς παρον άνθρωπείως έτι σώζεσθαι, έπειδαν πιεζομένους αυτούς έπιλίπωσιν αι φανεραί έλπίδες, έπι τὰς άφανείς καθίστανται, μαντικήν τε καὶ χρησμούς καὶ όσα τοιαθτα μετ' έλπίδων λυμαίνεται.

Clearness and definiteness were essential to Thucydides; and accordingly the proper sphere of his observation and inquiry was man, his action and his history. The less he tried to penetrate into the secret course of the divine government of the world, so much the more earnest was he to attain the most exact knowledge of everything which makes up the life of man; the motives of his action as well as their external manifestation; the efforts and conduct of individuals as well as the great movements which take place in the life of states. His judgment of human affairs, however, is controlled by one principle, that it is power of mind which makes up the value of the individual, just as it conditions the result of every activity.

With decision and clearness Thucydides recognizes the opposition between body and spirit, which found its most definite expression in Anaxagoras. He is fully alive to the weakness of human nature, and often insists upon its limitations (e.g. iii. 45. 30; 84. 10; v. 68. 6); and yet he is penetrated with the conviction that the spirit of man can attain the mastery over the agitating influences of the surrounding world and nature, and is competent in large measure to define and shape its own life as well as the fortunes of states. The views of Thucydides may thus have been influenced by the doctrines of Anaxagoras; yet his use of language manifests independence, and deserves a special examination so far as it touches the phenomena of the mind. The centre of all the mental power of man, is for Thucydides the power of thought and cognition, from which come the energetic will and resolutions which press to action. This power, however, is not called vovs, which word occurs in Thucydides only in the less pregnant sense of the perceiving and observing faculty, 60 but

⁶⁰ Cf. νοῦν ἔχειν and προσέχειν, pay 19. 32; viii. 8. 17; or έν νφ έχειν,

rather γνώμη, which has in our author a very wide range of meaning. It includes the aggregate of psychical powers, intellectual as well as emotional, as opposed to the body (cf. especially i. 70. 19; ii. 38. 2); sometimes, however, it denotes on the intellectual side insight and cognition in general (cf. i. 70. 10; 75. 2; 77. 9; 91. 25; ii. 13. 21; 34. 17; 43. 21; 62. 30; 65. 32; iii. 37. 21; 83.4; etc.); or a view, opinion, judgment, in reference to a particular matter (cf. i. 32. 17; 33. 17; 45. 1; 53. 7; 62. 8; 78. 2; 79. 5; 140. 28; ii. 20. 1; 86. 17; iii. 31. 11; 36. 5; 92. 3; 96. 8; iv. 18. 7; 32. 23; 58. 5; 59. 3; etc.); sometimes on the moral side it denotes disposition, temper, decision, as a quality (cf. i. 71. 4; 90. 10; 130. 10; ii. 9. 1; 11. 21; 20. 18; 59. 4, 8; 64. 32; 65. 3; 87. 9; 88. 7; iii. 9. 8; 10. 6; 12. 2; etc.), or a determination in a particular case (cf. ai γνωμαι, i. 140. 4; ii. 89. 50; iii. 82. 16; γνώμην ποιείσθαι, i. 128. 27; ii. 2. 24; vii. 72. 8). In the same way the verb γιγνώσκειν, and its compounds with διά, ἐπί, κατά, μετά, πρό, is used sometimes with an intellectual meaning, apprehend, understand (cf. i. 25, 1; 36, 3; 86, 2; 91. 5; 102. 15; 126. 21; 134. 5; ii. 40. 7; 43. 10; 60. 17, 19), sometimes with a moral reference, resolve, determine (cf. i. 70. 7, 26; 91. 23; ii. 61. 12; iii. 40. 18; 57. 3; etc.). By the side of this verb διανοείσθαι often occurs in the same sense (cf. i. 1. 7; 18. 18; 52. 6; 93. 22; 124. 18; 141. 2; 143. 22; ii. 5. 16; 93. 16; 100. 20; iii. 2. 5; 75. 18; 82. 35; iv. 13. 16; etc.), and it is notable that while νοῦς remains on the lower plane, διάνοια is placed nearly on a par with $\gamma\nu\omega\mu\eta$, as well in the sense of a perfected intellectual power and state of mind (cf. ii. 43. 3; 61. 12; 89. 23; v. 111. 9; vi. 15. 15; 21. 3; vii. 73. 2), as in that of its employment in a particular case, thought, plan, purpose (cf. i. 84. 17; 130. 9; 132. 20; 138. 2; 140. 10; 144. 5; ii. 20. 19; iii. 36. 12; 82. 22; iv. 52. 10; v. 9. 19; 105, 21; vi. 11. 23; 31. 6; 38. 19; 65. 2; 76. 5; vii. 60. 2, 25). Other compounds of vovs, both substantival and verbal, occur frequently in Thucydides, always with reference to mental action. 61 As to meaning ξύνεσις stands very

 $^{^{61}}$ ἐπινοςῖν, i. 70. 7, 25; ii. 8. 1; 11. ii. 3. 7; 102. 34; iii. 59. 6; 66. 5; 11; iv. 32. 24; v. 4. 6; vii. 59. 10; προνοςῖν, i. 36. 7; iii. 38. 28; 43. 13; 72. 6; viii. 11. 9; κατανοςῖν, i. 126. 17; 58. 11; iv. 61. 17; vi. 9. 10; ἐπίνοια

close to γνώμη, but only in the intellectual sense of clear insight and circumspection (cf. i. 138. 11; 140. 8; ii. 62. 32; 97. 33; iii. 37. 23; 82. 50; iv. 18. 22; 81. 10; 85. 21; vi. 72. 5). (On the combination γνώμης ξύνεσις in i. 75. 2, see the note on the passage.) Thucydides uses the verb Euriévai only in i. 3. 20, of acquaintance with a language; but the adjective ξυνετός is his usual word to describe a man of clear insight (cf. i. 74.4; 79.8; 84.15; 138.8; iii. 37. 18; 82. 27; iv. 10. 2; vi. 39. 1; viii. 68. 25), while from γιγνώσκειν or νοείν no corresponding epithet is formed; and σοφός occurs only in iii. 37. 19 with the unfavourable sense of crafty, over-wise; so σοφ. στής, iii. 38. 31, and σόφισμα, vi. 77. 6, have a similar implication. Thucydides uses φρονείν absolutely only a few times (v. 7. 10; vi. 89. 26; φρονείν τι, have insight); elsewhere with defining adverbs (cf. ii. 22. 2; iii. 38. 30; v. 89. 7; vi. 36. 2). He does not employ φρόνησις and φρόνιμος: but φρόνημα occurs in the sense of self-consciousness, confidence (cf. i. 81. 14; ii. 43. 28; 61. 13; 62. 27; iii. 45. 17; iv. 80. 15; v. 40. 16; 43. 7; vi. 18. 22). λόγος is in Thucydides most commonly word or speech in a wide as well as in a restricted sense; and only as derived from this has it sometimes the meaning of an expressed reason (cf. i. 76. 14; ii. 101. 13; v. 18. 57; 98. 2; vi. 61. 5; 92. 20), or of consideration based upon this (cf. v. 37. 11; δίκαια εν τῷ ἀνθρωπείω λόγω ἀπὸ τῆς ἴσης ἀνάγκης κρίνεται, 89. 8; perhaps also i. 102. 16). This last meaning of a reasonable consideration or calculation is distinctly prominent in the phrases κατὰ λόγον (cf. ii. 89. 25; iii. 39. 24; vi. 25. 13) and παρά λόγον (cf. i. 65. 3; 140. 11; ii. 64. 8; 91. 15; iv. 26. 11; 55. 17; 65. 18; vi. 33. 31; vii. 71. 42), as well as in the compounds ἄλογος, ἀλόγως (cf. i. 32. 11; ii. 65. 39; v. 104. 9; 105. 20; vi. 46. 10; 79. 9; 84. 10; 85. 2; viii. 27. 10) and ευλογος (cf. iii. 82. 29; iv. 61. 28; 87. 12; vi. 76. 8; 79. 10; 84. 6). The verb λογίζεσθαι and its compounds with ανά, ἐκ, διά (cf. i. 76. 13; ii. 89. 24; iii. 82. 49; iv. 28. 25; 73. 17; v. 15. 2; 26. 18; 87. 1; vi. 18. 20; 31. 34; 36. 11; vii. 73. 19; 77. 21; viii. 2. 20), and

iii. 46. 25; 95. 11; iv. 92. 1; v. 8. 19; μετάνοια, iii. 36. 15; εδνοια, i. 22. 14; 77. 21; 134. 6; ii. 8. 13; 11. 10; 40. 21; iii. 9. 8, etc.; εδνους, ii. 35. 10;

iii. 30. 11; 47. 3; iv. 71. 10; δύσνους,
ii. 60. 21; κακόνους, vi. 24. 16; περένοια, iii. 43. 9; πρόνοια, ii. 65. 22.

the noun λογισμός (cf. ii. 11. 30; 40. 14, 23; iii. 20. 18; iv. 10. 6; 92. 10; 108. 23; 122. 9; v. 68. 7; vi. 34. 25; viii. 57. 11), belong to the same sphere (they often, however, refer to a literal reckoning with numbers); while κρίνειν, which is used chiefly of judicial decision (cf. iii. 48. 5; 57. 3; 67. 20; iv. 130. 30; v. 60. 29; vi. 29, 3; 40, 16), is not seldom transferred to any judgment based on reason (cf. i. 21. 11; 22. 19; 138. 15; ii. 34. 15; 40. 15; 53. 13; iii. 65. 11; iv. 60. 3; v. 79. 12; 89. 9; viii. 2. 13). To λόγος in the sense of an intelligent course of reasoning is related $\beta_{ov}\lambda\dot{\eta}$, of prudent consideration (cf. i. 138. 12; v. 101. 3; 111.27; vi. 9.5), with the compounds or derivatives åβουλος (i. 120. 25), ἀβουλία (i. 32. 17; v. 75. 11), εὐβουλος (i. 84. 11), εὐβουλία (i. 78. 11; iii. 42. 4; 44. 4), ἐπιβουλή (i. 93. 23; vii. 70. 36; viii. 24. 38), βουλεύειν, βουλεύεσθαι, διαβουλεύεσθαι, ἐπιβουλεύειν, προβουλεύειν, etc. Thucydides uses $\psi \nu \chi \dot{\eta}$ almost exclusively of physical life (cf. i. 136. 19; iii. 39. 42; viii. 50. 29); only in ii. 40. 15 (κράτιστοι την $\psi v \chi \dot{\eta} v$) is it employed in a moral sense, though this is the constant meaning of the compounds evylvos (cf. ii. 11. 23; 39. 7; 43. 23; iv. 126. 38; v. 9. 2) and εὐψυχία (cf. i. 84. 12; 121. 16; ii. 87. 19; 89. 11; vi. 72. 21; vii. 64. 15). While θυμός is used by him only for passionate excitement (cf. i. 49. 11; ii. 11. 31; v. 80. 7), and correspondingly θυμοῦσθαι (cf. vii. 68. 5), ἐπιθυμία (cf. ii. 52. 8; iv. 81. 12; v. 15. 3; vi. 13. 6; 15. 10; 24. 15; 33. 10; 78. 14; vii. 84. 8), and ἐπιθυμεῖν (cf. i. 80. 3; 124. 13; iii. 84. 5; iv. 21. 3; 108. 22; 117. 8; v. 36, 17; 41. 19; vi. 10. 2; 15. 7; 92. 16; vii. 77. 37), he is fond of ἐνθυμεῖσθαι to express clear apprehension or profound consideration (cf. i. 42. 1; 120. 27; ii. 43. 9; iii. 40. 26; v. 32. 5; 111. 4, 25; vi. 30. 14; 78. 3; vii. 18. 17; 63. 11; 64. 11).

This review of the language employed by Thucydides in the field of psychology, and especially the perception of the large range of $\gamma\nu\delta\mu\eta$ and expressions connected with it, is calculated to convince us that in his conception of the basis of morality he must in one important point have approximated closely to that of his great contemporary Socrates. As he referred all human virtue to knowledge and therefore regarded it as capable of being taught and learnt, so with Thucydides the capacity of men on which he

sets the highest value rests first of all on clearness and acuteness of insight, which judges correctly the existing relations of things, and thus is able to take a sure glance into the future. See especially the description of Themistocles, i. 138, in whom the οἰκεία ξύνεσις resulted in his being not only κράτιστος γνώμων τῶν παραχρημα but also ἄριστος εἰκαστής τοῦ γενησομένου. Pericles also is λέγειν καὶ πράσσειν δυνατώτατος (i. 139.24) because he is γνώμη ξυνετός (ii. 34. 17, 22), and because, as being δυνατός τῶ τε ἀξιώματι καὶ τῆ γνώμη (ii. 65.31), he had clearly foreseen the importance of the war (ii. 65.21, προγνούς την δύναμιν . . . έγνώσθη ή πρόνοια αὐτοῦ ἐς τὸν πόλεμον). Out of a right understanding flow all the qualities on which efficient action depends, and chiefly self-control and moderation (ή σωφροσύνη: i. 32. 16; 68. 3; 84. 5, 12; iii. 37. 16; 84. 3; viii. 64. 21; τὸ σῶφρον: i. 37. 7; iii. 62. 10; 82. 26; σωφρονείν: i. 40. 8; 86. 8; iii. 44. 3; iv. 60. 2; 61. 1; 64. 16; vi. 11. 29; 79. 9; 87. 20; viii. 24. 21); this forms the basis of all moral order, and is lost if the passions are allowed to rule. Thucydides gives us in iii. 82, on the occasion of the party warfare in Corcyra, a grand picture of the utter disturbance of all the relations of life which takes its rise from confusion of ideas. As long as αί τε πόλεις καὶ οί ίδιωται άμείνους τὰς γνώμας έχοισι (iii. 82. 15), matters of external order are maintained with stability; but when the δργαὶ τῶν πολλῶν take the place of γνώμη, all discipline and morality are overthrown. Again, it is no doubt the writer's own conviction which he puts into the mouth of Pericles (ii. 40. 11), διαφερόντως καὶ τόδε έχομεν ώστε τολμάν τε οἱ αὐτοὶ μάλιστα καὶ περὶ ὧν ἐπιχειρήσομεν ἐκλογίζεσθαι ο τοις άλλοις αμαθία μεν θράσος, λογισμός δε όκνον φέρει. On the other hand it is an indication of the vulgarity of Cleon's character that he considers that that state has the surest basis in which the citizens unite want of knowledge and culture, αμαθία, with σωφροσύνη, which last in such a connexion is degraded to a stupid indifference.

It is the natural result of a correct insight to recognize that righteousness, regard namely for law and contracts and the performance of duty, is the surest support of civil order and the reciprocal relations of states. The general term to express this is τὸ δίκαιον (cf. i. 25. 11; iii. 10. 1; 47. 18; 56. 8; 82. 61; iv. 61. 15; 62. 11; v. 86. 6; 90. 2; 107. 2; vi. 79. 1); while the abstract

δικαιοσύνη occurs only in iii. 63. 21. But since in human affairs it is only seldom that right and wrong can be estimated with perfect exactness, the recognition and defence of one's own interest is a necessary condition of self-preservation. Not only Cleon (iii. 37. ff.) but also Diodotus (iii. 42. ff.) maintains the policy of interest; and even the Plataeans seek to move the Spartans to mercy (iii. 56. § 7) by the apprehension of their real advantage. But how little Thucydides sympathized with the cynical doctrine of the right of the stronger which the Athenians proclaim in their dialogue with the Melians (v. 85-113) is shown unmistakably by the manner in which he allows it to be displayed in all its revolting recklessness at that very point in his narrative where the Athenian empire received its last petty accession, and the Sicilian expedition was about to be undertaken which was destined to result in its overthrow. He rather shows with abundant clearness the high regard he has for that temper which even in political matters gives a hearing not merely to strict right but also to considerations of humanity and compassion. This magnanimity, which does not allow the weaker to feel the full weight of superior power, but rather lays him under obligation by benefit, is called by him chiefly αρετή (cf. i. 37. 8; 69. 8; ii. 40. 18; 51. 20; 71. 18; iii. 10. 1; 56. 27; 57. 10; 58. 2; iv. 19. 12; 81. 10; 86. 19; v. 105. 16; vi. 54. 21). Compassion and mercy are in his eyes noble feelings. It is true that he makes Cleon reject them with unfeeling roughness (iii. 40. 6, μη τρισί τοῖς άξυμφορωτάτοις τη άρχη, οίκτω καὶ ήδονη λόγων καὶ ἐπιεικεία, άμαρτάνειν); but where they are recklessly outraged, the tone of his narration allows his condemnatory judgment to be felt, e.g. in the execution of the Plataeans, iii. 68, and in the mournful fate of the captured Athenians, vii. 86, 87. Not less clearly does Thucydides represent the motive of honour as a noble and worthy one in the dealings of men. The feeling itself he calls αἰδώς in i. 84. 12; in other places αἰσχύνη (cf. i. 84. 12; ii. 51. 20; iv. 19. 15; v. 104. 8; 111. 16); and he sets high value upon it, just as in his finest speeches he gives a prominent place to a regard for fame among contemporaries and posterity (cf. ii. 41. § 4; 64. 27; iii. 57. § 2). A noble bearing, which unselfishly keeps in view the

higher aims of human life, is described by Thucydides chiefly as $\kappa a \lambda \delta \nu$ (cf. i. 38. 10; ii. 35. 2; 53. 9; 64. 28; iii. 42. 12; 55. 11; 94. 16; iv. 126. 26; v. 46. 7; 69. 10; 107. 2; vi. 79. 8; vii. 70. 46; 71. 4; viii. 2. 8; 12. 8), and the opposite character by $a l \sigma \chi \rho \delta \nu$ (cf. i. 38. 12; 122. 16; ii. 40. 4; 64. 29; iii. 42. 11; 58. 5; iv. 20. 6; vi. 21. 7; vii. 48. 28); in which we see a preparation for the more strictly ethical usage of Plato. The combination $\kappa a \lambda \delta s \kappa d \gamma a \theta s$, which became so current at a later time, Thucydides uses once (iv. 40. 8) in a moral sense, and once (viii. 48. 37) as a designation of the aristocratical party.

But while Thucydides thus concedes the fullest right to moral worth and the nobler sentiments of humanity, he yet finds the highest quality of a statesman in the controlling power of the thinking mind, in γνώμη or ξύνεσις, which gives a clear insight into the reality of things. Only by help of this do all the other qualities appear in their true import. It is in Pericles that this power is seen most conspicuously. As in his first speech (i. 140–144) he sweeps away all the self-deception of peace-loving optimists and shows that with the position of parties in Greece war is inevitable, so his last speech (ii. 60–64) contains incontrovertible evidence that his estimate of the power of Athens for the attainment of the end in view was perfectly correct, if only it was employed with composure and steadiness; and Thucydides himself, in view of the later events, adds his own confirmation of the words of the orator (ii. 65. § 7 ff.).

This same quality, which he had learnt by his own observation to admire in the great statesman—the calm consideration of reality and the clear recognition of its importance in things as well as persons,—it is this which he has himself striven after as the highest for his own task of writing history. A simple unbeguiled feeling for the real truth controls his apprehension of things—his judgment of the actions of men and their results, as well as his delineation itself, both in its general method and in the details of form and expression. With this intelligent appreciation of the relation of things he recognized the importance of the impending war at its very beginning; and devoted the closest attention to the ascertainment of all its events. He asserts this himself in

i. 1. 3 (ἀρξάμενος εὐθύς, εc. ξυγγράφειν, where the verb is to be understood of the collection of material and of every sort of preparation) and also in i. 22, where he depicts his zealous diligence and strict conscientiousness in making use of every source of information; and once more in v. 26. § 4, where he repeats that from the beginning of the war he found himself in a position to observe its course with judicious scrutiny, that he kept his eyes open at all times for what was remarkable, and that he used the period of his twenty years' exile in visiting the scenes of the war, on the Peloponnesian side as well as the Athenian, and in uninterrupted inquiry. As therefore he had at his command under the most favourable circumstances all the means for enlarging and certifying his knowledge of the real relations of things, so in his mental culture and in his experience and knowledge of affairs 62 he possessed all that was requisite for applying the standard of a just judgment to the persons engaged. The necessity he felt to see even things remote in time and space in the light of their real existtence is shown especially when he seeks to reduce to their true value the traditional reports of legend and poetry (cf. i. 10, 11; ii. 15; 102; vi. 2); he endeavours by the help of facts (τοις ξργοις, i. 11. 18) to oppose the reality of events to φήμη and to the διὰ τοὺς ποιητάς περί αὐτῶν κατεσχηκώς λόγος, and if exact proof cannot be brought forward for the true opinion, he does his best to attain the εἰκός (cf. i. 10. 20, 29; ii. 48. 10), as one of the most important criteria for the historical inquirer. This unceasing demand of Thucydides for the real facts is no doubt the reason why he shows himself incredulous and even unjust to Epic poetry. He handles it only in reference to its historical contents, and its indispensable $\epsilon \pi i \tau \delta$ $\mu \epsilon i \zeta \circ \nu \kappa \circ \sigma \mu \epsilon i \nu$ (i. 10. 20; 21. 3) is to him only a disfigurement of the truth. He seeks not for any other ground of its value. So he feels himself in direct opposition to the work of the so-called logographers which precedes his own, because it aims έπὶ τὸ προσαγωγότερον τῆ ἀκροάσει ἡ ἀληθέστερον, and with full consciousness that his work will suffer in its entertaining

history. No great historian can be developed in the closet. A really able historian must have seen the world."

⁶² Niebuhr, Lectures on Ancient History, III. p. 168: "A man who has taken no part in administration cannot write

qualities, he claims for it (i. 22. § 4) the higher merit of setting forth the unadorned reality, feeling assurance however that it will be a pattern for all time. 63

This whole mass of historical material he lays before his readers with the utmost truth of delineation. He is so completely devoted to his subject that he takes no pains to arrange and mould it according to his own notions of propriety, but allows it to unfold and develop itself. The living picture which he sees of the course of events and of the way in which they were influenced by the persons engaged in them he cannot help embodying in a narrative which by the simplest means is charged with life and truth. If we examine his most famous delineations, - the siege of Plataea (ii. 71-78), the escape of the Plataeans (iii. 20-24), the battles in the Corinthian gulf (ii. 83-92), the Acarnanian expedition of Demosthenes (iii. 105-114), the affair of Pylos (iv. 3-14), the preparations for the Sicilian expedition and its departure (vi. 26; 30-32), the siege and defensive operations of Syracuse (vi. 98 ff.), the battles in the harbour of Syracuse (vii. 36-41; 52-54; 70, 71),64 the fate of the retreating army of the Athenians (vii. 75-87), — we see that it is not any artistic disposition of the subject, no rhetorical adornment, which is presented to our eyes, but the simplest narrative, which accompanies the events as they advance from day to day and leaves no gap in their natural sequence, so that we receive the impression of being actual witnesses of them. 65 The course of the narrative adhering thus closely to the progress of events has, therefore, little in common with the easy-going manner of Herodotus, who at every turn breaks off the thread of his story to introduce as an episode some circumstance of which he has been reminded. The few digressions which we find in Thucydides (i. 126; 128 ff.;

63 Cic. Brut. 83. 287: Thucydides rerum gestarum pronuntiator sincerus. Dion. Hal. De Thuc. iud. 6, recognizes, it is true, his essential truthfulness, but fails in applying the right measure for the appreciation of his work.

64 Niebuhr, Lectures, II. p. 126: "Few events in history are narrated with

such an absorbing pathos as these occurrences in Thucydides."

⁰⁵ Plutarch, De glor. Ath. 3: δ Θουκυδίδης άεὶ τῷ λόγφ πρὸς ταύτην ἁμιλλᾶται τὴν ἐὐάργειαν, οἶον θεατὴν ποιῆσαι τὸν ἀκροατήν, καὶ τὰ γιγνόμενα περὶ τοὺς ὁρῶντας ἐκπληκτικὰ καὶ ταρακτικὰ πάθη τοῖς ἀναγιγνώσκουσιν ἐνεργάσασθαι λυχνευόμενος,

135 ff.; ii. 15; 96 f.; 99 f.; iii. 104; vi. 1 ff.; 54 ff.) have always a definite occasion and contribute materially to a correct judgment of the circumstances narrated.

It is with the view of keeping as close as possible in his narrative to the actual course of events that Thucydides made use of the division of time that he has employed. This is neither that of the astronomical nor that of the civil year, but one which corresponds to the actual conditions of the carrying on of war; the larger part of the year, in which the weather permits freely all operations and especially maritime ones, is opposed to the shorter portion, in which all more important undertakings must be suspended. He narrates therefore κατὰ θέρη καὶ χειμῶνας (ii. 1. 5; v. 20. 10), because the occurrences of war actually so divide themselves and are distributed over two unequal periods, which may vary in length according to the conditions of the seasons. This is the meaning of the expression in v. 20. 11, έξ ήμισείας έκατέρου τοῦ ένιαυτοῦ τὴν δύναμιν ἔχοντος, i.e. ἐκατέρου (τοῦ τε θέρους καὶ χειμῶνος) τὴν δύναμιν έχοντος εξ ήμισείας του ενιαυτού, " each of the two divisions of the year being reckoned as equal on an average to half a year;" in other words, the two portions, though unequal in length, will always together make up a year.66 The climatic conditions of Greece and the Grecian seas are such that during four months the μηνες τέσσαρες οἱ χειμερινοί of vi. 21. 14, i.e. Μαιμακτηριών to 'Aνθεστηριών (nearly = November to February) — little or nothing can be done in the field or at sea; while the eight remaining months — Ἐλαφηβολιών to Πυανεψιών (nearly = March to October), — which include ἔαρ and μετόπωρον (vii. 79. 10; viii. 108. 9) or $\phi\theta$ ινόπωρον (ii. 31. 1; iii. 18. 15; 100. 6), form the θέρος or the time for active warfare. To this division of the year, which rests on natural relations, correspond the particular subdivisions of the $\theta \acute{\epsilon} \rho o s$ which are taken from the progress of vegetation, particularly of field-crops. Cf. ii. 19. 5, τοῦ θέρους καὶ τοῦ σίτου ἀκμάζοντος. ίν. Ι. 1, περὶ σίτου ἐκβολήν. ίν. 2. 1, πρὶν τὸν σῖτον ἐν ἀκμῆ εἶναι. ίν.

a minute examination of all the passages bearing upon this question by Herbst, Philol. 42, p. 639 ff.

⁶⁶ Ullrich, Beitr. z. Erkl. p. 32 and 50, maintains that Thuc. gave to the winter the same duration as to the summer. This view is enforced with

6. 5, τοῦ σίτου ἔτι χλωροῦ ὅντος. ετ iii. 15. 11, ἐν καρποῦ ξυγκομιδῆ. iv. 84. 3, ὀλίγον πρὸ τρυγήτου. It would be a mistake to regard these definitions of time as absolutely fixed for every year; they are in the natural course of things approximately fixed, but they varied no doubt with the actual phenomena of each particular year. ε

In his delineation of persons Thucydides shows them to us in their actions, in the part they take in the promotion of decisive resolutions and in the carrying out of plans adopted. He is sparing indeed in the expression of any definite judgments of his own about prominent men; - we have only, among the contemporaries of the Peloponnesian war, the brief description of Archidamus, i. 79. 8; of Pericles, ii. 65. § 5 ff.; of Cleon, iii. 36. 27; iv. 21. 9; v. 16. 5; of Brasidas, ii. 25. 13; iv. 81. § 1 ff.; 108. 11; of Nicias, v. 16. 9; vii. 86. 24; of Alcibiades, v. 43. 5; vi. 15. 5; of Hermocrates, vi. 72. 4; of Phrynichus, viii. 27. 26; of Antiphon, viii. 68. 5; and a few more casual notices, - but every susceptible reader will find that the plain narrative of their actions sets the persons engaged vividly before us. The transactions themselves are so naturally developed that, as if we were eve-witnesses, we cannot help forming a judgment about the men we read of as to their skill or incapacity, their profound insight or their intellectual poverty, the purity of their characters or the duplicity of their motives, their energetic decisiveness or their hesitating irresolution. Besides this, however, Thucydides uses with the greatest effect another means of vivid presentation, which was not indeed used first by him, but which he employed in the most masterly way, that namely of introducing speeches supposed to be made by the most important personages, wherein they give expression to their innermost thoughts and the motives of their actions.

67 See the careful examination of the matter by Vömel (Frankfurter Frühjahrsprogramm, 1846), who shows that the ἀκμή, the time preceding ripeness, comprises in Attica the end of May and the greater part of June. The subject is discussed also by Müller-Strübing, Jahrbb. 127 (1883), p. 589 ff., and by Neumann and Partsch, Physikalische Geographie von Griechenland, p. 439.

68 Unger, Zur Zeitrechnung des Thuk., Münch. Sitzungsb. 1875, insists that the periods spoken of in v. 20. § 2 were each half a year, and that the calculation was based on the calendar, not the natural, year. This last point, as well as other conclusions of Unger's, Herbst disputes in the article referred to in note 66.

The employment of direct speech as a means of expressing feelings and thoughts formed the most effective mode of presentation in the Epic poetry of Homer, and reached its highest freedom and completeness in the Attic drama. The same method was resorted to with the happiest results also in the most strict historical writing to give expression to the inner side of the transactions recorded; and it may be added that, as this method gives objective utterance to the psychological side of historical representation, so in philosophical dialogue the clearest statement of the dialectical development of thought was effected in the same way. Thucydides sets himself to adhere as exactly as possible to the speeches actually delivered; of this his own words in i. 22. § 1 leave no doubt. But that this effort is directed rather to the thoughts than to the form of what was said he states himself distinctly in the words ἐχομένω ὅτι έγγύτατα της ξυμπάσης γνώμης των άληθως λεχθέντων. Indeed at this time a verbally accurate report of the words uttered is not conceivable. In default, therefore, of an exact account of the language actually used Thucydides supplied what was lacking, ώς αν ἐδόκουν αὐτῷ ἔκαστοι περὶ τῶν ἀεὶ παρόντων τὰ δέοντα μάλιστ' εἰπεῖν. In the free use of this principle he allows himself to bring forward a speaker to controvert views and reasons which have been put forth by a different speaker at another place and time. We find unmistakable examples of this sort in the speech of the Corinthian ambassadors, i. 120. ff., as compared with that of Archidamus, i. 80. ff., and in the first speech of Pericles, i. 140. ff., in reference to the Corinthian speech just mentioned. So there can be little doubt that to the writer is due the reservation of a part of his material which Pericles announces in i. 144. 5 (ἀλλ' ἐκείνα μὲν ἐν ἄλλω λόγω αμα τοις έργοις δηλωθήσεται) and its subsequent introduction in ii. 13. § 2 ff. It is a natural result, therefore, of this mode of treatment that, while the language of the Thucydidean speeches, both in the structure of sentences and in particular expressions, has a uniform character, viz., that of the writer, still in each separate speech the character and mode of thought of the assumed speaker are clearly manifested. This is true of all the speeches without exception, and no less so of the debate between the Athenian envoys and the representatives of the island of Melos (οἱ τῶν

Μηλίων ξύνεδροι), v. 85-111. Grote, 10 it is true, has great doubts of the accuracy of this report, and ascribes the larger part of it to the "dramatic genius and arrangement" of the writer. But we may very well assume that on this occasion a report or minute of the discussion was made by the Athenian deputies and generals, which was kept in the archives of the senate at Athens and of which Thucvdides even in his own absence could have obtained an accurate knowledge, as he did of other documents which he records and of the letter of Nicias, vii. 11-15. We may assume also in regard to reports of shorter utterances, that they rest upon authentic transmission. Cf. iii. 113. § 2 ff.; viii. 53. § 3; ii. 12. The few statements of this character, which are introduced in direct or indirect speech, have the effect of great vividness and present to us an important crisis with high distinctness. When, however, events develop themselves in rapid succession and the press of circumstances forbids the employment of set speeches, the brief and condensed résumés of what was said serve to enliven the narrative. Compare the considerable extracts from the second speech of Pericles, ii. 13; from Cleon's speeches, iv. 22. and 28. It is probably for this reason that in the eighth book, when the changes are so rapid and the character of many transactions there recorded is so peculiar that they did not lend themselves to formal treatment, the thoughts and purposes of the agents are communicated indirectly (cf. viii. 27; 46; 53; 63; 67; 76; 81) and we find no complete speeches.70

But more than all by his use of speeches Thucydides has secured to his narrative the character of the highest impartiality. He does not indeed occupy the position of an indifferent spectator of events and their results; we are everywhere conscious how completely he is an Athenian in sentiment, and how deeply he

70 Cf. Niebuhr, Lectures, II. p. 35 ff.; Krüger, Unterss. p. 79. Yet the latter is no doubt right in observing that in the eighth book we miss more than elsewhere the last revision of the author.

⁶⁹ Hist. of Greece, VI. chap. 56, p. 379 (1870). "There is indeed every reason for concluding that what we here read in Thucydides is in far larger proportion his own and in smaller proportion authentic report, than any other of the speeches which he professes to set down."

sympathizes with the fortunes of Athens, though he never gives expression to this feeling; he belongs indeed by birth and by social position to the aristocratical party, but looks for welfare only in a well-tempered form of government, and is always inclined to those statesmen who unite force of character with good sense and moderation. This sentiment appears in definite expressions as well as by many other indications 71; but Thucydides always concedes to those entertaining views opposed to his own the right of expressing their reasons; and in the conviction that in human affairs error is always associated with truth, that in political matters absolute right and truth are never wholly on one side, he presents speech and counter-speech with equally clear and careful elaboration. At the very beginning the speeches of the Corcyraeans (i. 32-36) and the Corinthians (i. 37-43) give us an insight into a conflict which from the irritation of the parties no longer admits a peaceable settlement; and the opposition appears with yet greater intensity in the speeches made at Sparta by the Corinthians (i. 68-71) and the Athenians (i. 73-78). At Sparta too the peace party and the war party find their living utterance in the speeches of Archidamus (i. 80-85) and Sthenelaïdas (i. 86); but it is felt that passion has now the better of moderation. With excellent effect, therefore, the pre-eminent position of Pericles is set before us. He proves incontestably (i. 140-144) the necessity of the war from a consideration of the dignity and power of Athens, and in a short review (ii. 13) sets forth the sufficiency of her means; and when the beginning of the war does not answer their expectations, he is able in his incomparable funeral oration (ii. 35-46) to keep his fellow-citizens up to the fulness of resolve by the stimulation of a noble and justifiable self-respect; and when undeserved misfortune has bowed their spirit and confidence, in his farewell speech (ii. 60-64) he raises their courage again by calling to mind all the greatness of the past and the present. Not less clearly do we become acquainted with

⁷¹ Disparaging assertions of the fickleness of the mob and the influence of demagogues are found in ii. 21. § 2, 3; 59. § 1, 2; 65. § 10 ff.; iii.

^{36. § 4;} iv. 28. § 5; vi. 63. § 2. We find the most decisive praise of a mixed constitution in viii. 97. § 2.

the way in which other leading men thought and acted, from their speeches whether longer or shorter; e.g. Phormio, ii. 89; Demosthenes, iv. 10: Brasidas, iv. 85-87, of whom it is said, iv δε οὐδε άδύνατος, ώς Λακεδαιμόνιος, είπειν; Hippocrates, iv. 95; Hermocrates, iv. 59-64; Nicias, vi. 68; vii. 61-64; 77; Gylippus, vii. 66-68; Alcibiades in Sparta, vi. 89-92. But the art of Thucydides in setting forth with objective clearness the reasons pro and con of controverted questions is shown most conspicuously in the speeches of Cleon and Diodotus, iii. 37-40; 42-48, on the Lesbian affair; of the Plataean and Theban deputies, iii. 53-59; 61-67, on the Plataean question; of Nicias and Alcibiades, vi. 9-14; 16-18; 20-23, on the Sicilian expedition; of Hermocrates and Athenagoras, vi. 33-34; 36-40, on the defence of Syracuse; of Hermocrates and the Athenian ambassador Euphemus, vi. 76-80; 82-87, on the accession of Camarina. Without our own choice we find ourselves involved in the conflict of interests, and are put in a position to form judgment for ourselves from the situation of affairs and the feeling of parties. Very seldom does the historian himself add a word of comment. The most remarkable instance of his doing so is found in the declarations which he makes with regard to the transactions in which Cleon takes part; in iii. 36. § 6, on the decision about the Lesbians; and in iv. 21. § 3; 22. § 2; 28. § 3 ff.; 39. § 3, about Pylos and the consequent proposals of peace made by the Lacedaemonians. The strong aversion which Thucydides manifests when he describes the person and actions of Cleon has been attributed in ancient as well as in modern times to the personal reason that Cleon was probably the cause of the banishment of the historian (see above, p. 11); and this is regarded as a violation of historical impartiality. Grote expresses this opinion most decidedly.72 But the assumption of any hostile movement on Cleon's part against Thucydides rests only on conjecture,73 and appears in fact not necessary to explain the unconcealed aversion felt by the historian to Cleon. Thucydides a little more than a year after the death of Pericles, who is the object of his love and admiration, says of Cleon, iii. 36. 26, τα καὶ ές τὰ ἄλλα

Thist. of Greece, VI. chap. 53,
 P. 191 (1870). See above, note 23.
 Niebuhr, Lectures, II. p. 82, does not assume it.

βιαιότατος των πολιτών τώ τε δήμω παρά πολύ έν τώ τότε πιθανώτατος, and in iv. 21. 9, with nearly the same words, ἀνὴρ δημαγωγὸς κατ' έκεινον τὸν χρόνον ὢν καὶ τῷ πλήθει πιθανώτατος. 74 We have in these words only the application to a concrete case of the bitter feeling which had already (ii. 65. § 7 ff.) found expression in general terms, where the melancholy contrast is drawn out between the έργω ὑπὸ τοῦ πρώτου ἀνδρὸς ἀρχή and the ruinous conduct of those who ορεγόμενοι τοῦ πρώτος εκαπτος γίγνεσθαι ετράποντο καθ' ήδονας τώ δήμω καὶ τὰ πράγματα ἐνδιδόναι. Those judgments about Cleon, whose nature had not a trace of the exalted magnanimity of Pericles, are the legitimate expression of the historian's profound sorrow at the decline of his country, which he saw, after being controlled so gloriously by Pericles, surrendered to the selfseeking ambition of unworthy men. He points thus prominently at Cleon because there can be no doubt that before the Lesbian affair — he was even then τω δήμω πιθανώτατος — he had attained great influence with the mob and had probably embittered the last years of Pericles. If from the speeches in Thucydides the same picture of various personalities presents itself to us as the historian had formed in his own mind, the highest aim is reached which any historian can attain. Genuine impartiality does not exclude judgment and personal conviction in regard either to the wisdom or the moral value of purposes and actions. But it is necessary that we should be furnished with the materials for forming our own opinions independently of the previous judgment of the writer. Thucydides has done this for us to an extent and in a manner which probably no other historian has equalled; and in this lies his imperishable value for all time.

In close correspondence with the effort the historian is evidently always making to get as close as possible to men and things in their real relations, is his expression in language, which he has, we may say, moulded to suit his great task. To form a just appreciation of its peculiarities we must consider first of all that Thucydides was

74 Grote, Hist. of Greece, VI. chap. 52, p. 106 (1870), finds this repetition so surprising that he thinks Thuc. must have forgotten that he had written the former passage. It is

more likely that it is nothing more than the expression of the lively dislike which Thuc. felt for the predominant influence of Cleon. the first to employ the Attic speech for the purposes of historical narrative. It may be said in general that Attic prose as a written language was then in the first stage of its development. It cannot, it is true, be doubted that in the period from Solon to Pericles with its momentous political changes the Attic speech had in the manifold needs of public and private life formed itself to that character of simplicity, clearness, and definiteness by which it is distinguished above all the other Greek dialects. It must have been employed in the literary efforts of the Pisistratidae for many sorts of records; and it is still more certain that after the restoration of freedom the living word of the great statesmen from Clisthenes to Cimon must have exerted the most potent influence on the cultivation and settlement of the language. But this is again in its kind a phenomenon without parallel in history, that a people so rarely dowered as the Greek could live through a long period, crowded with the highest human interest and calling into play all forms of political and intellectual activity, without leaving any evidences of its existence except in artistic form. While the tragedies of Phrynichus and Aeschylus were charming and elevating the Athenian people by the noblest matter in the noblest form, Attic prose was used for hardly any other purposes than those of business.75

We cannot decide how much of speeches delivered in the assembly or the courts at an earlier time was either previously or subsequently noted down; in any case the language retained probably longer than any other its character of originality and its capacity of receiving new refinements. It still possessed this union of ripeness and power of fresh development when the first orators, who paid regard to the theory of their art, and Thucydides made use of it. It has been stated above, p. 7 ff., that Thucydides had consciously allowed himself to be influenced by the recent elements of culture, which had been introduced in his youth by philosophers and rhetoricians, and employed by orators like Antiphon; and it is interesting to observe here and there indications of this influence; ⁷⁶ but it is the chief charm of the language of the his-

⁷⁵ Cic. Brut. 7. 27: ante Periclem ... et Thucydidem, qui non nascentibus Athenis sed ium adultis fuerunt, littera nulla est quae quidem ornatum

aliquem habeat et oratoris esse videatur.

76 See above, notes 18 to 21. Poppo,
De historia Thucydidea commentatio,
p. 64.

torian that he used it as a master for the freest expression of his personal judgment. There is no trace in his style of blind following of worn-out tradition or of phrases made to a pattern. Whatever his mind at the moment concentrated itself upon, finds a corresponding expression in his words. Accordingly the fundamental character of the language of Thucydides is the greatest simplicity and naturalness. Everything in it that occasions trouble to the understanding of the reader is due to the effort of the writer to give to the expression the most exact correspondence with the matters to be represented. The solution of the difficulty, therefore, is to be found by penetrating into the connexion of fact and thought; the more we are able to do this, the better shall we succeed in getting at the true sense of the words.

The free position which Thucydides occupies in regard to the still unsettled language is seen as well in the choice of particular words as in the order in which they are placed. We find in him a considerable number of expressions which occur only in later imitators; but we must not attribute to him on this account a conscious seeking after what is unusual or antiquated.78 In some cases our judgment is at fault, because we do not know what was usual in the cultivated speech of his time at Athens; and herein Dionysius himself also was at a loss. We have to make allowance for the creative power of a master mind which is not content to take the inherited material of language as all-sufficient for every need of expression, but understands how to employ new forms according to the necessities of his thought. Thucydides may rightly claim the ποιητικον τῶν ονομάτων and the πολυειδές των σχημάτων which Dionysius (24. 6) attributes to him; but he is far from abusing in an arbitrary and capricious way the right of innovation which a language in the fresh-

ii. 65. 12; iv. 28. 12; vi. 63. 10: iii. 49. 18; vii. 2. 23: i. 110. 2; iii. 112. 30; vii. 87. 26: iii. 94. 27; viii. 25. 28; etc. ⁷⁸ This is the charge of Dionys. De Thuc. iud. 24. 1: ἐπὶ τῆς ἐκλογῆς τῶν ὀνομάτων τὴν τροπικὴν καὶ γλωττη-

ματικήν και ἀπηρχαιωμένην και ξένην λέξιν προελόμενος ἀντί τῆς κοινῆς και συνήθους τοις κατ' αὐτον ἀνθρώποις.

Thus. repeats with more or less variation expressions of his own coinage; showing rather a certain satisfaction in the successful presentation of a thought, than any mere mannerism of language. Such are to be seen in ii. 8. 17; iv. 14. 14: 2. 36. 14; iv. 59. 5: ii. 8. 1; vii. 59. 10; (viii. 15. 21):

ness of its vigour concedes to a subtle and accurate thinker, though this is what Dionysius with little insight, charges him with. 79 A list of all the words which are peculiar to Thucydides or nearly so will show such forms only as are in accordance with the spirit of the Greek language; and a close examination will, in all cases, make manifest their fitness for use in their several places. In proof of this attention may be called to two of the usages which are of especially frequent occurrence. He uses probably oftener than any other writer the neuter singular of adjectives and participles as abstract substantives; e.g. τὸ πιστόν, τὸ βραδύ, τὸ τολμηρόν, τὸ ἐπιεικές, τὸ ξυνετόν, τὸ δεδιός, τὸ βουλόμενον, τὸ ὁργιζόμενον, τὸ ἐπιθυμοῦν, τὸ θυμούμενον, etc. There is in this no capricious mannerism; but he is striving to clothe the abstract idea in a dress which may render it in the particular case more easy of apprehension, while at the same time the neuter secures the maintenance of that indefiniteness which pertains to the notion itself. To a similar effort to elevate general conceptions as far as possible to distinct apprehension is due his tendency to employ verbal nouns in -tys and -ois. Examples of the former occur in i. 70. 10; 138. 14; of the latter, i. 141. 6; iii. 82. 20-30. Dionysius ascribes this tendency to mere wilfulness. Hermogenes 80 shows a better judgment when he attributes the frequent employment of nominal forms instead of verbal ones to an effort to give to the expression of the thought greater dignity and elevation than could be secured by the use of the corresponding verbs.

The position of words is of yet more importance in the style of Thucydides. It is a law of the Greek language that the order of internal importance shall as far as possible be manifested in the order of external position; not indeed that the external arrange-

tores Graeci, III. p. 226: σεμνή λέξις ή δνομαστική καὶ αὐτὰ τὰ δνόματα ' δνομαστικήν δὲ λέγω τὴν ἀπό τῶν ἡημάτων εἰς δνόματα πεποιημένην ' ὡς ἔλάχιστα γὰρ ἐν σεμνότητι δεῖ χρῆσθαι τοῖς ἡημασιν, ὥσπερ ὁ Θουκυδίδης · σχεδὸν γὰρ διόλου βούλεται ποιεῖν τοῦτο, καταφανῶς δὲ αὐτὸ ἐν τῆ τῆς στάσεως ἐκφράσει τῶν Κερκυραίων πεποίηκε.

¹⁹ 24. 2: στρέφων ἄνω καὶ κάτω καὶ καθ' ἐν ἔκαστον τῶν τῆς φράσεως μορίων ρινῶν καὶ τοτὲ μὲν λόγον ἐξ ὁνόματος ποιῶν, τοτὲ δ' εἰς ὄνομα συνάγων τὸν λόγον, καὶ νῦν μὲν τὸ ρηματικὸν ὸνομαστικῶς ἐκφέρων, αθες δὲ τοὕνομα ρῆμα ποιῶν καὶ αὐτῶν γε τούτων ἀναστρέφων τὰς χρήσεις κτἔ.

³⁾ Hermog. περί ίδεων in Walz, Rhe-

ment defines the importance of the words; but the oral utterance obeys its own special laws, and natural feeling permits these to be treated with freedom. Here much must be left to the observation of the reader; but a few observations of far-reaching application may be offered. (1) Thucydides is fond of placing at the beginning of a sentence the principal object in the accusative, giving thus as it were in a single word the theme of the discussion. In these cases the grammatical connexion is often relaxed and sometimes wholly abandoned. Cf. i. 32. 18, and the examples there cited. Similarly portions of the predicate are placed before the conjunction which introduces the sentence. Cf. i. 19. 3; 77. 6; ii. 65. 7. (2) A general predicate noun is placed first in connexion with a following superlative, as noted on i. 1. 8; by this arrangement the noun becomes as it were the text of the following remark. (3) Of a different kind are the numerous cases in which a noun without the article is placed before a qualifying participle or adjective with the article; for this throws the principal stress on the qualifying word; for examples see on i. 1.6. This order is frequent also in Herodotus, but comparatively rare in other Attic writers. (4) Partitive genitives, as representing the principal notion, generally stand before the governing nouns, particularly in designations of places, when the name of the country usually precedes that of a portion of it. See on i. 100, 15. So the objective genitive stands between a preposition and the noun on which it depends. See on i. 32. 8. (5) Two clauses closely related and connected by a copula - as two objects of the same verb, two verbs with the same object, two predicates - are often separated by another word of importance. This is not peculiar to Thucydides but is a favourite arrangement with him. The effect of it is not to dislocate the structure, but the interposed obstruction forces into notice the essential connexion of the separated clauses. Examples of this occur on nearly every page; as in i. 69. 4 (ἐλευθερίας), 17 (τινα), 18 (τὴν αἔξησιν). (6) Conversely a parallelism in structure occasionally is found where there is no exact correspondence in thought. Cf. i. 33. 12; 69. 32; 138. 18; ii. 61. 19; 74. 16. (7) Great weight is sometimes laid upon an adverbial expression by its position at the close of the sentence, an arrangement often used by Demosthenes. Cf. i. 28, 12; 77, 19; 133, 8; ii. 7, 18.

Thucydides has made large use of the period with its complete structure of protasis, apodosis, and subordinate clauses. But in the simple narrative he prefers to allow the circumstances of an event to follow one another in coördination. We often find, accordingly, a long series of short sentences, united together by various connective particles, which everywhere demand attentive consideration, and none of them to a greater degree than the apparently insignificant $\tau \epsilon$, the effect of which has often been pointed out in the commentary. By a paratactic arrangement of sentences he often produces a greater effect than we should have expected. See on i. 26. 16,81 and the examples there cited. We may notice also that it is taken for granted that attention to the course of the narrative when it is clearly stated will suffice to prevent confusion, when, without special notice, the subject is changed, as is more frequently done than is usual with us; and even within the limits of the same sentence the extension of the subject is enlarged or narrowed, when the circumstances introduced require such a modification, so that at the end the same term is to be taken in a wider or a more restricted sense than it was at the beginning. See on i. 18. 21; 61. 9; 124. 7; ii. 54. 4; iii. 23. 1; 53. 17; iv. 6. 3; etc.

The transition from the paratactic arrangement to the period proper is found in the annexing of an explanatory member with $\gamma \acute{a}\rho$ at the beginning of a long sentence. This is not indeed so frequent as it is in Homer (see Classen, Beobachtungen über den homerischen Sprachgebrauch, p. 6 ff.) and in Herodotus, but is found often enough in Thueydides (see on i. 31.7); and the examples noted on i. 72.1; 115. 14 show how closely this arrangement approximated to the actual period. It is in such passages that we best apprehend the effort of the writer to give complete expression to his thought by means of a vehicle not yet reduced to entire flexibility. Thueydides shares with all energetic

pending on the preceding negative, suggests really an aposiopesis, as if it were: ἀλλ' [ἀπράκτους ἀπέπεμψαν καὶ] στρατεύουσιν . . . οἱ Κερκυραῖοι.

⁸¹ Ullrich, Beiträge zur Erklärung und Kritik des Thucydides, 1862, p. 34 ff. gives substantially the same account of this passage, and shows that the unusual ἀλλά instead of καί, de-

thinkers the desire to use no superfluous words. It is not surprising, therefore, that we cannot without trouble penetrate through the condensed phrase to the full apprehension of his meaning, especially in those cases where the most hidden processes of thought and feeling are to be indicated. It cannot be asserted that Thucydides aims at brevity and finds pleasure in dark expressions. The truth is that in the department in which he laboured the Greek language had little or nothing previously worked out, and that he had often to wrestle painfully with a resisting material to find satisfactory expression for what he desired to say. The evidence of this laborious effort is to be seen in many inequalities in the work. Still, where the text is not certainly corrupt, honest and resolute effort will always succeed in grasping the true sense of the writer even in the most difficult passages.82 The task of understanding Thucydides in all his parts and all his peculiarities is, it is true, no light one, but it well repays the effort. It bestows in preëminent degree the satisfactory feeling of sharing the labour of thought with a profound and noble intellect. We can observe how in particular cases the thought of the writer has even in the very moulding of his sentence taken a direction different from that he started with, and thus has shifted into inconsistency of expression. See on i. 4. 7; 18. 18; 23. 11; 38. 11; 40. 8; 69. 33; 70. 18; 72. 9; etc. It is this occasional divergence from the customary rule that creates the greatest difficulty in following the course of the thought of the writer with intelligence and sympathetic appreciation.83

As we could reach no certainty with regard to the end of the life of Thucydides, so the early history of the work he left must remain in darkness. Modern scholars are at variance even as to the form

82 This may certainly be claimed for the results of modern investigation, though Cicero (Orat. 9. 30) could aver: ipsae illae contiones ita multas habent obscuras abditasque sententias, vix ut intelligantur.

88 Dionysius goes to work in just the opposite way in his criticism of Thucydides. Far from submitting modestly to the guidance of the author, he applies the rule of his cut and dried rhetoric to every passage which does not at once satisfy him, and strives to measure all the inequalities of a form of expression which is crammed with thought by the standard of a plain common sense which is utterly devoid of character. See especially his discussion of iii. 82, 83 in 28–33 of the *De Thuc. iud.*

in which the eighth book was left. Some regard the absence of speeches as a proof that its author had not given it its final form: others find this fact sufficiently explained by the character of the events recorded in it. The latter view is probably correct:84 yet there are many points of style and matter which seem to indicate that the book did not receive the last revision of the author, particularly the fact that it breaks off in the midst of a narrative uncompleted. This, combined with the divergent statements as to the manner and place of the death of the writer, gave occasion even in antiquity to various conjectures, which are recorded by Marcellinus, § 43, 44; as that a daughter of Thucydides wrote the book, or Theopompus, or Xenophon. There is no probability internal or external for any one of these. There may be so much truth as this: that the daughter of Thucvdides, after her father's sudden death by an attack of robbers, saved his unfinished work from destruction, and gave it for publication to some person who by his interest or personal position was fitted for the task. The names of Theopompus and Xenophon are evidently mentioned only because each of them was known to have continued the history of Thucydides. Theopompus, indeed, could have been hardly born at the time of the death of Thucydides. As to Xenophon, we read in Diog. Laert. ii. 6. 57, λέγεται ὅτι καὶ τὰ Θουκυδίδου Βιβλία λανθάνοντα ύφελέσθαι δυνάμενος αὐτὸς εἰς δόξαν ήγαγεν. This statement that Xenophon made known to fame the books of Thucvdides when he might have suppressed them, may suggest that they were intrusted to him by the historian's daughter: but to treat this as an established fact is to go too far; yet Letronne 85 has done this when, assuming that Xenophon could have published the history of Thucydides only before his own expedition to Asia in 400, he fancies that he has thus secured a fixed limit for the life of Thucydides. Certainty on these points cannot be attained even by the most acute combination.

The division of the work into eight books is founded upon a just consideration of the facts. The first book contains the introduc-

⁸⁴ See note 70.

⁸⁵ In the Biographie Universelle of Michaud, z.v. Xenophon, p. 188; and

in Didot's Thueyd. I. p. LXVI. ff. This note, however, is omitted in the second edition of Didot's book.

tion proper and all preliminary notices; the second, third, and fourth contain the first nine years of the Archidamian war, three in each; the fifth, the concluding year of the same with the intermediate period of εἰρήνη ὖπουλος; the sixth and seventh, the Sicilian expedition from its hopeful beginning to its disastrous close; the eighth, all that follows this in the Decelean and Ionian wars, so far as the history extends. This division, however, was probably not made by Thucydides himself; for, if it had been, it is not likely that any others would have obtained currency, which Marcellinus, § 58, asserts to have been the case, one division being into thirteen books. It was probably introduced, like similar divisions of other works, in Alexandria, and maintained itself in use from that time on, since Dionysius and other grammarians commonly make use of it. Dionysius is wont also to define particular portions of the work by the number of their lines or στίχοι. For example, the first 87 chapters amount to 2000 στίχοι (De Thuc. iud. 10. 5); the proem alone, i. 1-23, to 500 (ibid. 19. 1); the reflexions on the Corcyraean sedition, iii. 82, 83, to 100 (ibid. 33. 1).86 We see that the lines of his Ms. contained a number of letters less by about a sixth than those of our ordinary editions. The passages named above contain in Bekker's stereotype edition about 1700, 440, and 85 lines respectively.

86 On ancient stichometry, see Ritschl, Die Alexandrinische Bibliothek, p. 91-110 (Opuscula Philologica, p. 173 ff., 190, 828, 830 ff.). More recently the subject has been discussed by Charles Graux, Revue de Philologie, Avril, 1878; and Harris, American Journal of Philology, IV. p. 133 ff., 309 ff.

THUCYDIDES I.

1 Θουκυδίδης 'Αθηναίος ξυνέγραψε τὸν πόλεμον τῶν Πε- 1 λοποννησίων καὶ 'Αθηναίων ὡς ἐπολέμησαν πρὸς ἀλλήλους, ἀρξάμενος εὐθὺς καθισταμένου καὶ ἐλπίσας μέγαν τε ἔσεσθαι καὶ ἀξιολογώτατον τῶν προγεγενημένων, τεκμαι-

INTRODUCTION.

Chaps. 1-23.

1. The Peloponnesian war exceeded in importance all the preceding events of Greek history.

1. Θουκυδίδης 'Αθηναίος: the patrial name is added here, as in v. 26. 2, to designate the author to all the Greeks for whom he writes. So, at the beginning of their respective works, Εκαταίος Μιλήσιος and ήρόδοτος 'Αλικαρνασσεύς. When Thuc. mentions his στρατηγία, iv. 104. 15, he gives, as was usual in such cases, his father's name, Θουκυδίδην τον 'Ολόρου. - ξυνέγραψε κτέ.: the aor. in close connexion with ἀρξάμενος . . . καl έλπίσας κτέ. states that he undertook to compile the history of the war with the full anticipation at the very beginning that it would prove extraordinarily important. To express merely that Thuc. was the author, we should have either the pres. (as Hecataeus has μυθείται) or the pf. (as γέγραφε, v. 26.1). Cf. προύγραψα, c. 23. 21; and έγραψα, c. 97. 7, with similar reference to the grounds of his writing. - τον πόλεμον . . . 'Αθηvalue: these words indicated suffi-

ciently for the contemporaries of Thuc. the last great struggle of Athens with the Peloponnesian confederacv. The designation "Peloponnesian war" is not found earlier than Cicero (Peloponnesiacum bellum, de Rep. iii. 32) and Diodorus (xii. 37.2). With the expansion of τον πόλεμον in ώς ἐπολέμησαν πρὸς ἀλλήλους, cf. γέγραφε καὶ ταῦτα . . . ὡς ἔκαστα ἐγίγνετο, Υ. 26. 1. — 3. αρξάμενος . . . και έλπίσας: " commencing the compilation of materials (ξυγγράφειν) immediately at the outset of the war, and expecting," i.e. because he expected. The effect and the cause of it are placed coord., the latter, as more latent, being kept in the background. If and had been used after aneduevos, the meaning would have been "embracing in his work the beginning of the war." - 4. aguλογώτατον τῶν προγεγενημένων: the gen. was prob. felt as partitive, though in terms the limited word is excluded from the sphere of the gen. Cf. c. 10. 18; 50. 10; viii. 96. 2. For other examples, see Kr. Spr. 47, 28, 10; and Kühn. 349 b, 4, who follows Kvičala in thinking that the use of the sup. suggests that various degrees are found within the sphere of the gen. 5 ρόμενος ὅτι ἀκμάζοντές τε ἢσαν ἐς αὐτὸν ἀμφότεροι παράσκευἢ τἢ πάση καὶ τὸ ἄλλο Ἑλληνικὸν ὁρῶν ξυνιστάμενον πρὸς ἑκατέρους, τὸ μὲν εὐθύς, τὸ δὲ καὶ διανοούμενον. κίνησις γὰρ αὖτη μεγίστη δὴ τοῖς ελλησιν 2 ἐγένετο καὶ μέρει τινὶ τῶν βαρβάρων, ὡς δὲ εἰπεῖν καὶ 10 ἐπὶ πλεῖστον ἀνθρώπων. τὰ γὰρ πρὸ αὐτῶν καὶ τὰ ἔτι

Others explain this usage as only an extension of the comp. gen., which is really a gen. of separation, expressing the standard or point from which an estimate is made. — τεκμαιρόμενος: finding grounds (see on 12) for this anticipation. Cf. iii. 53. 8; iv. 123. 7. These grounds are expressed (1) in the obj. sentence ὅτι ἀκμάζοντές τε . . . τη πάση (in which it is only euphony that removes $\tau \in \text{from } \delta \tau_i$); (2) in κal ... δρών κτέ., where δρών = .δτι έώρα. Cf. iv. 116. 2. For ησαν see App. — 6. παρασκευή τή πάση: cf. ii. 20. 4, ακμάζοντας νεότητι πολλή. The arrangement of subst., art., adj., in this order, by which stress is thrown on the attribute, is freq. in Thuc. Cf. c. 15.8; 25. 14; 33. 19; 67. 11; ii. 2. 14, etc. So Lys. XII. 82, δίκην την άξίαν. - το άλλο Έλληνικόν: so c. 6. 23; iii. 82. 3; and in ii. 8. 6, ή ἄλλη Έλλάς, including all Hellenic states, even those outside of Greece proper. — ξυνιστάμενον πρός: cf. c. 15. 10; vi. 85. 17. - 7. tò bè και διανοούμενον: sc. ξυνίστασθαι (cf. c. 124. 18; v. 80. 10), and the rest at least intending it. Observe that τδ διανοούμενον, expressing the intention of a part, is illogically subordinated to τὸ ἄλλο . . . πρὸς ἐκατέρους, which asserts a fact of the whole. Thuc. has in view here not only the neutral states of Greece itself, the Argives and the Achaeans (ii. 9. 4), but also the Greeks of Italy and Sicily.

8. κίνησις γάρ κτέ.: this gives the

reason for the expectation just described, as if he had said, και εἰκότως ήλπισε. Cf. c. 120. 3. Thuc. often places a pron. subj., as altn here, after a pred. subst. and before a sup. adj. which belongs to it. This position of the subst. gives it a character of generality, with nearly the effect of a part. gen. Cf. c. 50. 9; 55. 12; iii. 113. 21; v. 60. 14; vi. 31. 6; with neg., c. 2. 20; and, though somewhat different in structure, vi. 54. 21; vii. 29. 29. So Tac. Dial. c. 21, oratio, sicut corpus hominis, ea demum pulchra est, in qua... The sup. rarely stands first, as in c. 98. 8; vii. 75. 38; 85. 17; and the pron. perhaps only in iii. 98. 21. Like κινείσθαι in iii. 82. 3; iv. 76. 21, κίνησιs is used here of profound political disturbance. — 9. τών βαρβάρων: includes Thracians, ii. 29, 101; Macedonians, ii. 100, etc.; Epirots, iii. 94 ff.; Sicilian tribes, vi. vii.; and at last the Persians. - ώς είπειν: so always in Thuc., not ωs έπος είπεῖν, as in Plat. and the orators. GMT. 777; H. 956. Cf. ii. 51. 7; iii. 38. 29; 39. 25, etc. The phrase is used to modify a somewhat extravagant expression. — 10. ἐπὶ πλείστον: commonly used adv. and abs. Cf. c. 2. 19; 3. 6; 70. 17; 138. 13, etc. Here with gen. of the whole, even over the largest part of mankind, like ¿s τοῦτο, ἐν τῷ τοιούτφ (vii. 69. 16); and similarly c. 118. 8, έπλ μέγα δυνάμεως. Of course these words must be interπαλαιότερα σαφως μεν εύρειν δια χρόνου πληθος αδύνατα ην, εκ δε τεκμηρίων, ων επί μακρότατον σκοπουντί μοι πιστευσαί ξυμβαίνει, ου μεγάλα νομίζω γενέσθαι ουτε κατα τους πολέμους ουτε ες τὰ άλλα.

preted by the limited geographical knowledge of the Greeks. See App. - τὰ πρὸ αὐτῶν: the preceding events. Thuc, often uses abrd of the subject immediately in hand, the matters under discussion. Cf. c. 22, 15; 144, 25; ii. 36. 16; 43. 11; vi. 18. 33. Here αὐτῶν refers to the events of the Peloponnesian war, and the whole phrase goes back to and includes the Persian wars. See App. - 7d. ἔτι παλαιότερα: things yet more ancient, the earlier occurrences, reported by tradition, and including the Trojan war. Cl. considers that τὰ Μηδικά as well as τὰ Τρωικά are included under this phrase here, and in c. 3. 1; 20. 1. But Herbst, Philol. 38, p. 535 ff. shows that the expression does not include τὰ Μηδικά. In c. 2-17 we have a discussion of 7à malaid including the period of the tyrants; in c. 18, 19 of τὰ Μηδικά and subsequent events. -In c. 4. 1: 13. 13, we have the form παλαίτατος. - 11. εύρειν: this verb is used by Thuc. of the results of historical inquiry. Cf. c. 20. 1; 21. 7; 22. 12; 80. 5, etc. - δια χρόνου πλήθος: the place of the art. with πληθος is supplied by the preceding gen., as often. Cf. c. 3. 1; 11. 2; 36. 11, etc. - άδύνατα: pred. to εδρείν, to which τά . . . παλαιότερα is obj. Cf. c. 59. 4; 125. 5; ii. 72. 16; 74. 5; 97. 29; iii. 88. 4; iv. 1. 13; and see on c. 7. 2. — 12. ἐκ δὲ τεκμηρίων κτέ.: but from the evidence from which, when I push my inquiries to the furthest extent, I find that I reach conviction, I infer that they did not prove important as regards either

their wars or their other affairs. See App. ἐς τὰ ἄλλα sums up all other matters than the one specified. Cf. c. 6. 15; 36. 13; ii. 53, 1; iii. 36. 26, etc.

These τεκμήρια, evidential facts (the word used by Arist. Rhet. i. 2. 16 for such σημεῖα, 'facts,' as warrant a sure conclusion), of the superior importance of the Peloponnesian war are the subject-matter of c. 2-19, viz. I., for the period before the Persian wars, τὰ παλαιότερα: (a) the want of fixed settlements, c. 2; (b) the want of a central authority, which is indicated by the absence of a collective name for all the Greeks, c. 3; (c) the want of naval power, c. 4-15. § 1; (d) the limitation of military enterprises to border-warfare, c. 15. § 2, 3; (e) the predominance of the Persian power, particularly affecting the Ionians, c. 16; (f) the anxiety of Tyrants not to endanger their power, c. 17. II., for the Persian wars and succeeding events, τὰ πρὸ αὐτῶν, the short duration of Hellenic union against a common danger, and the consequent formation of the Lacedaemonian and Athenian Hegemonies, which must be regarded merely as a preparation for the Peloponnesian war, c. 18, 19. In c. 20-22 Thuc. contrasts his own method with that of the poets and logographers who have narrated 7à παλαιότερα, and in c. 23 he compares τὰ Μηδικά as regards the importance of the events with the Peloponnesian war. For this analysis, which at the end differs from that of Cl., see Herbst, Philol. vol. 38, p. 534 ff.

2 Φαίνεται γὰρ ἡ νῦν Ἑλλὰς καλουμένη οὐ πάλαι 1 βεβαίως οἰκουμένη, ἀλλὰ μεταναστάσεις τε οὖσαι τὰ πρότερα καὶ ῥαδίως ἔκαστοι τὴν ἑαυτῶν ἀπολείποντες, βιαζύμενοι ὑπό τινων ἀεὶ πλειόνων. τῆς γὰρ ἐμπορίας 2 5 οὐκ οὖσης οὐδ' ἐπιμιγνύντες ἀδέῶς ἀλλήλοις οὖτε κατὰ γῆν οὖτε διὰ θαλάσσης, νεμόμενοί τε τὰ αὑτῶν ἔκαστοι ὅσον ἀποζῆν καὶ περιουσίαν χρημάτων οὐκ ἔχοντες οὐδὲ

2. It was long before the Greek clans attained even fixity of settlement.

1. φαίνεται: it is plain, placed first for emphasis, and, notwithstanding the change of subject and number, controlling the three parties. οἰκουμένη, οδσαι, ἀπολείποντες, which belong to the impf. GMT. 140; H. 853 a. -2. τὰ πρότερα: in former times, indicating particular cases better than the more usual τὸ πρότερον. So iv. 114. 26. Cf. c. 3. 4, τὰ πρὸ "Ελληνος, iii. 54. 9, τὰ ἐν τῆ εἰρήνη. - 4. βιαζόμενοι: pass. as in c. 77, 15; iii. 94, 11; iv. 10. 15, etc. Sh. points out that Βιάζεσθαι is dep. and pass. alike, except in two tenses, ¿Biaoduny (dep.), and ¿Biáσθην (pass.). βιᾶται = βιάσεται is pass. in Plat. Tim. 63 b. - act: from time to time (the sum of the particular times making up 'always') stands usually before an attribute (commonly a partic.). Cf. c. 11. 9, 14; ii. 37. 15; iii. 77. 3. But sometimes after it. Cf. c. 2. 13; iii. 23. 11.

τῆς ἐμπορίας: the art. implies 'such as now exists.' — 5. οὐκ οὐσης: = οὐχ ὑπαρχούσης. The verb εἶναι is often used in this pregnant sense, particularly after a neg. Cf. c. 49. 11; 52. 10; ii. 89. 35; vii. 36. 28; 70. 25; viii. 96. 6. — ἐπιμιγνύντες: this verb is used with ἀλλήλοις οτ παρ' ἀλλήλους (e. 13. 19) in act. intr. or mid. (c. 146. 3; ii. 1. 3; iv. 118. 23) of mutual

intercourse. So the subst. ἐπιμιξία, v. 35. 3; 78. 3. On compounds with ἐπί implying reciprocity, ἐπαλλαγή, ἐπιχρησθαι (c. 41. 4), επιμαχία (c. 44. 8), etc., see Donaldson, New Cratylus, § 174. — 6. δια θαλάσσης: the prep. implies that the sea was not merely the sphere but the helper of the intercourse. - νεμόμενοί τε: the postscript $\tau \epsilon$ is not correlative to the following ral, but is used with the third or a later member of an enumeration. Cf. 9, της τε καθ' ημέραν, without reference to νεμόμενοί τε. Cf. c. 6. 16; 13. 12, 19; 14. 5; 33. 6; 69. 3; 80. 11; iii. 42. 18. νέμεσθαι implies possession and occupation of the soil in any way. Here it is exclusive of the planting of vines, olives, etc., which is expressed by φυτεύοντες, and would result from fixity of settlement. — 7. ὄσον ἀποζην: enough to live upon = επί τοσοῦτο μόνον ωστε ἀποζην, quantum satis esset ad vitam sustentandam. Cf. iii. 49. 16. GMT. 759. — 8. ἄδηλον ὄν: acc. abs. of impers. phrase (G. 1569; H. 973) giving the reason only of . the preceding οὐδέ . . . φυτεύοντες, and followed by the fut. indic. of the dir. disc., as in viii. 96. 7. - 8. kal . . . aµa: not a simple copula, but, like ἄλλως τε καί, introducing a specially important circumstance. Cf. c. 9. 16, 20; 14. 13; 64. 14; 102. 11; iii. 61. 4. On the combination of parties. abs.

γην φυτεύοντες, ἄδηλον δν ὁπότε τις ἐπελθὼν καὶ ἀτειχίστων ἄμα ὄντων ἄλλος ἀφαιρήσεται, της τε καθ' ἡμέ10 ραν ἀναγκαίου τροφης πανταχοῦ ἀν ηγούμενοι ἐπικρατεῖν οὐ χαλεπῶς ἀπανίσταντο, καὶ δι' αὐτὸ οὖτε μεγέθει
πόλεων ἴσχυον οὖτε τῆ ἄλλη παρασκευῆ. μάλιστα δὲ της 3
γῆς ἡ ἀρίστη ἀεὶ τὰς μεταβολὰς τῶν οἰκητόρων εἶχεν,
ἤ τε νῦν Θεσσαλία καλουμένη καὶ Βοιωτία Πελοποννήσου
15 τε τὰ πολλὰ πλὴν ᾿Αρκαδίας, τῆς τε ἄλλης ὅσα ἦν κράτιστα, διὰ γὰρ ἀρετὴν γῆς αἴ τε δυνάμεις τισὶ μείζους 4.

and concordant, see GMT. 876. άτειχίστων όντων: since they had yet no walled towns. Thuc, often uses the gen. abs. without an expressed subj. when it can easily be supplied from the connexion, or when, as here, it is of indefinite application. Cf. c. 3. 8; 73. 24. GMT. 848; H. 972 a. — 10. avaykalov: only here in Thuc. of two terminations; for in vii. 60. 24, ¿¿ àvaykalov is adv. Often so in Plato. — πανταχοῦ . . . ἐπικρατεῖν: αν belongs to ϵπικρατϵῖν, = ϵπικρατοῖϵνάν. πανταχοῦ, anywhere. — 11. οὐ χαλεπώς ἀπανίσταντο: they changed their abodes without difficulty, the adv. having the same subjective meaning as ραδίως in 3. These words state the result of all the preceding clauses, only άδηλον ον . . . ἀφαιρήσεται being specially subord. to οὐ φυτεύοντες. - δι' αὐτό: this pron. often in Thuc. refers to the preceding statement. Cf. c. 18. 10; 32. 14; 68. 3, and see on c. 1. 10. — 12. ούτε τη άλλη παρασκευή: σκευή, the equipment, dress, etc., of individuals (in vi. 94. 18, of horses); κατασκευή, the furniture of houses, ships, etc., and sometimes their construction, as Plat. Gorg. 455 b; παρασκευή, the equipment of military forces, supplies, etc.; here opp. to

μέγεθος πόλεων, the number of the population; and, as παρασκενή is not included in this, ἄλλη must be rendered in general or any at all. G. 142, 2, N. 3; H. 705.

της γης ή αρίστη: this assimilation of the articular adj. to the gender of the part, gen, occurs in Thuc, in c. 5. 8; 30. 10; vi. 7. 5; viii. 3. 5; and is freq. in Plat., e.g. Phaed. 104 a, ό ήμισυς τοῦ ἀριθμοῦ. G. 1090; Η. 730 e; Kr. Spr. 47, 28, 9; Kühn. 405, 5 c. — 13. είχεν: nearly = ξπασχεν. Cf. vi. 17. 9; viii. 86. 15. - 14. ή τε νῦν Θεσσαλία κτέ.: the districts indicated by Thuc. are those of the chief plains and river-valleys, e.g. of the Peneus, Cephissus, Inachus, Eurotas, Pamisus, Alpheus. νῦν καλουμένη is to be repeated with Βοιωτία. These words indicate merely that these districts in the earliest times had no common names. Cf. 1, above.

16. ἀρετήν: fertility. Cf. Hdt. iv. 198. 1, δοκέει δέ μοι οὐδ' ἀρετήν εἶναί τις ἡ Λιβύη σπουδαίη, ὥστε ἡ ᾿Ασίη ἡ Εὐρώπη παραβληθῆναι. — τωτ.: the indef. pron. is used purposely to include the districts as well as their inhabitants; since at this early stage of development πόλεις would be inapplicable. δυνάμεις is pl. in reference to the various

έγγιγνόμεναι στάσεις ένεποίουν έξ ων έφθείροντο, καὶ ἄμα ὑπὸ ἀλλοφύλων μᾶλλον ἐπεβουλεύοντο. τὴν γοῦν 5 ᾿Αττικὴν ἐκ τοῦ ἐπὶ πλεῖστον διὰ τὸ λεπτόγεων ἀστα-20 σίαστον οὖσαν ἄνθρωποι ὤκουν οἱ αὐτοὶ ἀεί. καὶ παρά- 6 δειγμα τόδε τοῦ λόγου οὐκ ἐλάχιστόν ἐστι διὰ τὰς μετοικήσεις τὰ ἄλλα μὴ ὁμοίως αὐξηθῆναι ἐκ γὰρ τῆς ἄλλης Ἑλλάδος οἱ πολέμω ἡ στάσει ἐκπίπτοντες παρ ᾿Αθηναίους οἱ δυνατώτατοι ὡς βέβαιον ὃν ἀνεχώρουν, καὶ πολῖ-25 ται γιγνόμενοι εὐθὺς ἀπὸ παλαιοῦ μείζω ἔτι ἐποίησαν

districts. Cf. c. 10. 17; iii. 62. 12. — 17. έφθείροντο: dwindled; φθείρεσθαι (φθίνειν) opp. to αὐξάνεσθαι. - 18. έπεβουλεύοντο: pers. pass. from intr. act. Cf. ἐφορμεῖσθαι, c. 142. 19; πολεμοῦνται, с. 37. 3. G. 1236; Η. 819; Kuhn. 378, 6. — yoûv: at any rate; introduces an argument which, though of limited scope, is highly illustrative; here a seeming exception which confirms the previous statement. Kühn. 507, 2 a. - 19. ἐκ τοῦ ἐπὶ πλεῖστον: from the remotest period, ¿ml πλείστον being a complete adv. Cf. c. 71. 3; 82. 20; ii. 35. 20; v. 46. 9; vi. 54. 20. The words apply to the partic. as well as to the verb. - δια το λεπτόγεων: "It was stony, deficient in water, adapted chiefly to the cultivation of barley, and everywhere needing labour and regulated industry." E. Curtius, Hist. of Greece, I. p. 322. Thuc. often uses a neut. adj. or partic. for an abstract subst. Cf. c. 6. 7; 36. 3; 39. 6; 68. 1; 69. 14; 76. 20; 84. 1.

20. και παράδειγμα . . . αὐξηθήναι: on the order of the first words, see on c. 1.8. τοῦ λόγου refers to the statement of the evil effects of frequent migration on the growth of states, and is repeated in the words διὰ τὰς . . . αὐξηθῆναι, τόδε refers to the following

sentence introduced by $\gamma d\rho$, as in c. 3. 2; Hdt. vii. 221. 1, μαρτύριον δέ μοι καὶ τόδε οὐκ ἐλάχιστον τούτου πέρι γέγονε · σὐ γὰρ μοῦνον κτέ. The 'proof from example,' παράδειγμα, of the above proposition consists in the fact that Attica not merely retained its old inhabitants, but grew at the expense of other states by constantly receiving accessions of powerful citizens who were forced by war or faction to leave their old homes. Note the position of ἐκ τῆς ἄλλης Ἑλλάδος at the head of its clause with direct reference to τὰ ἄλλα preceding. See App. - 24. oi δυνατώτατοι: as appos. to of . . . ἐκπίπτοντες restricts the whole to the designated part. c. 13. 18; 18. 22. — ώς βέβαιον ον: thinking that there was security there. Schol. ώς βεβαίας ούσης της οἰκήσεως. Cf. 8, adnhov ov. But Cl. takes Bé-Baiov as referring to the country, in a kind of appos. to 'Aθηναίουs, and so governed by the continued influence of παρά, as in c. 91. 20. - 25. γιγνόmevou: partic, impf. to indicate the repetition of such occurrences, like ἐκπίπτοντες, 23; the effect of the whole is expressed in the aor. μείζω ἐποίησαν, to which the phrase εὐθὺς ἀπὸ παλαιοῦ (cf. v. 44. 8) belongs. — ETI: i.e. still

πλήθει ἀνθρώπων τὴν πόλιν, ὤστε καὶ ἐς Ἰωνίαν ὕστερον ὡς οὐχ ἱκανῆς οὖσης τῆς ᾿Αττικῆς ἀποικίας ἐξέπεμψαν.

3 Δηλοί δέ μοι καὶ τόδε τῶν παλαιῶν ἀσθένειαν οὐχ 1 ἤκιστα· πρὸ γὰρ τῶν Τρωικῶν οὐδὲν φαίνεται πρότερον κοινἢ ἐργασαμένη ἡ Ἑλλάς· δοκεῖ δέ μοι, οὐδὲ τοὖ- 2 νομα τοῦτο ξύμπασά πω εἶχεν, ἀλλὰ τὰ μὲν πρὸ Ἑλ-

5 ληνος τοῦ Δευκαλίωνος καὶ πάνυ οὐδὲ εἶναι ἡ ἐπίκλησις αὕτη, κατὰ ἔθνη δὲ ἄλλα τε καὶ τὸ Πελασγικὸν ἐπὶ πλεῖστον ἀφ' ἑαυτῶν τὴν ἐπωνυμίαν παρέχεσθαι, Ελληνος δὲ καὶ τῶν παίδων αὐτοῦ ἐν τῆ Φθιώτιδι ἰσχυσάντων, καὶ ἐπάγομένων αὐτοὺς ἐπ' ἀφελία ἐς τὰς ἄλλας πόλεις, καθ'

more than was implied by the words $\tau \grave{\alpha}$ άλλα... $\alpha \grave{v} \xi \eta \theta \hat{\eta} \nu \alpha \iota$. -26. ές Ἰωνίαν: proleptic for ές τὴν νῦν Ἰωνίαν καλουμένην. -27. ἐξέπεμψαν: sc. οἱ ᾿Αθηναῖοι.

3. It was long before there was any bond of union or even a common name.

1. των παλαιών: neut. Cf. c. 11. 16; 20. 1. — ἀσθένειαν: for omission of art., see on c. 1. 11. Cf. iii. 58. 15. ούχ ήκιστα: = μάλιστα. Cf. c. 23.16; 35. 7; 60. 8. — 3. δοκεί δέ μοι κτέ.: observe the irregularity of the const.; είχεν, 4, first causes δοκεί to be taken parenthetically; then the infs. elvai, 5, παρέχεσθαι, 7, καλείσθαι, 10, are under the influence of donei, which must be taken pers. with ή ἐπίκλησις and with άλλα τε . . . τὸ Πελασγικόν, but impers. with καλείσθαι, as the acc. Ελληνας shows; and finally οὐ μέντοι ... ἐκνικῆσαι, 11, is fully independent. See App. — οὐδέ πω: . i.e. πρὸ τῶν Τρωικών. — 5. καλ πάνυ οὐδὲ . . . αὕτη: this appellation had not even any existence at all. For πάνυ οὐ, cf. Hdt. vii. 12. 3, πάγχυ εδρισκέ οἱ οὐ πρῆγμα είναι. Plat. Prot. 338 e, δ Πρωταγόρας

πάνυ μέν οδν αὐκ ήθελεν. ἐπίκλησις, not the original name but the added desig-Cf. vii. 68. 11. — 6. ката έθνη: there being no distributive numerals in Greek, the want of them is supplied by κατά (ἀνά, είς) with acc., to represent any case. See Kühn. 181, note 3. Cf. other cases where a numeral with a prep. (είς, περί) is construed as a single word. Kühn. 351, 3; Kr. Spr. 60, 8, 1. Here κατὰ ἔθνη = singulae gentes gives the mode of action of άλλα . . . Πελασγικόν, which is subj. of δοκεί. παρέχεσθαι, as well as είναι and καλείσθαι, is inf. impf. GMT. 119; H. 853 a. After παρέχεσθαι supply τῆ χώρα τη νῦν Ελλάδι καλουμένη. - 8. των παίδων: Aeolus, Dorus, and Xuthus, who was father of Ion. - lσχυσάντων: having become powerful. GMT. 55; H. 841. Cf. c. o. 21. This ingressive use is nearly confined to the first aor. - ἐπαγομένων: men inviting them in. The subj. is implied in τ às άλλας πόλεις. See on c. 2. 9. GMT. 848; H. 972 a. And for the partic. impf., see on c. 2. 25. This verb is regularly used of the inviting of strangers into one's

10 έκάστους μεν ήδη τη όμιλία μαλλον καλείσθαι Ελληνας, οὐ μέντοι πολλοῦ γε χρόνου ἐδύνατο καὶ ἄπασιν ἐκνικησαι. τεκμηριοῖ δὲ μάλιστα Όμηρος πολλῷ γὰρ ὕστε- 3 ρον ἔτι καὶ τῶν Τρωικῶν γενόμενος οὐδαμοῦ τοὺς ξύμπαντας ἀνόμασεν οὐδ' ἄλλους ἡ τοὺς μετ' Αχιλλέως ἐκ 15 τῆς Φθιώτιδος, οἴπερ καὶ πρῶτοι Ελληνες ἡσαν, Δαναοὺς δὲ ἐν τοῖς ἔπεσι καὶ ᾿Αργείους καὶ ᾿Αχαιοὺς ἀνακαλεῖ. οὐ μὴν οὐδὲ βαρβάρους εἴρηκε διὰ τὸ μηδ' Ἑλληνάς πω, ὡς ἐμοὶ δοκεῖ, ἀντίπαλον ἐς εν ὅνομα ἀποκεκρί-

country. Cf. c. 104. 5; 114. 6; ii. 2. 12. Plat. Menex. 243 b, &στε τολμήσαι . . . ίδία τοῦτον πάλιν ἐπάγεσθαι, βάρβαρον έφ' Ελληνας. — 9. καθ' έκάστους... έκνικήσαι: μάλλον (of progressive increase, cf. c. 8. 11) belongs to καλείσθαι, and the subj. of εδύνατο is τὸ καλεισθαι Ελληνας. The clans (which had hitherto borne separate names) came one by one by reason of this intercourse more and more to be called Hellenes, though it was a good while before this tendency was able to win its way actually over the whole of them. Phthiotis in Thessaly is regarded as the earliest seat of Hellenic life and the startingpoint of the subsequent Hellenic states. Though Thuc. holds to the personal existence of Hellen and his sons, he practically treats them, in the modern way, as merely the personification of the various branches of the race. - 12. TEKHAPLOT: used by Thuc. alone of Att. writers. Cf. c. 9. 24; iii. 104. 38; in each case of Homer's evidence. The word is common in the writers of the KOLVY διάλεκτος.

13. και τών Τρωικών: therefore the statement will hold a fortiori of earlier times. — τοὺς ξύμπαντας ἀνόμασεν: ες. «Ελληνας. — 14. τοὺς μετ' 'Αχιλλέως: cf. Hom. B 684. — 16. ἀνακαλεῖ: cf.

vii. 69. 10; 70. 49, where the verb is used of appealing to one by name, gives them the distinctive name. - Tois έπεσι: τὰ ἔπη, used only of verses or poetic expressions. Cf. ii. 41. 14; 54. 4; iii. 67. 31; 104. 20, 29. — 17. ού μην ούδέ: the neg. expression corresponding to the positive of why (uévτοι) ἀλλά, yet this is not all; neither or nor yet again has he used the name βάρβαροι. Cf. c. 82. 1; ii. 97. 32; vi. 55. 12. - βαρβάρους: Thuc. takes no notice of the epith. βαρβαρόφωνοι, Hom. B 867, which is applied to the Carians only. - etonke: pf. regularly of written testimony which is at hand. Cf. c. 9. 24, 25; 10. 22; 13. 20; 21. 3. In 14 the aor. ἀνόμασε with οὐδαμοῦ, in no passage, is an historical statement of fact. — 18. ἀντίπαλον: acc. of inner obj. with ἀποκεκρίσθαι, to have undergone an opposite separation, Eustath., on Hom. B 867, takes the word in agreement with ovona, but the position is against this structure. Cl. regards it as an adv. like τοὐναντίον, τάναντία. But this is improbable, as the art, is not used; and the passages referred to, vi. 23. 1; vii. 34. 23, are better explained as above. - άποκεκρίσθαι: cf. iv. 72. 22; Hdt. i. 60. 13, άπεκρίθη έκ παλαιτέρου του βαρβάρου έθνεος τὸ Έλληνικόν.

σθαι.] οἱ δ΄ οὖν ὡς ἔκαστοι ελληνες κατὰ πόλεις τε ὅσοι 4 20 ἀλλήλων ξυνίεσαν καὶ ξύμπαντες ὕστερον κληθέντες οὖ-δὲν πρὸ τῶν Τρωικῶν δι' ἀσθένειαν καὶ ἀμιξίαν ἀλλήλων ἀθρόοι ἔπραξαν. ἀλλὰ καὶ ταύτην τὴν στρατείαν θαλάσση 5 ἤδη πλείω χρώμενοι ξυνεξῆλθον.

4 Μίνως γὰρ παλαίτατος ὧν ἀκοἢ ἴσμεν ναυτικὸν 1 ἐκτήσατο καὶ τῆς νῦν Ἑλληνικῆς θαλάσσης ἐπὶ πλείστον ἐκράτησε καὶ τῶν Κυκλάδων νήσων ἦρξέ τε καὶ οἰκιστὴς πρῶτος τῶν πλείστων ἐγένετο, Κᾶρας ἐξελάσας καὶ τοὺς 5 ἑαυτοῦ παίδας ἡγεμόνας ἐγκαταστήσας τό τε κηστικόν, ὡς εἰκός, καθήρει ἐκ τῆς θαλάσσης ἐφ' ὄσον ἐδύνατο, τοῦ

19. οί δ' οὖν . . . κληθέντες: δ' οὖν resumes an argument after a long digression (cf. c. 10. 33; 63. 4; ii. 5. 28; 34. 21; vi. 15. 20; 56. 1; viii. 81. 18), particularly when after a statement that may be doubted an unquestionable fact is to be adduced. Kr. Spr. 69, 52, 2. The art. of belongs to κληθέντες, to which Ελληνες is the pred. noun or complement. &s ekaστοι, severally and in succession, sc. ₹ κλήθησαν (Kühn. 555, note 15, p. 416; Kr. Spr. 69, 63, 7). Cf. c. 15, 12; 48. 11; 67. 13; iii. 107. 24; iv. 32. 7; v. 4. 8; vii. 65. 6. This is explained by κατά πόλεις τε . . . ξύμπαντες. But however this may be, those who were called Hellenes severally and in succession, whether they were so city by city according as they were mutually intelligible, or at a later time collectively. -Euriévai with gen. here only in Thuc. Cf. Hdt. iv. 113. 1, où συνίεσαν αλλήλων. - 21. αμιξίαν αλλήλων: cf. Plat. Legg. 854 c, τὰς τῶν κακῶν ξυνουσίας φεῦγε. - 23. πλείω: acc. of inner obj., as with ἀφελείν, ii. 60. 5; with βλάπτειν, vi. 33. 17. But even this expedition was undertaken by them, because they were now getting greater

familiarity with the sea. στρατείαν is construed as in c. 15.8. See App.

Before proceeding to treat of the Trojan war, c. 8: 16, the mention of the sea here leads Thuc. to discuss the slow development of maritime enterprise among the Greeks.

4. The first naval power was established by Minos, who endeavoured to clear the sea of pirates.

1. παλαίτατος: at the earliest time. Cf. с. 13. 12. — 2. ектубато: this and the following aors., ἐκράτησε, ἦρξε, of the establishment of his rule, as ioxvσάντων, c. 3. 8, while the impf. καθήρει, 6, describes the gradual extension of his influence. — θαλάσσης: depends on ἐκράτησε, not on ἐπὶ πλεῖστον, which is adv., as in c. 3. 6. - 3. olkiotris . . . eyévero: see on c. 35. 12. oikí(ew implies the founding of political order, which is not conceived as existing under the barbarous Carians. - 5. παίδας: their traditional names were Catreus, Deucalion, Androgeus. See Curtius, Hist. of Greece, I. p. 82. τό τε: τε freq. has the sense of 'and consequently,' like que in Latin (inferential \(\tau\epsilon\)). Cf. c. 5. 19; 92. 6; 98. 8. - 6. καθήρει: used of the violent 5 τὰς προσόδους μᾶλλον ἰέναι αὐτῷ. οἱ γὰρ Ἑλληνες τὸ 1 πάλαι καὶ τῶν βαρβάρων οι τε ἐν τἢ ἠπείρῷ παραθαλάσσιοι καὶ ὅσοι νήσους εἶχον, ἐπειδὴ ἤρξαντο μᾶλλον περαιοῦσθαι ναυσὶν ἐπ' ἀλλήλους, ἐτράποντο πρὸς λη5 στείαν, ἡγουμένων ἀνδρῶν οὐ τῶν ἀδυνατωτάτων, κέρδους τοῦ σφετέρου αὐτῶν ἔνεκα καὶ τοῖς ἀσθενέσι τροφῆς, καὶ προσπίπτοντες πόλεσιν ἀτειχίστοις καὶ κατὰ κώμας οἰ-

overthrow of an existing state of things or a predominant person. Cf. c. 16. 4; iii. 13. 33; iv. 85. 7; v. 14. 14; vi. 11. 13. So also in c. 13. 22, of the abolition of piracy; and the addition of ἐκ τῆς θαλάσσης is like τὴν τῶν τυράννων κατάλυσιν έκ της Έλλάδος, C. 18. 11. Therefore Cobet's conjecture, ἐκάθηρεν (Variae Lectiones, p. 149), is needless, and is also inconsistent with the following εφ' δσον εδύνατο. - τοῦ ... lέναι αὐτῷ: the gen. of the inf. is freq, in Thuc, to express purpose, usually with uh. Cf. c. 23. 22; ii. 22. 4; 75. 3; 93. 24, etc. Without μή only here and viii. 39. 25. Cf. Dem. xxiv. 36, 133. GMT. 798; H. 960; Kühn. 478, 4 c. The gen. seems one of 'relation to,' and is to be compared with the gerundive const. of Tac. Ann. ii. 59, Aegyptum proficiscitur cognoscendae antiquitatis. See Kühn. Lat. Gram. II. 132, note 3 c. For the dat. with λέναι, ἐλθεῖν, see on c. 13. 12. The form αὐτῷ shows that the remark is a suggestion made by Thuc. himself in accordance with είκός, whereas αδτώ would have represented the purpose as conceived by Minos.

- 5. Previously piracy was general, and was not looked upon as disgraceful.
- οἱ γὰρ Ἑλληνες κτέ.: before describing the effects of Minos's efforts, to which Thuc. returns in c. 8. 7, he indicates the prevalence of piracy in

the earliest times. Among the barbarians referred to are the Phoenicians, the Carians, and probably the Epirots. — 4. ἐπ' ἀλλήλους: ἐπί is not used here in a hostile sense. Even in military matters the meaning depends on the context. Cf. iv. 43. 3; v. 4. 23; vii. 56. 23. For distinctly friendly intercourse mapa is used. Cf. c. 13. 19; ν. 78. 4. — 5. ήγουμένων . . . τροφης: on the position of ανδρών and κέρδους, see on c. I. 6. By its position où suggests the contrary of the term it negatives by a sort of litotes, = των δυνατωτάτων. See on c. 78. 1, οὐ περί βραχέων, and cf. iii. 67. 7. The δυνατοί (cf. c. 2.24) are those eminent for wealth and influence: at a more advanced stage of society the term is often applied to the ruling party as opposed to the δημος. οἱ ἀσθενεῖς are those without means, the "feeble persons" of Psalm cv. 37. Cf. [Dem.] xLv. 67, συμφέρει . . . τὸν ἀσθενῆ παρὰ τοῦ πλουσίου δίκην, αν άδικηται, δύνασθαι λαβείν. For the dat. with the subst. τροφη̂s, see G. 1174; H. 765 a; Kühn. 424, 1. When Evera stands with two or more gens., Thuc. places it after the first. Cf. c. 7. 4; 30. 16; 41. 16; 57. 11: 73. 17, etc. — 7. πόλεσιν: used here in its political sense of associated communities, not of local cities. - ката κώμας : as the Aetolians are described, iii. 94. 20. Such was the constant condition of Sparta. Cf. c. 10. 12. -

κουμέναις ήρπαζον καὶ τὸν πλεῖστον τοῦ βίου ἐντεῦθεν ἐποιοῦντο, οὖκ ἔχοντός πω αἰσχύνην τούτου τοῦ ἔργου, 10 φέροντος δέ τι καὶ δόξης μαλλον. δηλοῦσι δὲ τῶν τε 2 ήπειρωτῶν τινες, ἔτι καὶ νῦν οἶς κόσμος καλῶς τοῦτο δραν, καὶ οἱ παλαιοὶ τῶν ποιητῶν, τὰς πύστεις τῶν καταπλεόντων πανταχοῦ ὁμοίως ἐρωτῶντες εἰ λησταί εἰσιν, ὡς οὖτε ὧν πυνθάνονται ἀπαξιούντων τὸ ἔργον, οἶς τ΄ 15 ἐπιμελὲς εἶη εἰδέναι οὐκ ὀνειδιζόντων. ἐλήζοντο δὲ καὶ 3

8. τον πλείστον τοῦ βίου: see on c. 2. 12. Blos here only in Thuc. in sense of victus, their living. - 9. Exontos: like φέροντος in 10, or παρέχοντος, bringing with it, implying. Cf. ii. 61. 9; iv. 108. 29; 126. 23; vii. 75. 35. — 10. τι δόξης: aliquid famae. Cf. ii. 49. 30, τι δυνάμεως. iii. 44. 6; iv. 28. 23; vii. 69. 12. With this rather rare combination, cf. επὶ πλεῖστον δυνάμεως, c. 17. 6; ἐπὶ μέγα ἰσχύος, ii. 97. 24; ἐπὶ πολὺ τῆς θαλάσσης, c. 50. 6; έν παντί δή άθυμίας, vii. 55. 4; άμηχανον αν είη εὐδαιμονίας, Plat. Apol. 41 c. Arist. Pol. i. 8. 8 (1256 b 2), groups the ληστρικός βίος with the νομαδικός, γεωργικός, άλιευτικός, θηρευτικός, as in the earliest times a recognized means of gaining a living.

10. δηλοῦσι: the statements of the preceding paragraph are the obj., as in c. 3. 12, in case of τεκμηριοῖ. — 11. ἢπειρωτῶν: strictly a common noun; but with chief reference to the inhabitants of Epirus and the neighbouring districts, which even to recent times have been noted for brigandage. — ἔτι καλ νῦν οἶς: see App. — κόσμος: means here, c. 32. 15; iv. 17. 4, adornment, honour. Elsewhere in Thuc. good order, discipline. — καλῶς . . . δρᾶν: καλῶς dexterously, with good results. Cf. v. 52. 4; viii. 50. 25. τοῦτο (or abτδ) δρᾶν is the regular expression in re-

ferring to an action just described. Cf. c. 6. 22; 69. 7; 131. 15; ii. 49. 23; v. 49. 20; vi. 83. 4; vii. 68. 14; 83. 3. — 12. τας πύστεις . . . έρωτώντες: putting the regular questions on all occasions alike to those who touched at their coasts. The art. implies what was likely under the circumstances, as in c. 2. 13, τας μεταβολάς. The rare word πύστις occurs, in the sense of 'information gained by inquiry,' also in c. 136. 6; iii. 82. 20. The acc. is cognate (G. 1051; H. 715), and the gen. partic. limits it objectively. The poets are said to ask, in that they make their characters do so. With this Sh. compares Plat. Theaet. 181 a, Tobs béortas, 'those who teach the doctrine of flux and motion,' and Virg. Ecl. vi. 62, circumdat...erigit=circumdari ... erigi canit (Silenus). Mart. iv. 14. 3. It is probable from πανταχοῦ δμοίωs that Thuc. was acquainted with other notices of such questions than those we find in Hom. γ 73; : 252; Hymn. in Apoll. 452. - 14. ws ούτε . . . ονειδιζόντων: ώς gives the view of the poets, implying that. The two parties. belong to the impf., with subjects to be supplied from the two rel. clauses. The attraction of the neg. to ονειδιζόντων (for ούτε τούτων οίς) has the effect of rendering more vivid the disclaimer of reproach. The inκατ' ήπειρον ἀλλήλους, καὶ μέχρι τοῦδε πολλὰ τῆς Ἑλλάδος τῷ παλαιῷ τρόπῳ νέμεται περί τε Λοκροὺς τοὺς 'Οζόλας καὶ Αἰτωλοὺς καὶ 'Ακαρνᾶνας καὶ τὴν ταύτη ήπειρον. τό τε σιδηροφορεῖσθαι τούτοις τοῖς ἠπειρώταις 20 ἀπὸ τῆς παλαιᾶς ληστείας ἐμμεμένηκε.

6 Πασα γὰρ ἡ Ἑλλὰς ἐσιδηροφόρει διὰ τὰς ἀφράκτους 1
τε οἰκήσεις καὶ οὐκ ἀσφαλεῖς παρ' ἀλλήλους ἐφόδους,
καὶ ξυνήθη τὴν δίαιταν μεθ' ὅπλων ἐποιήσαντο, ὤσπερ

dic. πυνθάνονται implies that the question was as a matter of form always asked; the opt. eln that there might or might not be persons who would care to know. For a similar change of mood, cf. Xen. An. i. 9. 27, δπου δέ χιλός σπάνιος πάνυ είη (as it might or might not be), αὐτὸς δὲ ἐδύνατο (as he naturally was at all times) παρασκευάσασθαι. Ages. 11. 3, εμίσει δε ούκ εί τις κακώς πάσχων ημύνετο (as it was natural he should), αλλ' εί τις εὐεργετούμενος αχάριστος φαίνοιτο (as might possibly be the case). Dem. xvIII. 239, έν οίς οὐχ ὅσα ἡβουλόμεθα ἀλλ' ὅσα δοίη τὰ πράγματα έδει δέχεσθαι. In iv. 67. 9, ols επιμελές ην είδεναι, the reference is entirely definite. So in Hdt. ii. 150. 6, ἐπιμελὲς γὰρ δή μοι ἢν.

17. τῷ παλαιῷ τρόπῳ: in the way just depicted, in reference to frequent changes of abode and to the habit of living by robbery; which latter is not excluded by the words ἀπὸ τῆς παλαίας ληστείας in 20; for in both places it is implied that what existed in the old time continued down to the present.— νέμεται: pass. of the mid. νέμεσθαι (c. 2. 6). G. 1247; H. 819 d; Kühn. 378, 9. Cf. c. 6. 5. — περί: of a geographical designation without defined limits. Cf. c. 14. 7; ii. 47. 10; 86. 2. — 19. τό τε σιδηροφορείσθαι: τε, and so. Cf. c. 4. 5. Cl.

thinks the mid. form is here preferred because its subjective character is appropriate to personal subjects (cf. φέρεσθαι), whereas in c. 6. 1 the act. is used of the country. Arist., Pol. ii. 8. 19, also has ἐσιδηροφοροῦντο οἱ Ἦλληνες. But the verb is more probably here in the pass. used impers. (see on c. 46. 1), the practice of bearing arms.

6. Wherefore in early times the habit of bearing arms was general in Greece, which the Athenians first abandoned for a more luxurious, the Lacedaemonians for a simpler gear.

 τὰς . . . ἐφόδους: the single art. includes the two elements of their insecure life. Cf. τὰ ναυάγια καὶ νεκρούς, c. 54.4; c. 120. 10; ii. 35. 19; 71. 22; iii. 2. 6. - 3. την δίαιταν . . . ἐποιήσαντο: by the resolution of the verb διαιτασθαι into δίαιταν ποιείσθαι (on the equivalence of such a periphrasis to a simple verb, see Cobet, Novae Lectiones, p. 257; Kühn. 411, 4; and see on c. 34. 11) the pred. adj. ξυνήθη takes the place of the adv. ξυνήθως. Cf. c. 23. 3, ταχείαν την κρίσιν έσχε. μεθ' ὅπλων is placed after the noun whose verbal idea it serves to define. Cf. την . . . κατάλυσιν ἐκ τῆς Ἑλλάδος, c. 18. 11; e. 110. 15. On the free position of attribs. in Thuc., see on c. 11. 19. The aor. ἐποιήσαντο sums up the historical results of the previous remarks (com-

οί βάρβαροι. σημείον δ' έστι ταῦτα τῆς Ἑλλάδος ἔτι 2 5 ούτω νεμόμενα των ποτε καὶ ές πάντας ομοίων διαιτημάτων. ἐν τοις πρώτοι δὲ ᾿Αθηναίοι τόν τε σίδηρον 3 κατέθεντο καὶ ἀνειμένη τῆ διαίτη ἐς τὸ τρυφερώτερον μετέστησαν, καὶ οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων διὰ τὸ άβροδίαιτον οὐ πολύς χρόνος ἐπειδή χιτῶνάς τε 10 λινούς ἐπαύσαντο φοροῦντες καὶ χρυσῶν τεττίγων ἐνέρσει το κρωβύλον αναδούμενοι των έν τη κεφαλή τριχών αφ' οδ καὶ Ἰώνων τοὺς πρεσβυτέρους κατὰ τὸ ξυγγενές ἐπὶ

plexive aor., GMT. 56). — 4. ταῦτα . . . νεμόμενα : ί.ε. τὸ ταῦτα νέμεσθαι, the fact that these districts (c. 5. 17) of Hellas are still occupied in this way. See on c. 100. 17. — 5. ές πάντας όμοίων: as by δμοίως with πάντες, 80 here by the adj. with ¿s is implied the widest extension; of the existence of similar modes of life formerly among all without exception. διαιτήματα are special forms of δίαιτα.

6. έν τοις πρώτοι δέ: the words preceding & are practically one phrase, so that the conj. only apparently occupies the fourth place. The formula èv toîs with a sup. occurs nine times in Thuc.: iii. 82.2; vii. 19. 19; 24. 12; 27. 12; 71. 19; viii, 68. 23; 89. 13; 90. 4. Herbst, Philol. 16, p. 345 ff., explains it rather as restrictive of the sup. than as intensifying it; i.e. er rois is used when the writer wishes to suggest not absolute preëminence, but prominence among competitors who may be on a par. H. 652; Kühn. 349 b. 7, p. 28.— 7. averuevn th Staten: the dat, being merely one of respect with the verb, and having a pred. partic., has nearly the effect of a gen. abs.; when their mode of life had once relaxed from its old severity, they adopted habits of greater luxury. Cf. ii. 100, 25, -8.

avrois: the dat. placed thus early in the sentence stands in the most general relation to the whole, among them. ρούντες: ί.ε. οὐ πρὸ πολλοῦ ἔτι ἐφόρουν, "till quite recent times they still wore"; and so διὰ τὸ άβροδίαιτον, on account of the spread of delicate habits, gives the reason of their maintaining these fashions, not of their leaving them off. For this use of ἐπειδή, since, cf. 20; iii. 68. 31; viii. 68. 27. On the long linen tunics, which were peculiarly Ionian, and were later superseded by shorter ones of wool, see Becker, Charicles, p. 414, Eng. Trans. Thuc, assumes the early fashion to have spread from Athens to Ionia, and not the reverse. - 10. kal x puray . . . τριχών: the mode of wearing the hair in a knot on the top of the head with the insertion of a pin in the form of a cicada must have been as characteristic a mark of antiquated manners as the use of a queue or pigtail with us. Cf. Ar. Eq. 1331, теттіуофорая, арχαίω σχήματι λαμπρός, and Nub. 984, άρχαια γε και Διπολιώδη και τεττίγων ανάμεστα. ενέρσει, from ενείρειν, a word probably formed by Thuc., and occurring again only in late writers. - 12. τὸ Ευγγενές: i.e. την Ευγγένειαν. See on c. 2. 19,

πολὺ αὖτη ἡ σκευἡ κατέσχε. μετρία δ' αὖ ἐσθῆτι καὶ 4 ἐς τὸν νῦν τρόπον πρῶτοι Λακεδαιμόνιοι ἐχρήσαντο, καὶ 15 ἐς τὰ ἄλλα πρὸς τοὺς πολλοὺς οἱ τὰ μείζω κεκτημένοι ἰσοδίαιτοι μάλιστα κατέστησαν. ἐγυμνώθησάν τε πρῶτοι 5 καὶ ἐς τὸ φανερὸν ἀποδύντες λίπα μετὰ τοῦ γυμνάζεσθαι ἡλειψαντο· τὸ δὲ πάλαι καὶ ἐν τῷ 'Ολυμπιακῷ ἀγῶνι διαζώματα ἔχοντες περὶ τὰ αἰδοῖα οἱ ἀθληταὶ ἡγωνίζοντο, 20 καὶ οὐ πολλὰ ἔτη ἐπειδὴ πέπαυται. ἔτι δὲ καὶ ἐν τοῖς βαρβάροις ἔστιν οῖς νῦν καὶ μάλιστα τοῖς 'Ασιανοῖς πυγμῆς καὶ πάλης ἄθλα τίθεται, καὶ διεζωμένοι τοῦτο δρῶσι. πολλὰ δ' ἀν καὶ ἄλλα τις ἀποδείξειε τὸ παλαιὸν 'Ελλη- 6 νικὸν ὁμοιότροπα τῷ νῦν βαρβαρικῷ διαιτώμενον.

-13. ή σκενή: see on c. 2.12. — κατέσχε: aor. of the historical fact, not descriptive (κατεῖχε). — καὶ ἐς τὸν νῦν τρόπον: sc. οἴση, a second attrib. to ἐσθῆτι, and conforming to the present mode. — 14. πρῶτοι ἐχρησαντο: were the first to adopt; aor. as in c. 3. 8. — καὶ ἐς τὰ ἄλλα. . . κατέστησαν: and as to the rest of their habits, the wealthier of them fell into a style of living pretty nearly on a par with that of the mass of the people. τὰ μείζω for the more usual τὰ πλείω, perhaps because land formed the basis of wealth at Sparta.

16. τε: and so also. Cf. c. 4. 5; 5. 19.—17. ἐς τὸ φανερόν: adv. to ἀποδύντες, giving the pregnant meaning, stripping and coming forward publicly. Cf. ii. 4. 15, χρησάμενος ἐς τὸν μαχλόν.—λίπα: with οil, adv. with ἡλείψαντο, as often in Hom.: K 577; Ξ 171; Ξ 350; γ 466; ζ 96; κ 364. It is probably a mutilated instrumental or dat. case.— μετὰ τοῦ γυμνάζεσθαι: on occasion of their gymnastic exercise. Cf. v. 25. 12, μετ' ἀνοκωχῆς οὐ βεβαίου. Kühn. 439, 1. The phrase belongs to both the verbs.—18. τὸ δὲ πάλαι

... ήγωνίζοντο: the stress of the statement lies on the partic., = διαζώματα είχον άγωνιζόμενοι. Eustath., on Hom. W 638, and Dion. Hal. vii. 72 say that the runners at the Olympic games left off the girdle first in Ol. 15., B.C. 720; but it may be assumed that Thuc, here means that the contestants in other contests did not disuse it till much later. - 20. πέπαυται: sc. τὸ διαζώματα έχοντας άγωνίζεσθαι, the practice has ceased. But Reiske and Ullrich prefer πέπαυνται. - ἔτι δὲ καὶ κτέ.: ἔτι belongs to vûv, ev to the two following dats., which are separated to lay stress on each. The two clauses άθλα τίθεται . . . δρώσι are arranged in parataxis, though the former is in sense subord., = $\delta \tau a \nu \ \tilde{a} \theta \lambda a \ \tau \iota \theta \tilde{\eta} \tau a \iota$, of άθληταί διεζωμένοι τοῦτο δρῶσι, i.e. ἀγωνίζονται. See on c. 5. 11. On βαρβάpois foriv ols, = BapBapav evlois, see G. 1029; H. 998; Kühn. 554, 5. — 23. πολλά και άλλα: acc. of inner obj. to διαιτώμενον (G. 1051; H. 715), with δμοιότροπα as its pred. adj., with adv. meaning. Cf. vii. 77. 9.

Των δὲ πόλεων ὅσαι μὲν νεώτατα ῷκίσθησαν καὶ 1 ἤδη πλοϊμωτέρων ὄντων, περιουσίας μαλλου ἔχουσαι χρημάτων ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς τείχεσιν ἐκτίζοντο, καὶ τοὺς ἰσθμοὺς ἀπελάμβανον ἐμπορίας τε ἔνεκα καὶ τῆς 5 πρὸς τοὺς προσοίκους ἔκαστοι ἰσχύος αἱ δὲ παλαιαὶ διὰ τὴν ληστείαν ἐπὶ πολὺ ἀντισχοῦσαν ἀπὸ θαλάσσης μαλλου ῷκίσθησαν, αἴ τε ἐν ταῖς νήσοις καὶ ἐν ταῖς ἤπείροις (ἔφερον γὰρ ἀλλήλους τε καὶ τῶν ἄλλων ὅσοι ὄντες οὐ θαλάσσιοι κάτω ῷκουν), καὶ μέχρι τοῦδε ἔτι ἀνῳκισμέναι 8 εἰσί. καὶ οὐχ ἣσσον λησταὶ ἢσαν οἱ νησιῶται Καρές τε 1 ὄντες καὶ Φοίνικες· οῦτοι γὰρ δὴ τὰς πλείστας τῶν νήσων

7. The practice also of settling in towns at a distance from the coast was general.

2. πλοϊμωτέρων ὄντων: the gen. abs. of neut. pl. of adj. used impers., when navigation was safer. Cf. iv. 20. 5, ὅντων ἀκρίτων. This use of neut. pl. of adj. is freq. in Thuc. Cf. αδύνατα, с. 1. 11; έτοιμα, ii. 3. 15; 56. 4; ἄπορα, iii. 16. 11; particularly of verbals: παριτητέα, c. 72. 4; πολεμητέα, c. 88. 2. Kühn. 366. Except here and in c. 8. 8 πλόιμος in Thuc. = 'seaworthy.' Cf. c. 29. 14; 50. 17, etc. περιουσίας . . . έκτίζοντο: cf. c. 2. 7. The pl. of the abstract noun in reference to several subjects. So c. 8. 15. -3. ἐκτίζοντο κτέ.: in the prot. (δσαι ... φκίσθησαν) the πόλεις are conceived as existing; here their origin is stated, and so the impf. In ἀπελάμβανον and ξκαστοι the personality of the settlers implied in πόλεις is fully brought out. This verb implies the occupation of an isthmus from sea to sea. Cf. iv. 45. 7; vii. 60. 9. - 4. «veka: see on c. 5. 6. - 6. έπι πολύ άντισχούσαν: long maintaining its existence, attrib. to Anorelav. For its position, see on c. 11. 19; and cf. c. 6. 3; for the meaning, cf. ii. 64. 26; vi. 69. 9; vii. 71. 26. This aor.

partic. and gielobyoar sum up the results of the previous state of things (cf. c. 6. 3, 13), while the pf. in 9 states the still existing result. — ἀπὸ θαλάσons: at a distance from the sea. In this sense some print άπο: But see Kühn. 86, 1, note 1; Göttling, Accentlehre, 380. - 7. kal év taîs: without repetition of al. Cf. iv. 25.6; 45. 10; 85. 16; vii. 7. 1. — 8. ἔφερον: plundered, in the sense of the usual φέρειν και άγειν (Hdt. vi. 42. 7; Dem. rv. 34), recurs in Polyb. Cf. Eur. Hec. 804, Ochr lepa τολμῶσιν φέρειν. The subj. is of ληστεύοντες. - 9. άνωκισμέναι: = άνω φκισμέναι. Cf. c. 58. 13; viii. 31. 8. See App.

8. It was only with the gradual suppression of piracy that the Greek states increased in stability and magnitude.

1. οὐχ ἡσσον: i.e. to a still greater extent than the Greeks. Cf. c. 74. 17; 82. 19, etc. — οἱ νησιώται: here exclusive of the Greeks, who are mentioned as islanders in c. 7. 7, and resuming the notice of the barbarians in c. 4. 4; 5. 3. The piratical habits of the Phoenicians are mentioned in Hom. ξ 288; ο 415. The words Κᾶρές τε... Φοίνικες are added to account for the

φκησαν. μαρτύριον δέ Δήλου γαρ καθαιρομένης ύπο 'Αθηναίων ἐν τῷδε τῷ πολέμῳ καὶ τῶν θηκῶν ἀναιρεθει. 5 σῶν, ὅσαι ἢσαν τῶν τεθνεώτων ἐν τῆ νήσῳ, ὑπὲρ ἢμισυ Καρες ἐφάνησαν, γνωσθέντες τῆ τε σκευῆ τῶν ὅπλων ξύντεθαμμένη καὶ τῷ τρόπῳ ῷ νῦν ἔτι θάπτουσι. κατα. 2 στάντος δὲ τοῦ Μίνω ναυτίκοῦ/πλοϊμώτερα ἐγένετο παρ' ἀλλήλους (οἱ γὰρ ἐκ τῶν νήσων κακοῦργοι ἀνέστησαν 10 ὑπ' αὐτοῦ, ὅτε περ καὶ τὰς πολλὰς αὐτῶν κατώκιζε), καὶ 3 οἱ παρὰ θάλασσαν ἄνθρωποι μαλλον ἤδη τὴν κτῆσιν τῶν χρημάτων ποιούμενοι βεβαιότερον ὤκουν, καὶ τινες καὶ

previous statement. — 3. φκησαν: inhabited, the aor., as in c. 7. 7, referring collectively to all the occupants of the islands to the time of Minos, who οἰκιστής πρώτος τών πλείστων [νήσων] εγένετο, с. 4. 3. — μαρτύριον δέ (only of the last remark, οὖτοι . . . φκησαν) · Δήλου γάρ: cf. the fuller expressions in c. 2. 20; 3. 1. Here only is μαρτύριον so used: but τεκμήριον in ii. 15. 20; 39. 10; 50. 7; iii. 66. 1. This purification took place in the sixth year of the war, B.C. 426. Cf. iii. 104. — καθαιρομένης κτέ.: the pres. partic. expresses the whole course of the cleansing, the aor. αναιρεθεισών a particular incident of it. The verb àvaipeîv is used also in iii. 104. 6 and v. 1.6 of the removal of the θηκαι, which must mean movable coffins, which were taken away with their contents (not 'graves,' as in iii. 58. 15). — 5. ὑπὲρ ἥμισυ: see on c. 3. 6. = πλείονες των ημίσεων. - 6. τη σκευή: see on c. 2. 12. Hdt., i. 171. 14, says the Carians first made use of helmetplumes, and attached devices and handles to shields. - 7. ξυντεθαμμένη: attrib. to σκευή. Cf. c. 7. 6. See on c. 11. 19. — τώ τρόπω: referring to the position (unknown) of the corpses, as

Plut. Sol. 10. § 4 uses this expression when he says θάπτουσι Μεγαρεῖς πρὸς εω τοὺς νεκροὺς στρέφοντες, 'Αθηναῖοι δὲ πρὸς ἐσπέραν. The Schol. says that the Phoenicians ποιεῖν ὁρᾶν τοὺς νεκροὺς ἐπὶ δύσιν, but Thuc. is here speaking of the Carians.

καταστάντος δὲ κτέ.: resumes the account from c. 4. - 8. πλοϊμώτερα: see on c. 7. 2. The neut. pl. with yiγνεσθαι, also ii. 10. 5; iv. 108. 9; viii. 55. 8. — παρ' άλληλους: as if, instead of the impers. expression, επεραιούντο or επεμίγνυσαν οί Ελληνες had preceded. - 9. ἐκ τῶν νήσων: attached proleptically to the subj., through the influence of ἀνέστησαν, were expelled. G. 1225; H. 788 a; Kr. Spr. 50, 8, 10; Kuhn. 448 (attraction of prep.). Cf. c. 18. 1; ii. 80. 7; iii. 5. 1, etc. -10. ὅτε περ: just when, or when, that is. Cf. Hdt. v. 99. β. κατώκιζε (impf. of repeated action), like οἰκιστὴς ἐγένετο, c. 4. 3, denotes the introduction of permanent civil order.

 τείχη περιεβάλλοντο ως πλουσιώτεροι έαυτῶν γιγνόμενοι εφιεμενοι γὰρ τῶν κερδῶν οι τε ἤσσους ὑπέμενον τὴν τῶν 15 κρεισσόνων δουλείαν, οι τε δυνατώτεροι περιουσίας ἔχοντες προσεποιοῦντο ὑπηκόους τὰς ἐλάσσους πόλεις. καὶ ἐν 4 τούτω τῷ τρόπω μᾶλλον ἤδη ὄντες ὕστερον χρόνω ἐπὶ Τροίαν ἐστράτευσαν.

'Αγαμέμνων τέ μοι δοκεί των τότε δυνάμει προύχων 1 καὶ οὐ τοσούτον τοις Τυνδάρεω ὄρκοις κατειλημμένους

13. ώς πλουσιώτεροι έαυτών γιγνόμενοι: being conscious (&s) that they were advancing in wealth. ¿autôv, than they were before; the comp. with gen. of refl. pron. measures progress by change in the subj. itself. Cf. iii. 11. 6; vi. 72. 22; vii. 66. 14. Frequent in Hdt. H. 644; Kühn. 541, 6.-14. έφιέμενοι γάρ . . . πόλεις: the two clauses, placed on the same level by τε...τε (cf. c. 12. 10; 23. 4; 26. 11, 15; 57. 3; ii. 22. 3: in prose καί . . . wal is more usual) depict the same progress from the same motive on the part of rulers as well as subjects. δουλεία is often used of political dependence. Cf. c. 122. 15; ii. 63. 4; v. 69. 5. Here gen. των κρεισσόνων as if with δούλοι. For the pl. περιουσίας, see on c. 7. 2. ύπηκόους is pred. to προσεποιοῦντο, as ἱκανόν, μέγα with αἴρειν, c. 90. 20; ii. 75. 22. Cf. ii. 30. 6; Hdt. i. 6. 7, τους δε φίλους προσεποιήσατο.

16. και ἐν τούτφ... ὄντες: and as they became more fully organized in this way, i.e. than in the previous age.—
17. ὕστερον χρόνφ: denotes always a considerable interval. Cf. iii. 85. 10; v. 34. 14; vi. 3. 8; or with χρόνφ placed first, c. 64. 8; 100. 6; iv. 81. 9; v. 5. 14; here it indicates the point in the gradual progress of society at which external action became possible; and so the subject of the Trojan

war is resumed from c. 3, 22. The following c. 9-II establish the $\tau\epsilon$ - $\kappa\mu\eta\rho\mu\nu$ (c. 1. 12) of the lack of naval power in early times.

9. The Trojan war is to be attributed to the predominance of Agamemnon, and his possession of some maritime power.

1. 'Ayanémvwv $\tau \epsilon$: $\tau \epsilon = and so$, leading from the general statement to the particular. Cf. c. 4. 5; 5. 19; 6. 16. The stress of the sentence rests on δυνάμει προύχων, from his surpassing his contemporaries in power. - 2. où τοσοῦτον . . . άγων: οὐ τοσοῦτον (followed by 800v, c. 11. 1; 88. 2; viii. 45. 14), though strictly denying only comparatively, has nearly the force of a full negation: and not so much because he had the leading of Helen's suitors, bound, as they were, by their oaths to Tyndareus. According to the post-Homeric legend (Isocr. x. 40; Paus. iii. 20.9; Apollod. iii. 10. 9) all who paid their court to Helen engaged to defend her choice against all wrong. In what follows Thuc, confines himself simply to the traditional connexion of the houses of Perseus and Pelops, which is thus shown: -

Perseus Pelops
Sthenelus = Nicippe Thyestes Atreus
Eurystheus Agamemnon

τοὺς Ἑλένης μνηστήρας ἄγων τὸν στόλον ἀγειραι. λέγουσι 2 δὲ καὶ οἱ τὰ σαφέστατα Πελοποννησίων μνήμη παρὰ 5 τῶν πρότερον, δεδεγμένοι, Πέλοπά τε πρῶτον πλήθει χρημάτων, ἃ ἦλθεν ἐκ τῆς ᾿Ασίας ἔχων ἐς ἀνθρώπους ἀπόρους, δύναμιν περιποιησάμενον τὴν ἐπωνυμίαν τῆς χώρας ἔπηλυν ὅντα ὅμως σχείν, καὶ ὕστερον τοῖς ἐκγόνοις ἔτι μείζω ξυνενεχθῆναι, Εὐρυσθέως μὲν ἐν τῆ ᾿Αττικῆ 10 ὑπὸ Ἡρακλειδῶν ἀποθανόντος, ᾿Ατρέως δὲ μητρὸς ἀδελφοῦ ὅντος αὐτῷ, καὶ ἐπίτρέψαντος Εὐρυσθέως, ὅτ᾽ ἐστράτευε, Μυκήνας τε καὶ τὴν ἀρχὴν κατὰ τὸ οἰκεῖον ᾿Ατρεῖ

4. kal: in confirmation of this. οί τὰ σαφέστατα . . . δεδεγμένοι: those of the Peloponnesians who have received the clearest traditional accounts from men of former times. Πελοποννησίων is a part. gen. placed irregularly between the art. and partic. See Kr. Spr. 47, 9, 11. Cf. c. 25, 18; 126, 33; iv. 111.6; 125. 20. "Traditionary history (μνήμη παρά των πρότερον) almost necessarily implies that it is indigenous in the country of which it treats." Arnold. — 6. ήλθεν ... ἔχων: he had with him when he came; the same order in c. 11. 10: viii. 8. 4: 27. 20. — 7. την έπωνυμίαν . . . σχείν: stranger though he was, secured the calling of the country after his own name. σχείν = $\kappa \alpha \tau \alpha \sigma \chi \epsilon \hat{\imath} \nu$, and the whole is for the more usual την ἐπωνυμίαν τῆ χώρα παρασχέσθαι. The name is found perhaps first in Tyrtaeus, frg. 2, εὐρεῖαν Πέλοπος νησον αφικόμεθα. See Curtius, Peloponnesus, I. p. 30. The form ξπηλυν is rightly adopted by Stahl for ἐπηλύrny, as in c. 29. 23, after the analogy of νέηλυς, σύνηλυς. - 9. ἔτι μείζω ξυνενεχθήναι: yet greater things fell to the lot of. Cf. viii. 83. 4; Hdt. iv. 157. 2, oùδέν σφι χρηστόν συνεφέρετο. v. 82. 7, άμεινον συνοίσεσθαι. Ar. Nub. 594. -

Εύρυσθέως μέν . . . μείζους καταστήvai: Sh. remarks on this passage as being an excellent example of what Arist. (Rhet. iii. 9. 2) calls εἰρομένη λέξις, η οὐδὲν ἔχει τέλος καθ' αὐτήν, αν μή τὸ πρᾶγμα λεγόμενον τελειωθή. The intention of Thuc, appears to have been to state the grounds of the advancement of the Pelopidae in a series of absolute genitives, logically arranged. But the consistent carrying out of this plan is infringed: (a) by his placing first Εὐρυσθέως . . . ἀποθανόντος out of its natural order, perhaps as being the really decisive matter; (b) by the choice of the active ἐπιτρέψαντος Εὐρυσθέως . . . ᾿Ατρεῖ instead of the passive 'Ατρέως ὑπ' Εὐρυσθέως . . . ἐπιτραπέντος; (c) by the desertion of the absolute construction and the introducing of the infinitives τυγχάνειν, παραλαβείν, καταστήναι in direct dependence on λέγουσι. - ἐν τη 'Αττική: according to the legend, at the Scironian rocks in Megaris; so that Attica must be here taken in an extended sense. - 10. 'Ηρακλειδών: by Hyllus (Diod. iv. 57.6) or by Iolaus (Eur. Heracl. 859). Patronymics are sometimes used like proper names without the art. Cf. c. 12. 11; viii.

(τυγχάνειν δὲ αὐτὸν φεύγοντα τὸν πατέρα διὰ τὸν Χρυσίππου θάνατον), καὶ ὡς οὐκέτι ἀνεχώρησεν Εὐρυσθεύς,
15 βουλομένων καὶ τῶν Μυκηναίων φόβω τῶν Ἡρακλειδῶν καὶ ἄμα δυνατὸν δοκοῦντα εἶναι καὶ τὸ πλῆθος τεθεραπευκότα, τῶν Μυκηναίων τε καὶ ὅσων Εὐρυσθεὺς ἦρχε τὴν βασιλείαν ᾿Ατρέα παραλαβεῖν, καὶ τῶν Περσειδῶν τοὺς Πελοπίδας μείζους καταστῆναι. ἄ μοι δοκεῖ ᾿Αγα-3 20 μέμνων παραλαβῶν καὶ ναυτικῷ τε ἄμα ἐπὶ πλέον τῶν ἄλλων ἰσχύσας τὴν στρατείαν οὐ χάριτι τὸ πλείον ἡ φόβω ξυναγαγῶν ποιήσασθαι. φαίνεται γὰρ ναυσί τε πλείσταις αὐτὸς ἀφικόμενος καὶ ᾿Αρκάσι προσπαράσχῶν, ὡς ενμηρος τοῦτο δεδήλωκεν, εἶ τω ἰκανὸς τεκμηριῶσαι.

25 καὶ ἐν τοῦ σκήπτρου ἄμα τῆ παραδόσει εἰρηκεν αὐτὸν 4

53. 10. — 13. Χρυσίππου: his halfbrother, son of Pelops and Axioche, killed by Atreus and Thyestes at the instance of their mother Hippodamia. - 16. Suvaróv: i.e. by his riches, which, as son of Pelops, he was assumed to possess. See on c. 5.5. Note the combination of the concordant parties. δοκούντα and τεθεραπευκότα (agreeing with 'Aτρέα) with the abs. partic. Cf. c. 2. 8, Kr. Spr. 56, 14, 2. - 19. a: all of which powers. The rel. serves as an emphatic connective. Cf. c. 33. 13; 35. 15; 40. 9, etc. The intervention of Thyestes between Atreus and Agamemnon (Hom. B 106) is not noticed. - 20. καὶ ναυτικώ τε άμα... loχύσας: Cl. regards τε as the conj., taking kal - aua not as a copula, but as an adv. emphasizing the new element of power, and compares c. 2. 8; 14. 13; 64. 14; and for the use of $\tau\epsilon$ without relation to καί, vi. 44. 18; viii. 68. 12. So in ii. 36. 2 каl . . . а́µа without relation to the conj. &c. Cf. also ü. 68. 19. See App. — 21. ой...то

πλεῖον η : not so much . . . as, by litotes = ησσον η, so that the former suggestion is wholly excluded. Cf: c. 36. 6; 69. 32; ii. 37. 7; 39. 6, 20. The Mss. vary between πλεῖον and πλέον. For Τροίη ἐν εὐρείη χάριν ᾿Ατρείδησι φέροντες.

22. φαίνεται: opp. to the subjective dokei, 19, as giving the positive assertion of Hom. B 576, that Agamemnon commanded 100 ships, and B 612, that he supplied 60 to the Arcadians. Cf. c. 13.9; vi, 2.6, where this verb is presumably used of written testimony. - 24. τεκμηριώσαι: see on c. 3. 12. The doubt here suggested refers only to the details, not to the authority of Homer on the whole. Cf. с. 10. 19; vi. 2. 5. — 25. е́у той... παραδόσει: Hom. B 101-9. For position of the gen., cf. v. 47. 65; vi. 34. 57; vii. 24. 5. This mode of referring to passages of Homer by their contents assumes complete familiarity on the part of readers. Cf. c. 10. 25, èv "πολλησι νήσοισι καὶ "Αργεϊ παντὶ ἀνάσσειν." οὐκ ἀν οὖν νήσων — ἔξω τῶν περιοικίδων αὖται δὲ οὐκ ἀν πολλαὶ εἶησαν, — ἡπειρώτης ὧν. ἐκράτει, εἰ μή τι καὶ ναυτικὸν εἶχεν. εἶκάζειν δὲ χρὴ καὶ ταύτη τὴ στρατεία οἶα 5 10 ἦν τὰ προ αὖτης. καὶ ὅτι μὲν Μυκῆναι μικρὸν ἦν ἢ εἴ 1 τι τῶν τότε πόλισμα νῦν μὴ ἀξιόχρεων δοκεῖ εἶναι, οὐκ ἀκριβεῖ ἀν τις σημείω χρώμενος ἀπιστοίη μὴ γενέσθαι τὸν στόλον τοσοῦτον ὅσον οἴ τε ποιηταὶ εἰρήκασι καὶ ὁ 5 λόγος κατέχει. Λακεδαιμονίων γὰρ εἰ ἡ πόλις ἐρημωθείη, 2

νεών καταλόγω. - 26. οὐκ ἄν οὖν . . . έκράτει . . . εί μη είχεν: he would not be lord of the islands, as he is in the poem, if he did not possess a fleet, as he is represented as doing. But GMT. 410, H. 895a, and Kr. Spr. 54, 10, 3 explain the impfs. as implying a real state of the case enduring in the past; i.e. νέσων εκράτει, not κρατεί, ναυτικόν είχεν, not έχει. See on c. 11. 12. - 27. έξω τών περιοικίδων . . . είησαν: a parenthetical objection, at once rejected; except those on the coast; and these could not be called πολλαί. For έξω, cf. c. 10. 29; v. 26.11. For εἴησαν ἄν, see GMT. 238. - 29. elkáleiv: with dat. of the ground of judgment; elsewhere with $\epsilon \kappa$, $d\pi \delta$. Cf. c. 10. 15; iii. 20. 21; iv. 126. 14; viii. 46. 27.

10. The statements of Homer do not lead us to attribute to the Trojan war any great importance, considered as an undertaking of collective Hellas.

1. και ὅτι μὶν κτέ.: before proceeding to discuss the Trojan war, Thuc. warns his readers not to be misled by the present appearance of places of former fame. And the fact that Mycenae was a small place, or if any one of the former towns appears now to be insignificant, one must not take this as sure evidence and so refuse to believe that the

expedition against Troy was as great as the poets have asserted and the legend represents. The two clauses or ... hv and el Ti . . . elvai must be conceived as repeated together in an understood τούτω to which ἀκριβεῖ σημείω is a pred. (Cl. gets out of el Ti ... elvas a second subj. to μικρον ην.) The particle μέν has no exact correlative, but the opposed statement occurs in a different form in 16. With μικρόν neut. pred. to Μυκήναι, cf. c. 138. 26; iv. 76. 15. G. 925; H. 617. The impf. $\frac{7}{9}\nu$ is used because Mycenae was destroyed by the Argives, B.C. 468 (Diod. xi. 65. 5). Strabo, viii. 6. 10, with exaggeration says of the site: Εστε νῦν μηδ' ίχνος ευρίσκεσθαι της Μυκηναίων πόλεως, whereas the ruins of Mycenae have always in modern times been regarded of archaeological importance (Curtius, Pelop. II. p. 400 ff.), and have recently awakened fresh interest from the researches of Schliemann. - 3. μη γενέσθαι: μή with inf. after a verb of denial. GMT. 815, 1; H. 1029. - 5. Katéxei : obtains, prevails ; abs., as in c. 11. 19; with acc. c. 6. 13.

Λακεδαιμονίων γαρ κτέ.: an instance to prove the fallaciousness of such reasoning. The two opt. verbs are

λειφθείη δὲ τά τε ἱερὰ καὶ τῆς κατασκευῆς τὰ ἐδάφη,
πολλὴν ἄν οἰμαι ἀπιστίαν τῆς δυνάμεως (προελθόντος
πολλοῦ χρόνου) τοῖς ἔπειτα πρὸς τὸ κλέος αὐτῶν εἶναι·
(καίτοι Πελοποννήσου τῶν πέντε τὰς δύο μοίρας νέμονται
10 τῆς τε ξυμπάσης ἡγοῦνται καὶ τῶν ἔξω ξυμμάχων πολλῶν·)
ὄμως δέ, οὔτε ξυνοικισθείσης πόλεως οὔτε ἱεροῖς καὶ
κατασκευαῖς πολυτελέσι χρησαμένης, κατὰ κώμας δὲ τῷ
παλαιῷ τῆς Ἑλλάδος τρόπῷ οἰκισθείσης, φαίνοιτ ἄν ὑποδεεστέρα· ᾿Αθηναίων δὲ τὸ αὐτὸ τοῦτο παθόντων διπλα15 σίαν ἄν τὴν δύναμιν εἰκάζεσθαι ἀπὸ τῆς φανερᾶς ὄψεως
τῆς πόλεως ἡ ἔστιν. οὖκ οὖν ἀπιστεῖν εἰκὸς οὐδὲ τὰς 3
ὄψεις τῶν πόλεων μᾶλλον σκοπεῖν ἡ τὰς δυνάμεις, νομί-

appearance placed together for contrast. - 6. της κατασκευής τα έδαφη: the groundwork of the buildings. As applied to a city κατασκευή (see on c. 2. 12) means the public and private edifices with their internal arrangements. - 7. πολλην αν . . . αντών είναι: after the lapse of a long time great incredulity, methinks, would reign among posterity as to their power, considering their fame. - 9. τών πέντε τας δύο μοίρας: two fifths. See Cobet, Mnemosyne, 8, p. 68. In the expression of fractions, when the denominator exceeds the numerator by 1, the gen. is omitted; τὰ τρία μέρη $= \frac{3}{4}$. Cf. c. 104. 9. Otherwise the denominator stands first in the gen. as here. Hom. Κ 252, παρώχωκεν δέ πλέων νὺξ | των δύο μοιράων, τριτάτη δ' έτι μοίρα λέλειπται. Η. 293; Kühn. 185, 6. Cl., v. H., and B., after the Schol., think the πέντε μοίραι the traditional five divisions of Peloponnesus, Elis with either Arcadia or Achaea being reckoned as one. Then τὰς δύο μοίρας will be Laconia and Messenia. - 10. της τε ξυμπάσης κτέ.: a general expression for the political importance

of Sparta at the time of the writer: not, however, to be pressed, since Argolis and a large part of Arcadia were not under the hegemony of Sparta. πολλών is pred., = πολλών δντων. - 11. πόλεως: pred., since it has never been brought together into a compact city, as Athens has been. Cf. ii. 15. 14. - 13. ύποδεεστέρα: (not with Kr. ὑποδεέστερα) with the subj. ή δύναμις understood from της δυνάμεως in 7. So St., B., v. H., and Herbst, Philol. 16, p. 306. But Cl. supplies Λακεδαιμονίων ή πόλις, though the same subj. has just been supplied in gen. with the abs. partics. This adj. means weaker, not 'smaller.' Cf. c. 11. 18; ii. 89. 22; iii. 11. 15; 45. 26. The parenthesis beginning at καίτοι, 9, should be closed after ὑποδεεστέρα (with Bekk., St., v. H., B., Sh.), not after πολλών, that εἰκάζεσθαι, 15, may depend on oluai. — 14. $\pi a\theta \acute{o} \nu \tau \omega \nu := \epsilon i \pi \acute{a}\theta o \iota \epsilon \nu$. GMT. 472 and 847; H. 902. — 16. η έστιν: as it really is, not 'as it now is.' The writer has in view the general importance of Athens at his time, not its condition at the end of ζειν δὲ τὴν στρατείαν ἐκείνην μεγίστην μὲν γενέσθαι τῶν πρὸ αὐτῆς, κειπομένην δὲ τῶν νῦν, τῆ 'Ομήρου αὐ ποιή20 σει εἴ τι χρὴ κἀνταῦθα πιστεύειν, ἡν εἰκὸς ἐπὶ τὸ μεῖζον μὲν ποιητὴν ὄντα κοσμῆσαι, ὅμως δὲ φαίνεται καὶ οὕτως ἐνδεεστέρα. πεποίηκε γὰρ χιλίων καὶ διακοσίων νεῶν τὰς 4 μὲν Βοιωτῶν εἴκοσι καὶ ἑκατὸν ἀνδρῶν, τὰς δὲ Φιλοκτήτου πεντήκοντα, δηλῶν, ὡς ἐμοὶ δοκεῖ, τὰς μεγίστας καὶ
25 ἐλαχίστας· ἄλλων γοῦν μεγέθους πέρι ἐν νεῶν καταλόγῳ οὐκ ἐμνήσθη. ἀντεβέται δὲ ὅτι ἦσαν καὶ μάχιμοι πάντες, ἐν ταῖς Φιλοκτήτου ναυσὶ δεδήλωκε· τοξότας γὰρ πάντας πεποίηκε τοὺς προσκώπους. περίνεως δὲ οὐκ εἰκὸς πολλοὺς ξυμπλεῖν ἔξω τῶν βασιλέων καὶ τῶν μάλιστα ἐν

the whole war, or of the first ten years, as Ullrich assumes, Beitr. p. 124.

18. στρατείαν: see App. — τών πρὸ αὐτής: see on c. 1. 4. - 19. λειπομέ-יחש: remaining behind, falling below, with gen. of separation. G. 1117; H. 749. — $a\vec{v}$: refers to c. 9. 24. — 20. ήν: i.e. στρατείαν (not referring to ποιήσει, though nearer; cf. c. 68. 15; 140. 28; 144. 25), which it is natural to suppose that he as a poet embellished to excess, but which even with this exaggeration evidently falls short. But Cobet reads 8ν, i.e. "Ομηρον, referring to c. 21. 3. The subj. of φαίνεται would naturally be \$; but in Greek, when the rel. would appear in successive clauses in different cases, it is usually omitted in the second, often being represented by a dem. or pers. pron. Cf. c. 36. 2; ii. 41. 15. G. 1040; H. 1005; Kühn. 561, 1.

22. πεποίηκε κτέ.: for tense, see on c. 3. 17. The exact number is 1186. ν ων is part. gen.; ἀνδρῶν is gen. of material (G. 1085, 4; H. 729) or of quality, which in Greek is nearly confined to designations of quantity or age

with a numeral. Cf. Kr. Spr. 47, 8, 3, 4. For the facts, see Hom. B 510, 719. - 24. Tás: cf. c. 6. 1. Since the two adjs. cannot be referred to the same subj., there is no risk of confusion. Sh. compares Aesch. Aq. 314, νικά δ' ό πρώτος και τελευταίος δραμών. - 25. yoûy: see on c. 2. 18; at any rate, i.e. whether this inference is correct or not. - πέρι: with μνησθηναι, for the simple gen. Cf. c. 37.4; v. 41. 9; viii. 47. 11. - 26. αὐτερέται: fighting men who served also at the oar. Cf. iii. 18. 16; vi. 91. 15; here defined further by μάχιμοι. — 27. ἐν ταις Φιλοκτήτου: when he mentions the ships of Philoctetes. See on c. 9. 25. Cf. Hom. B 719. — 28. προσκώπους: Schol. τούς πρός ταις κώπαις ναύτας. - περίνεως: Schol. τους περιττούς έν τῆ νητ ἐπιβάτas, the supernumeraries who were not needed to work the ships. Boeckh, Urkunden über das Seewesen, p. 121. The word seems not to occur again before Dio Cass. (xlix. 1.5). - 29. τῶν μάλιστα έν τέλει: so ii. 10. 10, those highest in rank. Elsewhere simply of έν τέλει, c. 90. 29; iii. 36. 20; iv. 65.

30 τέλει, ἄλλως τε καὶ μέλλοντας πέλαγος περαιώσεσθαι μετὰ σκευῶν πολεμικῶν οὐδ' αὖ τὰ πλοῖα κατάφρακτα ἔχοντας, ἀλλὰ τῷ παλαιῷ τρόπῳ ληστικώτερον παρεσκευασμένα. πρὸς τὰς μεγίστας δ' οὖν καὶ ἐλαχίστας ναῦς 5 τὸ μέσον σκοποῦντι οὐ πολλοὶ φαίνονται ἐλθόντες, ὡς 35 ἀπὸ πάσης τῆς Ἑλλάδος κοινῆ πεμπόμενοι.

11 Αἴτιον δ' ἢν οὐχ ἡ ὀλιγανθρωπία τοσοῦτον ὅσον 1 ἡ ἀχρηματία. τῆς γὰρ τροφῆς ἀπορία τόν τε στρατὸν ἐλάσσω ἤγαγον καὶ ὅσον ἤλπιζον αὐτόθεν πολεμοῦντα βιοτεύσεω· ἐπειδὴ δὲ ἀφικόμενοι μάχη ἐκράτησαν (δῆλον

6; v. 27. 6, etc.: and in the same sense τὰ τέλη, c. 58. 8; iv. 15. 2; 86. 3; 88. 6. Xen. Hell. vi. 5. 3 has τὰ μέγιστα τέλη. - 30. μέλλοντας: this and έχονταs, 32, though formally agreeing with περίνεως, refer really to the crews in general. The anacoluthon is rendered less striking by allows te ral, which often introduces parties, abs. or approximately so. Cf. c. 70.2; 85.8; ii. 8. 14; 16. 6; 85. 5; iii. 20. 18; 40. 27; 43. 14; iv. 104. 5; 106. 3; vii. 1. 10; viii. 1. 18. — πέλαγος: the open sea. Cf. iii. 33. 5; iv. 24. 19; vi. 13. 12; 34. 27; vii. 49. 13. - 31. av: again, i.e. to use another argument bearing on this point. — κατάφρακτα: decked, opp. to ἄφρακτα. — 32. ληστικώτερον: rather in a piratical fashion. than in that of ships of war; the comp. expressing the existence of one quality rather than that of another. Cf. c. 49. 4; ii. 83. 11; vl. 104. 22. Kühn. 540, note 7.

33. πρός: cf. 8; c. 6. 15. — δ' οὖν: the correction of Bekk. for γοῦν of most Mss., adopted by St., B., Sh., v. H., serves after a digression to resume a previous statement; here that of 21. See on c. 3. 19, and cf. c. 63. 4; ii. 5. 28; 34. 21; vi. 56. 1. — 34. τὸ μέσον:

the mean or average; viz. 85.— σκοποῦντι: a dat. partic. often thus used to indicate the person who from his position, attention, or other circumstance, is likely to form a correct opinion. 'Dat. of the observer.' Cf. c. 21. 12; 24. 1; ii. 49. 17; 51. 1. G. 1172; H. 771 a; Kühn. 423, 18 e.— ώς ... πεμπόμενοι: considering that they were sent, partic. impf. The impf. tenses of πέμπειν regularly combine the notion of 'continued action' with that of 'outset.' "πέμπειν has not the same notion of 'detachment' as our 'send.'" Gildersleeve, Pind. Ol. 11. 23.

11. For there was still a great lack of means and appliances for war.

1. altiou: often used as a pred. subst. without regard to gender and number of subj. Cf. ii. 65. 30; iii. 82. 53; 93. 6; iv. 26. 13; viii. 9. 11. — τοσούτου ὅσου: see on c. 9. 2. — 2. ἀπορία: the preceding gen. serves for the art. See on c. 1. 11. — 3. και ὅσου κτέ.: "and only so large as they expected would find its support in the country while carrying on the war." — 4. ἐπειδή δέ: see App. — ἐκράτησαν: Cobet, Mnem. 8, p. 69, adopts the conjecture of Thiersch, ἐκρατήθη.

5 δέ· το γαρ ἔρυμα τῷ στρατοπέδῳ οὐκ αν ἐτειχίσαντο), φαίνονται δ' οὐδ' ἐνταῦθα πάση τῆ δυνάμει χρησάμενοι, ἀλλὰ πρὸς γεωργίαν τῆς Χερσονήσου τραπόμενοι καὶ ληστείαν τῆς τροφῆς ἀπορία. ἡ καὶ μαλλον οἱ Τρῶες αὐτῶν διεσπαρμένων τὰ δέκα ἔτη ἀντείχον βία, τοῖς ἀεὶ 10 ὑπολειπομένοις ἀντίπαλοι ὄντες. περιουσίαν δὲ εἰ ἡλθον 2 ἔχοντες τροφῆς καὶ ὄντες ἀθρόοι ἀνεν ληστείας καὶ γεωργίας ξυνεχῶς τὸν πόλεμον διέφερον, ῥαδίως αν μάχη

σαν. But the fact of one victory at least is necessary to support the general statement of 11, όντες αθρόοι . . . κρατοῦντες είλον. See a discussion of this question in Am. J. of Ph., V. p. 235 ff. — δήλον δέ: sc. τὸ μάχη κρατησαι αὐτούς. - 5. τὸ γὰρ κτέ.: for otherwise (i.e. εἰ μη μάχη ἐκράτησαν, cf. c. 68. 18; 102. 7; Dem. xvIII. 47, 197) they could not have raised the rampart for the camp. For γάρ, cf. c. 2. 22; 3. 2. Kr. Spr. 57, 10, 14. The rampart here spoken of cannot be that of Hom. H 337, 443. Thuc, must have found the notice of this as well as of the γεωργία της Χερσονήσου, 7, in some other poem than our Iliad. See Eustath. on Hom. E 4, and the Schol., who says, πρός γεωργίαν, ὧν ἡγεῖτο 'Ακάμας κατ' 'Αντίμαχον. On the necessity of a victory as a preliminary to occupation of a country, cf. vi. 23. 6, οθς πρέπει τῆ πρώτη ἡμέρα, ή αν κατάσχωσιν, εὐθὺς κρατείν της γης. On the aor. with άν to express a past potential, see Aken, Tempus und Modus, § 73; Bäumlein, Modi, p. 148; Kühn. 392, 5. — 6. φαίνονται δέ: δέ in apod. after a parenthesis, as in c. 18. 11; vii. 33. 7; viii. 29. 10. G. 1422; H. 1046 c. ούδ' ένταύθα: not even then, i.e. not even after their first and promising success were they able from lack of supplies to keep their army together and prosecute the siege with vigor. Cf. Aesch. Pr. 204. — 8. ληστείαν: cf. Hom. A 366; I 328. — n καί: used before a comp. adv. emphasizes an inference. Cf. c. 25. 22; ii. 2. 21; iii. 13. 13; iv. 1. 14. — 9. αὐτῶν: by its position = ipsorum, implies that the dispersion was due to their own needs. τά δέκα έτη: the famous ten years. -Bla: in the field, used by Thuc. in dat. only, as adv. to express any sort of violent effort, opp. to δμολογία or ξυμβάσει (agreement), v. 17. 14; vi. 47. 6; to δικαίφ (judicial decision), iv. 62. 11; to ἀπάτη (deception), iv. 86. 5.

12. διέφερον: we might have expected the aor. διήνεγκον. But in unreal conditional clauses the impf. is used in Greek in opp. not only to a present state of things but to a past, if it is continued. Cf. Hdt. viii. 30. 5. GMT. 410; H. 895 a. - pablus αν μάχη κρατούντες είλον: this clause states that the Greeks might have successfully maintained themselves in the field, as the indispensable condition of their prosecuting the siege; the second stage being expressed in 14, πολιορκία δὲ κτέ. These two clauses do not state, as Jowett says, alternative means of taking the city (cf. c. 116. 12, where proved superiority on land is merely preliminary to a siege), κρατοῦντες εἶλον, οἴ γε καὶ οὐκ ἀθρόοι, ἀλλὰ μέρει τῷ ἀεὶ παρόντι ἀντείχον, πολιορκία δ' ἀν προσκαθεζόμενοι 15 ἐν ἐλάσσονί τε χρόνῷ καὶ ἀπονώτερον τὴν Τροίαν εἶλον. ἀλλὰ δι' ἀχρηματίαν τά τε πρὸ τούτων ἀσθενῆ ἢν καὶ ³ αὐτά γε δὴ ταῦτα ὀνδμαστότατα τῶν πρὶν γενόμενα δηλοῦται τοῖς ἔργοις ὑποδεέστερα ὄντα τῆς φήμης καὶ τοῦ νῦν περὶ αὐτῶν διὰ τοὺς ποιητὰς λόγου κατεσχηκότος. 12 ἐπεὶ καὶ μετὰ τὰ Τρωικὰ ἡ Ἑλλὰς ἔτι μετανίστατό τε 1 καὶ κατῷκίζετο, ὤστε μὴ ἡσυχάσασαν αὐξηθῆναι. ἤ τε 2

γαρ αναχώρησις των Ελλήνων έξ Ίλίου χρονία γενομένη

but the two natural stages of the expedition. Το answer πολιορκία δέ, we might have expected ραδίως μέν. But there are many cases in which a δέ clause has no expressed correlative particle. Cf. c. 12. 7 (where $\mu \epsilon \nu$ is omitted by P., B., v. H. with best Mss.); 19. 2; 56. 6; 64. 2; 86. 5; iv. 7. 2; Dem. xix. 80 ($\Phi \omega \kappa \epsilon \omega \nu \delta \epsilon$); Plat. Rep. 340 d (τὸ δ' οἶμαι); 398 a (εἴποιμεν δ' ἄν). Kühn. 530, 3. κρατοῦντες includes the victory of 4, and others which would have ensued on the assumed condition. class may be explained with Herbst, Philol. 16, 288, with ellipse of Toùs Τρῶαs, " would have defeated the Trojans." Cf. for this meaning, c. 110. 6; Xen. Hell. iii. 5. 1; Hipparch. 5. 14. Or perhaps the verb may be used intr., "would have proved superior," after the analogy of δ $\lambda \delta \gamma os$ aipei. St. and v. H. omit ellow, but give no satisfactory explanation of $\delta \epsilon$. The above explanation differs materially from that of Cl.

16. δι ἀχρηματίαν κτέ.: this gives the conclusion of the inquiry announced in c. 9. 29, since τὰ πρὸ τούτων (i.e. τῶν Τρωικῶν) are disparaged in proportion as αὐτά γε ταῦτα (i.e. τὰ Τρωικά) are shown to be of less im-

portance than fame would lead us to expect. — 17. τών πρίν: see on c. i. 4.—18. τοῖς ἔργοις: by the facts, i.e. by an unprejudiced inquiry into the truth of things. — 19. κατεσχηκότος: Thuc. often places an attrib. partic. after a noun which is attended by other modifiers. Cf. c. 90. 7; 96. 8; iii. 54. 18; 56. 5; 67. 11. So Dem. xx. 76, ταῦτα ἐλάττω φανῆναι τῆς ἐν ἐκαστφ νῦν περὶ αὐτοῦ δόξης ὑπαρχούσης. xviii. 126.

12. Even the Trojan war was followed by movements of population in Greece, and then by systematic colonization.

1. ἐπεί: since, for. The causes which impeded the development of Hellenic power continued, in some respects, in operation even after the Trojan war; and this fact is a further indication of the truth of the inference in c. 11. § 3.— ή 'Eλλάs... αὐ-ξηθηνα: Greece was still subject to changes and the establishment of new states, so that it did not get rest (aor. as in c. 3. 8) and so increase. See App.

3. χρονία: (elsewhere in Thuc. of two terminations) pred. adj. used adv., after a long time. Cf. c. 4. 1; 141. 30; ii. 49. 29; vi. 31. 16. G. 926; H.

πολλά ἐνεόχμωσε, καὶ στάσεις ἐν ταῖς πόλεσιν ὡς ἐπὶ τολοὰ ἐνεόχμωσε, καὶ στάσεις ἐν ταῖς πόλεσιν ὡς ἐπὶ 5 πολὺ ἐγίγνοντο, ἀφ' ὧν ἐκπίπτοντες τὰς πόλεις ἔκτιζον. Βοιωτοί τε γὰρ οἱ νῦν ἑξηκοστῷ ἔτει μετὰ Ἰλίου ἄλωσιν 8 ἐξ Ἄρνης ἀναστάντες ὑπὸ Θεσσαλῶν τὴν νῦν μὲν Βοιωτίαν, πρότερον δὲ Καδμηίδα γῆν καλουμένην ῷκισαν (ἦν δὲ αὐτῶν καὶ ἀποδασμὸς πρότερον ἐν τῆ γῆ ταύτη, ἀφ' 10 ὧν καὶ ἐς Ἰλιον ἐστράτευσαν), Δωριῆς τε ὀγδοηκοστῷ ἔτει ξὺν Ἡρακλείδαις Πελοπόννησον ἔσχον. μόλις τε ἐν πολλῷ 4

619. - 4. καὶ στάσεις . . . έγίγνοντο: the ral in correlation with the previous τε shows that the στάσεις here spoken of are not, with the Schol., to be regarded as results of the Trojan war, but are the movements, presently mentioned, which were caused by the pressure of the Thessalians. ώς ἐπὶ πολύ, as a rule, in many instances. See App. - 5. ἀφ' ὧν . . . ἔκτιζον: ἀπό, in consequence of, of the remote, not the immediate, cause. Cf. c. 17. 4; 24. 10. Since ἐκπίπτειν is regularly used as the pass, to ἐκβάλλειν, to express the forced departure of a defeated faction, Cobet wishes to read ὑφ' for άφ'. An indef. subj., men, must be supplied, τάς with πόλεις implies those of which current tradition makes report. But Madvig conjectures véas, and v. Η. άλλας.

6. oi νῦν: i.e. those occupying the present land of Boeotia. — ἐξηκοστῷ ἔτει: acc. to the common date of the fall of Troy, B.C. 1124. — 7. "Αρνης: the old home of the Aeolian Boeotians near the Gulf of Pagasae. The Boeotian Arne mentioned Hom. B 507, of doubtful position, probably near Coronea, was named from it. — ἀναστάντες: the regular term for forcible removal. The act. in ii. 27. 1. — 8. ἄκισαν: St. reads ἄκησαν (also B.,

Kr., v. H.) on the ground that oikloat de regionum vel urbium aut primis aut novis incolis dicitur-οἰκήσαι quod in universum sedes collocare significat, de condendis urbibus dici nequit. Cl. admits this distinction, but retains &KIσαν, because, though Thuc, conceived some Boeotians to have settled earlier in Boeotia, the ones now spoken of must be regarded as novi incolae. - nv δέ . . . ἐστράτευσαν: an attempt to reconcile Hom. B 494 ff., which mentions Boeotians who went to the Trojan war, with the tradition that the Aeolic migration into Boeotia took place sixty years after it. But an ἀποδασμός could not fill all the places mentioned in the catalogue as Boeotian; and this so far confirms the judgment of recent criticism, that the νεων κατάλογος is one of the latest additions to the Iliad. In àφ' ων the reference is to the collective ἀποδασμός. - 10. Δωριής τε: the particles τε . . . τε unite Βοιωτοί κτέ. and Δωριής κτέ, on an equal footing (c. 8. 14), as illustrations of the want of stability in Hellas. - 11. coxov: aor. as in c. 3. 8. This is the only second aor. which appears to be used ingressively, "the pres. which is 'process' of holding connoting 'state.' See note on Pind. Ol. 11. 10." B. L. G.

χρόνω ήσυχάσασα ή Έλλὰς βεβαίως καὶ οὐκέτι ἀνισταμένη ἀποικίας ἐξέπεμψε, καὶ Ἰωνας μὲν ᾿Αθηναῖοι καὶ νησιωτών τοὺς πολλοὺς ῷκισαν, Ἰταλίας δὲ καὶ Σικελίας τὸ πλεῖστον Πελοποννήσιοι τῆς τε ἄλλης Ἑλλάδος ἔστιν ἃ χωρία. πάντα δὲ ταῦτα ὕστερον τῶν Τρωικῶν ἐκτίσθη.

13 Δυνατωτέρας δὲ γενομένης τῆς Ελλάδος καὶ τῶν 1 χρημάτων τὴν κτῆσιν ἔτι μᾶλλον ἡ πρότερον ποιουμένης τὰ πολλὰ τυραννίδες ἐν ταῖς πόλεσι καθίσταντο, τῶν προσόδων μειζόνων γιγνομένων (πρότερον δὲ ἦσαν ἐπὶ 5 ρητοῖς γέρασι πατρικαὶ βασιλεῖαι), ναυτικά τε ἐξηρτύετο

12. οὐκέτι ἀνισταμένη: partic. impf., being no longer subject to these violent changes of inhabitants. - 14. "KIGAV: with acc. of persons, here and in vi. 4. 8; rare in prose. Cf. Pind. Is. VIII. 22; Soph. O. C. 785; Eur. Hec. 1022; I. A. 1293. — 'Ιταλίας: used by Thuc, only of the peninsula south of the river Laus and Metapontum; cf. vi. 2. 19; vii. 33. 21; whereas Campania belongs to 'Oπικία, vi. 4. 25; and therefore τὸ πλεῖστον may be taken in its proper sense. - 15. της τε άλλης Έλλάδος κτέ.: see on c. 1. 6. Notice the rare use of TE to connect two single notions. See on c. 60, 8, Kühn. 519, 1. The many settlements of the Corinthians in the islands and on the coast of the Ionian gulf are referred to. - 16. πάντα δὲ ταῦτα κτέ.: these words refer to the settlements made after the migrations above mentioned had ceased.

13. Advance is now made in maritime skill, particularly by Corinth, and, among the Ionians, by Samos and Phocaea.

2. ἔτι μῶλλον ἢ πρότερον: the reference is to c. 8. 11, where a similar statement is made as to the time before the Trojan war. ἔτι is therefore sig-

nificant, and not to be changed to TI or ήδη, as Kr. proposes. - 3. τὰ πολλά: adv. often. Cf. c. 78. 5; 122. 5; ii. 11. 17; 87. 26; iii. 37. 22. - τυραννίδες: the despotisms here spoken of differed in their origin from those of which that of Pisistratus was a type; as a government, legal in its origin, might be converted into a ruparvis by an illegal and forcible extension of its powers. This is stated by Arist. Pol. viii. 10. 5, when, after describing the usual growth of despotisms (οί πλείστοι τῶν τυράννων γεγόνασιν ἐκ δημαγωγων), he says: αί δὲ πρὸ τούτων ἐκ τῶν βασιλέων παρεκβαινόντων τὰ πάτρια καὶ δεσποτικωτέρας άρχης δρεγομένων. - 4. έπι ρητοις γέρασι: with defined prerogatives : ἐπί with dat. of the condition and basis of established order. Cf. Arist. Pol. iii. 14. 14, \$\hat{\eta} \pi\epsilon \pi\epsilon \tag{vovs} ήρωϊκούς χρόνους [βασιλεία] . . . ήν έκόντων μέν επί τισι δ' ώρισμένοις · στρατηγός γάρ ήν και δικαστής δ βασιλεύς, και των πρός τους θεούς κύριος. - 5. πατρικαί βασιλείαι: hereditary monarchies (cf. vii. 69. 12; viii. 6. 17, of ties of friendship, etc.), passing from father to son. - έξηρτύετο: of naval preparations; usually mid. Cf. c. 14.4; 25. 23; 121. 7; ii. 13. 19; 85. 11, etc.

ή Έλλὰς καὶ τῆς θαλάσσης μᾶλλον ἀντείχοντο. πρῶτοι δὲ 2 Κορίνθιοι λέγονται ἐγγύτατα τοῦ νῦν τρόπου μεταχειρίσαι τὰ περὶ τὰς ναῦς, καὶ τριήρεις πρῶτον ἐν Κορίνθῳ τῆς Ἑλλάδος ναυπηγηθῆναι· φαίνεται δὲ καὶ Σαμίοις ᾿Αμει- 3 10 νοκλῆς Κορίνθιος ναυπηγὸς ναῦς ποιήσας τέσσαρας, ἔτη δ᾽ ἐστὶ μάλιστα τριακόσια ἐς τὴν τελευτὴν τοῦδε τοῦ πολέμου, ὅτε ᾿Αμεινοκλῆς Σαμίοις ἦλθε· ναυμαχία τε πα- 4 λαιτάτη ὧν ἴσμεν γίγνεται Κορινθίων πρὸς Κερκυραίους ἔτη δὲ μάλιστα καὶ ταύτη ἑξήκοντα καὶ διακόσιά ἐστι 15 μέχρι τοῦ αὐτοῦ χρόνου. οἰκοῦντες γὰρ τὴν πόλιν οἱ Κο- 5

Act. with ἐπ(πλουν, ii. 17. 21. — 6. ἀντε(χοντο: applied themselves. For pl. following sing., cf. iii. 72. 8. Kühn. 359, 2.

πρώτοι δέ Κορίνθιοι κτέ.: the view which Thuc, now gives of the development of Greek maritime power (to the end of c. 14) comprises the period from 700 to 500 B.C., including the advances made by the Corinthians, the Ionians, the tyrants in Sicily, and the Corcyraeans, to the development of the Athenian navy under Themistocles. See App. - 7. τοῦ νῦν τρόπου: opp. to the παλαιδς τρόπος of c. 10. 31. - μεταχειρίσαι: used only act. by Thuc. Cf. iv. 18. 14; vi. 12. 17; 16. 31; vii. 87. 2. Later chiefly mid. -8. και τριήρεις . . . ναυπηγηθήναι : and it is said that Corinth was the first place in Greece where triremes were built. Part. gen. with a sup. adv. G. 1088; H. 755 b; Kr. Spr. 47, 28, 8. This probably represents a further advance on the previous statement, πρώτοι . . . τάς ναθς. — 9. φαίνεται δέ κτέ.: since it was a Corinthian shipwright who constructed ships of war (vaûs, probably not triremes; cf. c. 14. 4) for the Samians, we have a second indication of the early prominence of the Cor-

inthians. The third is introduced by τε, 12. See on c. 2. 6. - 11. μάλιστα: used with statements of quantity to imply that the account given is the best practicable approximation. though the reality may be either more or less. - τοῦδε τοῦ πολέμου: on the import of this expression, see Introd., p. 24. The two events dated must have occurred respectively in B.c. 704 and 664. - 12. ore: since the time when = $\xi \xi$ or $\delta \phi$ ob, as in c. 18. 9. So to express the terminus a quo we have &s in iv. 90. 14, and in v. 20. 4, where # is perhaps to be omitted; έπειδή, iii. 68. 31 (cf. c. 6. 9); ἐπεί, Eur. Med. 26; Hipp. 34; I. T. 258. Kr. Dial. 69, 56, 2. In iii. 29. 9, δτε gives the terminus ad quem, till. — $\eta \lambda \theta \epsilon$: with dat. Cf. c. 27. 1; 61. 1; 107. 27; iii. 70. 2; vi. 46. 12; vii. 73. 5; viii. 96. 1; Plat. Prot. 321 c.

παλαιτάτη: see on c. i. 11. — 13. γίγνεται: here and in 24 the pres. is not hist., but represents the vision of the historical inquirer. — 14. ταύτη: the terminus a quo as $\delta \tau \epsilon \dots \tilde{\eta} \lambda \theta \epsilon$ in 12. For the dat. cf. iii. 29. 9; and Soph. O. T. 735, καὶ τίς χρόνος τοῦσδ ἐστὶν οὐξεληλυθώς; — ἐστι: here

ρίνθιοι ἐπὶ τοῦ ἰσθμοῦ ἀεὶ δή ποτε ἐμπόριον εἶχον, τῶν Ἑλλήνων τὸ πάλαι κατὰ γῆν τὰ πλείω ἢ κατὰ θάλασσαν, τῶν τε ἐντὸς Πελοποννήσου καὶ τῶν ἔξω, διὰ τῆς ἐκείνων παρ' ἀλλήλους ἐπιμισγόντων, χρήμασί τε δυνατοὶ ἢσαν, 20 ὡς καὶ τοῖς παλαιοῖς ποιηταῖς δεδήλωται· ἀφνειον γὰρ ἐπωνόμασαν τὸ χωρίον· ἐπειδή τε οἱ Ἑλληνες μᾶλλον ἔπλωζον, τὰς ναῦς κτησάμενοι τὸ ληστικὸν καθήρουν, καὶ ἐμπόριον παρέχοντες ἀμφότερα δυνατὴν ἔσχον χρημάτων προσόδω τὴν πόλιν. καὶ Ἰωσιν νστερον πολὺ γίγνεται 6 25 ναυτικὸν ἐπὶ Κύρου Περσῶν πρώτου βασιλεύοντος καὶ Καμβύσου τοῦ υἰέος αὐτοῦ, τῆς τε καθ' ἑαυτοὺς θαλάσσης Κύρω πολεμοῦντες ἐκράτησάν τινα χρόνον. καὶ Πολυκράτης, Σάμου τυραννῶν ἐπὶ Καμβύσου, ναυτικῶ ἰσχύ-

and in 11 represents the result of a calculation. So $\eta \sigma a \nu$ in iii. 29. 9.

16. del δή ποτε: from the very earliest times. The indef. note extends the notion of act over an unlimited past (cf. c. 47. 10; 60. 9; iv. 103. 11, etc.; Hdt. ix. 26.5), and receives additional emphasis from δή, as in viii. 73. 26. — 17. τὰ πλείω: usually in comp. sense without the art., as in c. 3. 23. Cf. with this Soph. Ant. 313; Eur. Hipp. 471, Kr. Spr. 50, 4, 13. Commonly the phrase has a sup. meaning. Cf. c. 69. 27; 81. 8; ii. 39. 14; 89. 8; iii. 37. 26; 83. 8. — 18. τών τε . . . ἔξω: appos. to των Έλλήνων. See on c. 2. 24. -19. παρ' άλληλους: see on c. 2. 5. χρήμασί τε: with ἐπειδή τε, 21, of the successive stages of progress. See on c. 12. 10. - 20. apreión: cf. Hom. B 570. So Pind. Ol. XIII. 4 calls Corinth ολβία, and Hdt. iii. 52. 14, εὐδαίμων. -22. ἔπλωίον: poetic verb (cf. Hes. Op. 634); i.e. πλοϊμώτερα έγίγνετο, c. 8. 8. τας ναῦς: i.e. those above mentioned. - καθήρουν: sc. οἱ Κορίνθιοι, as the following words show. - 23. ἀμφότερα: not now, as in 17, κατὰ γῆν τὰ πλείω, but on both elements, = κατὰ γῆν καὶ κατὰ θάλασσαν. Cf. c. 100. 4; 112. 11, etc. -- δυνατὴν ἔσχον κτέ.: the aor. sums up the results of their efforts, = $\mathring{η}$ πόλις αὐτῶν δυνατὴ ἐγένετο.

24. "Ιωσιν υστερον κτέ. : cf. Hdt. i. 161 ff. This statement refers chiefly to Miletus and Chios, since Samos and Phocaea are specially mentioned afterwards. As Thuc. does not elsewhere date by the Persian kings, Köhler, Archae. d. Th. p. 7 (see App.) justly infers that he is here using Hdt. as his authority. The dates are, Cyrus, B.c. 559-529; Cambyses, B.c. 529-522. - 26. viéos: this form of the gen, also c. 137.2; ii. 100. 14; iii. 26.8; but vioù, v. 16. 24. The nom. and acc. sing. are of the second decl. only, as c. III. 1; ii. 29. 24; 67. 15, etc., and the pl. cases, acc. and gen., only of the third, as c. 20. 7 ;-vi. 30. 12. - 27. ἐκράτησαν: the aor, is not ingressive (cf. c. 3, 8; 4. 2) but complexive, they maintained their power. - 28. Tupavvŵv: not Tuων ἄλλας τε τῶν νήσων ὑπηκόους ἐποιήσατο καὶ 'Ρήνειαν 30 έλῶν ἀνέθηκε τῷ 'Απόλλωνι τῷ Δηλίῳ· Φωκαῆς τε Μασ-14 σαλίαν οἰκίζοντες Καρχηδονίους ἐνίκων ναυμαχοῦντες. δυ- 1 νατώτατα γὰρ ταῦτα τῶν ναυτικῶν ἢν· φαίνεται δὲ καὶ ταῦτα, πολλαῖς γενεαῖς ὕστερα γενόμενα τῶν Τρωικῶν, τριήρεσι μὲν ὀλίγαις χρώμενα, πεντηκοντόροις δ' ἔτι καὶ 5 πλοίοις μακροῖς ἐξηρτυμένα ὥσπερ ἐκεῖνα. ὀλίγον τε πρὸ 2 τῶν Μηδικῶν καὶ τοῦ Δαρείου θανάτου, δς μετὰ Καμβύσην Περσῶν ἐβασίλευσε, τριήρεις περί τε Σικελίαν τοῖς

parrhoas, for his despotism began under Cyrus, about B.C. 532, and he was killed in the year of Cambyses's death, B.c. 522. Cf. Hdt. iii. 120 ff. - 29. 'Pήνειαν κτέ.: cf. iii. 104. 8. - 30. Φωκαής τε . . . ναυμαχούντες: Massalia (Marseilles) was founded by the Phocaeans, B.C. 600. The city of Phocaea was itself taken by Harpagus, the Persian commander, cir. B.C. 543, at which time half the population abandoned the place, and sailing westward to Corsica, fought a successful but ruinous battle against the combined fleets of the Carthaginians and the Tyrrhenians (Hdt. i. 166). Thuc. is probably not referring to this battle, but to repeated successes (ἐνίκων) over the Carthaginians, who would be likely to resist any attempt to found a settlement on the Gallic coast. Antiochus of Syracuse may have been his authority for this statement. Even if the dates did not conflict, the tense ἐνίκων, which denotes the victory and its enduring results (cf. c. 49.24; 100. 3; 116. 10; iii. 108. 10, etc.) could hardly be used to denote the Kabuein νίκη of the Phocaeans. See App.

14. Still it was only slowly and by degrees that progress was made.

1. δυνατώτατα γάρ κτέ.: not the

reason of the preceding thought, but of the mention of the particular states named in last chap. - 2. paivera: to be joined with χρώμενα and έξηρτυμένα. - 3. πολλαίς . . . Τρωικών: though these naval powers arose many generations after the Trojan war. -5. πλοίοις μακροίς: πλοία usually opp. to war-ships, particularly to triremes, which are often called vies simply. Cf. ii. 84. 7; iv. 116. 5; vi. 65. 14. Here the epithet marks them as ships of war, though except in size they probably differed little from trading vessels. Kr. refers to Hdt. vii. 21. 9, where he speaks of manpas νέαs as furnished for Xerxes's bridge, to show that the epithet does not always have this force; but ibid. 36. 3 the same vessels are spoken of as πεντηκοντέρους και τριήρεας. - ώσπερ έκείνα: ί.ε. τὰ κατὰ τὰ Τρωικὰ ναυτικά.

δλίγον τε: see on c. 2. 6.— 6. τοῦ Δαρείου θανάτου: Β.c. 485.— 7. έβασιλευσε: see on c. 3. 8.— περί Σικελίαν: see on c. 5. 17. Reference is made to Gelo, Hiero, and probably also to Anaxilas of Rhegium.— τοῦς τυράννοις... ἐγένοντο: cf. c. 13. 24. ἐς πλῆθος, in numbers, = πολλαί; usually πλήθει, as in ii. 11. 12; viii. 22. 3. Cf.

τυράννοις ἐς πλήθος ἐγένοντο καὶ Κερκυραίοις ταῦτα γὰρ τελευταῖα πρὸ τῆς Ξέρξου στρατείας ναυτικὰ ἀξιό10 λογα ἐν τῆ Ἑλλάδι κατέστη. Αἰγινῆται γὰρ καὶ ᾿Αθηναῖοι, 3 καὶ εἶ τινες ἄλλοι, βραχέα ἐκέκτηντο καὶ τούτων τὰ πολλὰ πεντηκοντόρους ὀψέ τε ἀφ' οῦ ᾿Αθηναίους Θεμιστοκλῆς ἔπεισεν Αἰγινήταις πολεμοῦντας, καὶ ἄμα τοῦ βαρβάρου προσδοκιμου ὄντος, τὰς ναῦς ποιήσασθαι, αἶσπερ καὶ
15 ἐναυμάχησαν καὶ αὖται οὖπω εἶχον διὰ πάσης καταστρώματα.

Ar. Ach. 688, ἐς τάχος παίει.—8. ταῦτα: the Sicilian and Coreyraean navies. The subj. is conformed to the pred. ναντικὰ ἀξιόλογα. τελευταῖα is adv. See on c. 12.3.

11. βραχέα: of trifling importance. Cf. c. 74. 22; 117. 12; 130. 9; 141.4, etc. - τα πολλά: agrees formally with the preceding whole (tà vautina), but really refers only to a part to which πεντηκοντόρουs is pred. The πεντηкоνтороз had on each side 25 oarsmen arranged horizontally. — 12. οψέ τε άφ' ου: the event spoken of (ξπεισε Θεμιστοκλής) stands at a point between the Trojan war and the time of the historian. Looking from the former one might say ὀψè ἔπεισεν; looking from the latter, οὐ πολὺς χρόνος ἀφ' οδ ξπεισεν. Cl. considers the expression in the text as a mixture of the two. Such a σύγχυσις might easily occur in a long and complex period, but is hardly credible when the words stand close together. Kr. and v. H. bracket àp' ob, and Sh. suggests that eneκτηντο may be repeated after οψέ. -13. Αίγινήταις πολεμούντας: no doubt the war mentioned in c. 41. 6; Hdt. vi. 87 ff., which was perhaps before the

battle of Marathon (B.C. 490), though the invasion of Xerxes (B.C. 480) is referred to in the following lines. Hdt., vii. 144, himself says that the advice of Themistocles was given before the alarm caused by Xerxes' invasion. See Grote, IV. c. 39, p. 399, on the importance to Athens of this interval and its causes. - και αμα: with οντος. See on c. 2.8; 9.20. - 14. τάς vavs: the well-known fleet; 100 triremes, acc. to Plut. Them. 4.2; 200 acc. to Hdt. vii. 144. 8. — αίσπερ καὶ ἐναυμάχηoav: with which they actually fought as he intended. Cf. c. 137. 2; ii. 86. 7. - 15. και αύται κτέ.: referring to c. 10. 31, οὐδὲ τὰ πλοῖα κατάφρακτα ἔχοντas, and showing an advance since the Trojan times, though not an entire change. The completion of the deck was due to Cimon. Cf. Plut. Cim. 12. 3: ἐκεῖνος τότε πλατυτέρας ἐποίησε τὰς τριήρεις και διάβασιν τοῖς καταστρώμασιν έδωκεν, ώς αν ύπο πολλών όπλιτών μαγιμώτεραι προσφέροιντο τοίς πολεμίοις. With δια πάσης, throughout, no definite word is to be supplied. Cf. ἀπὸ τῆs ίσης, c. 15. 11; ἐπὶ τῆ ίση καὶ ὁμοία, c. 27. 3; ἀπὸ πρώτης, c. 77. 11; with art., vii. 43. 35; διὰ κενης, iv. 126. 22.

15 Τὰ μὲν οὖν ναυτικὰ τῶν Ἑλλήνων τοιαῦτα ἦν, τά τε 1 παλαιὰ καὶ τὰ ὕστερον γενόμενα, ἰσχὺν δὲ περιεποιήσαντο ὅμως οὐκ ἐλαχίστην οἱ προσσχοντες αὐτοις χρημάτων τε προσόδω καὶ ἄλλων ἀρχῆ· ἐπιπλέοντες γὰρ τὰς νήσους 5 κατεστρέφοντο, καὶ μάλιστα ὄσοι μὴ διαρκῆ εἶχον χώραν. κατὰ γῆν δὲ πόλεμος, ὅθεν τις καὶ δύναμις παρεγένετο, 2 οὐδεὶς ξυνέστη· πάντες δὲ ἦσαν, ὅσοι καὶ ἐγένοντο, πρὸς ὁμόρους τοὺς σφετέρους ἐκάστοις, καὶ ἔκδήμους στρατείας πολὺ ἀπὸ τῆς ἑαυτῶν ἐπ' ἄλλων καταστροφῆ οὐκ ἐξῆ-10 σαν οἱ Ἑλληνες. οὐ γὰρ ξυνειστήκεσαν πρὸς τὰς μεγίστας πόλεις ὑπήκοοι, οὐδ' αὖ αὐτοὶ ἀπὸ τῆς ἴσης κοινὰς στρα-

15. Of still less importance were the wars waged in early times on land.

1. τοιαῦτα: i.e. of small importance as compared with those of later times.

— 2. ἰσχὺν δὲ κτέ.: i.e. though they were on a small scale, still those who paid attention to them gained greatly in wealth and power. Cf. c. 8. 11; 13.

1. On the spelling of προσσχόντες, see App.; and for the meaning, cf. vii. 4. 22. αὐτοῖς = τοῖς ναυτικοῖς.

5. ὅσοι μὴ... χώραν: refers chiefly, perhaps exclusively, to the Athenians. Cf. c. 2. 26.

6. κατὰ γῆν δὲ πόλεμος κτέ.: the remainder of the chapter states the natural inference to which the discussion in c. 4–14 leads, that only the sea could be the adequate scene of Hellenic development. — ὅθεν τις καὶ δύναμις παρεγένετο: from which any considerable amount of power resulted. Cl. and Kr. consider the meaning to be, "in consequence of which any large force was placed in the field," the latter saying that προσεγένετο would have been used for the meaning given above. But cf. Xen. Mem. iv. 2. 2, τὸ προεστάναι πόλεως. . . , παρα-

γίγνεσθαι τοις ανθρώποις. Plat. Theaet. 197 c, δύναμιν αὐτῶ περί αὐτὰς παραγεγονέναι. Men. 99 e; Legg. 732 d. Besides for the latter meaning we should expect ès δν rather than δθεν. Under the influence of the neg. οὐδελε ξυνέστη there is no need of αν with παρεγένετο, as potential of the past, though v. H. reads κάν. Cf. Xen. Hell. vii. 5. 17, οὐδεν οῦτω βραχὺ ὅπλον εκάτεροι είχον δ οὐκ ἐξικνοῦντο ἀλλήλων. Isae. VI. 11. -7. Eureorn: implies the meeting of the parties engaged more forcibly than κατέστη. Cf. iv. 78. 29; vi. 85. 15. όσοι και έγένοντο: as many as did occur; the 'emphasis-giving' kal, as in 6, often implies that a thing, the reality of which might be doubted, did take place. Cf. c. 97. 11; 105. 17; ii. 51. 21; iii. 67. 4. — 8. тойs σφετέρους: on the position, see on c. 1. 6. The refl. refers to a subj. implied in έκάστοις. - στρατέlas . . . έξησαν: see App. on c. 3. 22. - 9. της έαυτῶν: sc. γη̂s. Cf. c. 44. 8; 142. 11.— 10. ξυνειστήκεσαν . . . υπήκοοι: cf. c. 1. 6. — 11. οὐδ' αὖ · · · ἐποιοῦντο : here the second mode of combining a large force is referred to, through a free

τείας ἐποιοῦντο, κατ' ἀλλήλους δὲ μᾶλλον ὡς ἔκαστοι οἱ ἀστυγείτονες ἐπολέμουν. μάλιστα δὲ ἐς τὸν πάλαι ποτὲ 3 γενόμενον πόλεμον Χαλκιδέων καὶ Ἐρετριῶν καὶ τὸ ἄλλο 16 Ἑλληνικὸν ἐς ξυμμαχίαν ἐκατέρων διέστη. ἐπεγένετο δὲ 1 ἄλλοις τε ἄλλοθι κωλύματα μή αὐξηθῆναι, καὶ Ἰωσι προχωρησάντων ἐπὶ μέγα, τῶν πραγμάτων Κῦρος καὶ ἡ Περσική βασιλεία Κροισον καθελοῦσα καὶ ὅσα ἐντὸς Ἄλνος 5 ποταμοῦ πρὸς θάλασσαν ἐπεστράτευσε καὶ τὰς ἐν τῆ

alliance resting on equal rights, αὐτοὶ ἀπὸ τῆς ἴσης. Cf. iii. 40. 31.—12. κατ' ἀλλήλους: connected with the distributive ὡ ͼκαστοι (sc. ἐπολέμουν), "their wars were only the wars of the several neighbouring tribes, one with another." Jowett.

13. μόλιστα: i.e. within the time preceding the Peloponnesian war. — is τον πόλαι κτέ.: the war for the possession of the Λήλαντον πεδίον between Chalcis and Eretria. Cf. Hdt. v. 99; Strab. x. 1. 11; Grote, III. c. 12, p. 170. Curtius, Herm. 10, p. 220 ff., gives good reason for placing this in the eighth rather than in the seventh century. — 14. Έρετριῶν: on the spelling, see App. — 15. διέστη: cf. c. 1. 6; 18. 28.

16. The Ionians especially were hindered in their progress by the extension of the Persian power.

1. ἐπεγένετο: came upon, happened, from the outside. This verb is often used of what is unexpected and disastrous, as in ii. 58.8; vii. 87. 14; viii. 96. 8; and therefore of destructive natural phenomena, as in ii. 4.8; 77. 20; iv. 3.7; viii. 34.4.—2. ἄλλοθι: not here local, but of circumstances, relations, aliis rerum condicionibus. Cf. Plat. Symp. 184 e, μοναχοῦ ἐνταῦθα συμπίπτει... ἄλλοθι δὲ

ουδαμού. - μη αύξηθήναι: the Vat. Ms. has τοῦ, other Mss. τοῦ μή, before the inf. We might have had the simple inf. as in iv. 67. 24. GMT. 749; 95, 2; H. 1029. - Kal "Iwon: should after άλλοις τε depend on ἐπεγένετο, but is dat. of interest with the partic. clause, and is felt again with encorpdτευσε. For similar irregularity from apparent displacement of TE, cf. c. 53.7; 77. 24; 129. 5; iii. 94. 17; iv. 28. 19; 52. 5; 85. 11; 127. 12; Hom. Ω 632. ἐπιστρατεύειν has dat. in c. 107. 25; iii. 54. 8; but acc. in iv. 60. 10; 92. 26. — προχωρησάντων . . . πραγμάτων: refers to the Ionians, not, as the Schol. says, to the Persians. -3. n Περσική βασιλεία: in a concrete sense, the Persian empire, as in ii. 97. 25, of the Odrysian kingdom. The reading ¿ξουσία of inferior Mss., adopted by St., P., B., v. H., is not a suitable word for an absolute monarchy. — 4. καθελούσα: (see on c. 4. 6) has the double obj. Kpoîrov (B.C. 549) and δσα . . . θάλασσαν (sc. ἐστί, as εἰσί in ii. 97. 25). Cf. Hdt. i. 71 ff. - evros "Alvos ποταμού: on the west side of the Halys, from the point of view of the Greeks; πρὸς θάλασσαν from that of the Persians. The generic name is often thus joined with the special, which takes the attrib. position. Cf.

endored

ἢπείρῳ πόλεις έδούλωσε, Δαρείος δὲ ὕστερον τῷ Φοινίκων ναυτικῷ κρατῶν καὶ τὰς νήσους.

17 Τύραννοι δὲ ὅσοι ἦσαν ἐν ταις Ἑλληνικαις πόλεσι, 1 τὸ ἐφ ἐαυτῶν μόνον προορώμενοι ἔς τε τὸ σῶμα καὶ ἐς τὸ τὸν ἴδιον οἶκον αὕξειν, δι ἀσφαλείας ὅσον ἐδύναντο μάλιστα τὰς πόλεις ῷκουν, ἐπράχθη τε ἀπ' αὐτῶν οὐδὲν ὅ ἔργον ἀξιόλογον, εἰ μή τι πρὸς περιοίκους τοὺς αὐτῶν ἑκάστοις. [οἱ γὰρ ἐν Σικελίᾳ ἐπὶ πλείστον ἐχώρησαν δυνάμεως.] οὕτω πανταχόθεν ἡ Ἑλλὰς ἐπὶ πολὺν χρόνον κατείχετο μήτε κοινῆ φανερὸν μηδὲν κατεργάζεσθαι, κατὰ πόλεις τε ἀτολμότερα εἶναι.

ii. 97. 3; iv. 102. 3; vi. 4. 2. — 6. Δαρείος δὲ κτέ.: acc. to Hdt. i. 169, the Ionians, οἱ τὰς νήσους ἔχοντες, i.e. the Chians and Samians (c. 142), had surrendered to Cyrus. But Thuc. is probably right in placing their subjugation after the battle of Lade (B.C. 494?). Cf. Hdt. vi. 7-17.

17. The tyrants also in the Greek states employed their power in no important wars.

1. τύραννοι δὲ κτέ.: we have here the last of the τεκμήρια for the time before the Persian war. See note at end of c. 2. The position of τύραννοι (without art. before the attrib. rel. sentence, nearly = δσοι ἐτυράννευον) reminds us of the previous mention of τυραννίδες in c. 13. 3. - 2. προορώμεvoi: the Attic prose writers often use the mid. of compounds of δραν, chiefly of intellectual perception. Kühn. 374, 3. - is Te ... auxeur: the two aspects of τὸ ἐφ' ἑαυτῶν (their own interest), their personal security (cf. vi. 9. 8) and the aggrandizement of their families. -3. δι' ἀσφαλείας . . . «κουν: administered their states (cf. iii. 37. 18; viii. 67. 6) in the way of the greatest attainable security. For 8id, cf. c. 40. 16; 73. 13; ii. 64. 2. — 4. ἀπ' αὐτών: as the result of their rule. The execution might be by others. ἀπό is frequently used with πράσσεσθαι, cf. iv. 76. 4; vi. 61. 6; viii. 48. 46; 68. 24; with λέγεσθαι, iii. 36. 24; 82. 41; vi. 32. 18, in all of which Cobet (V. L. p. 276) would read ὑπό. But see Herbst gegen Cobet, p. 49, who says, ὑπό dicitur de ipso actore, àπό de auctore. Sh. asks: "Why should copyists constantly change but into and after such verbs, and very rarely after others?" - 5. εί μή τι: with the Vat. and other good Mss. for, εί μη εί τι, which is not found elsewhere in Thuc. — προς περιοίκους . . . έκάστοις: on the order, see on c. 1. 6. έκάστοις is not to be connected with έπράχθη, but with περιοίκους τοὺς αύτῶν (though the gen. would be more regular), emphasizing the separate instances. -- 6. oi vào κτέ.: see App. -- 7. ούτω πανταχόθεν κτέ.: refers generally to the causes which hindered the rapid growth of Greek power, enumerated in c. 2 ff., before the Persian war, to which we pass in c. 18. κατείχετο, was

18 Ἐπειδὴ δὲ οἴ τε ᾿Αθηναίων τύραννοι καὶ οἱ ἐκ τῆς 1 ἄλλης Ἑλλάδος ἐπὶ πολὺ καὶ πρὶν τυραννευθείσης οἱ πλεῖστοι καὶ τελευταῖοι πλὴν τῶν ἐν Σικελία ὑπὸ Λακεδαιμονίων κατελύθησαν (ἡ γὰρ Λακεδαίμων μετὰ τὴν 5 κτισιν τῶν νῦν ἐνοικούντων αὐτὴν Δωριῶν ἐπὶ πλεῖστον ὧν ἴσμεν χρόνον στασιάσασα ὅμως ἐκ παλαιοτάτου

held back, checked. Cf. ii. 65. 33; iii. 62. 13. With &στε μή, iv. 130.27; Hdt. viii. 57. 9. With simple inf. probably here only. On the neg., see GMT. 807; H. 1029. The second clause, κατά πόλεις . . . εἶναι, contains the neg. in ἀτολμοτέρα, = μήτε κατὰ πόλεις τολμηρότερον τι πράσσειν. φανερόν here = ἐπιφανές, ἀξιόλογον. Cf. Xen. Cyr. vii. 5. 58.

18. Soon after came the Persian wars. Athens and Sparta, after a brief alliance, fell into hostility, and each strove to augment her own power.

Chaps. 18 and 19 show that even the recent occurrences $(\tau \hat{\alpha} \pi \rho \hat{\alpha} \hat{\omega} \tau \hat{\omega} \nu, c.$ 1. 10) were important chiefly as preparations for the Peloponnesian war.

1. οἱ ἐκ τῆς Ἑλλάδος: followed by the supplementary description TAELστοι και τελευταίοι with repeated art. Cf. c. 2. 24; 23. 17; 108. 12; iii. 23. 8. ἐκ τῆς Ἑλλάδος is a proleptic attrib., caused by κατελύθησαν. See on c. 8. 9. — 2. ἐπὶ πολύ . . . τυραννευθείons: for the order, see on c. 11. 19. έπὶ πολύ, generally, in local sense. Cf. ii. 34. 24. και πρίν, even earlier than Athens. Before πρίν οτ πρότερον, καί = #\delta_n. Cf. v. 14. 19; vi. 88. 23; vii. 15. 16; 68. 16. - 3. πλην των έν Σικελία: an exception to τελευταίοι. In Sicily they maintained themselves to a later time. Besides the expulsion of the Pisistratidae (B.C. 510; cf. Hdt. v. 65) by Spartan help, we know only that after the death of Periander in Corinth (B.C. 585), of Clisthenes in

Sicyon (B.C. 570), and of Theagenes in Megara (about B.C. 510), the Lacedaemonians favoured the restoration of the older order of things, and made an unsuccessful attack on Polycrates of Samos, about B.C. 525 (Hdt. iii. 39, 56). Therefore the words οἱ τύραννοι . . . κατελύθησαν are to be understood generally in the sense of the words in 10, τὰ ἐν ταῖς ἄλλαις πόλεσι καθίστασαν. Cf. Arist. Pol. viii. 10. 30 (1312 b 7), Λακεδαιμόνιοι πλείστας κατέλυσαν τυραννίδας. See Curtius, Hist. of Greece, I. p. 422.

4. The KTIGIV: the settlement. the verb κτίζειν, c. 12. 5, 17; ii. 68. 6; v. 16. 32, etc. - 5. ἐπὶ πλεῖστον χρόνον: i.e. down to the legislation of Lycurgus, which Thuc. places about B.C. 820 (Eratosthenes, 884); and so the unsettled period must have lasted two or three hundred years. Hdt. i. 65 agrees as to the fact. See Grote, II. c. 6, p. 340. — 6: Dy tomey: common in the historians with sup. or ubvos (cf. Hdt. i. 142. 3; 178. 12; ii. 68. 7; iii. 60. 15; iv. 152. 13; 197. 5, etc.); assimilated to an antec., usually obvious; as in c. 4. 1; 13. 13; here probably πασῶν πόλεων is to be supplied. - έκ παλαιοτάτου: after the longest period of disturbance Sparta was the earliest to reach a settled state; implied by the aor. ηὐνομήθη, to which is attached, as a natural result, απυράννευτος ήν. On this εὐνομία see C. Wachsmuth, Jahrbb. 14, p. 9.

καὶ ηὐνομήθη καὶ ἀεὶ ἀτυράννευτος ἢν · ἔτη γάρ ἐστι μάλιστα τετρακόσια καὶ ὀλίγω πλείω ἐς τὴν τελευτὴν τοῦδε
τοῦ πολέμου, ἀφ' οῦ Λακεδαιμόνιοι τῆ αὐτῆ πολιτεία
10 χρώνται · καὶ δι' αὐτὸ δυνάμενοι καὶ τὰ ἐν ταῖς ἄλλαις
πόλεσι καθίστασαν), μετὰ δὲ τὴν τῶν τυράννων κατάλυσιν ἐκ τῆς Ἑλλάδος οὐ πολλοῖς ἔτεσιν ὕστερον καὶ ἡ
ἐν Μαραθῶνι μάχη Μήδων πρὸς ᾿Αθηναίους ἐγένετο.
δεκάτω δὲ ἔτει μετ' αὐτὴν αὖθις ὁ βάρβαρος τῷ μεγάλω 2
15 στόλω ἐπὶ τὴν Ἑλλάδα δουλωσόμενος ἢλθε. καὶ μεγάλου
κινδύνου ἐπικρεμασθέντος οἴ τε Λακεδαιμόνιοι τῶν ξυμπολεμησάντων Ἑλλήνων ἡγήσαντο δυνάμει προύχοντες,
καὶ οἱ ᾿Αθηναῖοι ἐπιόντων τῶν Μήδων διανοηθέντες ἐκλιπεῖν τὴν πόλιν καὶ ἀνασκευασάμενοι ἐς τὰς ναῦς ἐσ20 βάντες ναυτικοὶ ἐγένοντο. κοινῆ τε ἀπωσάμενοι τὸν βάρβαρον ὕστερον οὐ πολλῶ διεκρίθησαν πρός τε ᾿Αθηναίους

— 7. µа́хюта: see on c. 13. 11. — 8. τούδε του πολέμου: see Introd. p. 24. - 10. δι' αὐτό: the condition described in 7. The subj. of the rel. clause is to be repeated with καθίστασαν. — δυνάμενοι: = μέγα δυνάμενοι. Cf.с. 33. 20. — 11. кадіотавау: аст., implying 'among and for others.' The mid., 'at home' or 'for their own interest.' Cf. c. 76.2; 118.8; ii. 6.3; iii. 18. 6; 28. 17; 35. 7. — μετά δὲ τὴν ... κατάλυσιν: a brief repetition of 1, ἐπειδή κτέ. On the repeated δέ, see on c. 11. 6. - 12. έκ της Έλλάδος: for position, see on c. 11. 19. - 13. èv Μαραθώνι: see App.

14. τῷ μεγάλῳ στόλῳ: as the current designation of the expedition of Xerxes.—15. δουλωσόμενος: in c. 16.6 the act. ἐδούλωσε has in view rather the sufferings of the conquered than the interests of the conqueror.—16. ξυμπολεμησάντων... ἡγήσαντο: aor., as in c.

3. 8; 4. 2; 14. 6 (joined in the war . . . took the lead). But ἡγοῦντο in c. 19.2, they held the hegemony. The gen. implies that their control was normal or rightful. - 17. δυνάμει προύχοντες: by the same natural law that had placed Agamemnon at the head of the Trojan expedition, c. 9. 1. It was on a similar basis of superior force already existing (c. 14. 12) that the Athenians after the second Persian war established their claim to leadership. - 18. Stavon θέντες: this partic. and ἐσβάντες stand on a par as conditions of ναυτικοί εγένοντο, but άνασκευασάμενοι (τὰ σκεύη ἀναλαβόντες, Schol.) is subordinate to ἐσβάντες as the necessary preliminary. διανοηθήναι, resolve (c. 141. 2; iv. 13. 16; vii. 40. 17), διανοείσθαι, have a mind. - 19. ἐσβάντες: for ἐμβάντες. See App. -20. KOLVÝ TE: and so by joint effort. Cf. c. 4. 5. -21. διεκρίθησαν; $=\delta i \epsilon$ - καὶ Λακεδαιμονίους, οἴ τε ἀποστάντες βασιλέως ελληνες καὶ οἱ ξυμπολεμήσαντες δυνάμει γὰρ ταῦτα μέγιστα δίε- ἀποστάντες φάνη· ἴσχυον γὰρ οἱ μὲν κατὰ γῆν, οἱ δὲ ναυσί. καὶ 3 25 ὀλίγον μὲν χρόνον ξυνέμεινεν ἡ ὁμαιχμία, ἔπειτα δὲ δίε- νεχθέντες οἱ Λακεδαιμόνιοι καὶ ᾿Αθηναῖοι ἐπολέμησαν μετὰ τῶν ξυμμάχων πρὸς ἀλλήλους, καὶ τῶν ἄλλων Ἑλλήνων εἶ τινές που διασταῖεν, πρὸς τούτους ἤδη ἐχώρουν. ἄστε ἀπὸ τῶν Μηδικῶν ἐς τόνδε ἀεὶ τὸν πόλεμον τὰ 30 μὲν σπενδόμενοι, τὰ δὲ πολεμοῦντες ἡ ἀλλήλοις ἡ τοῖς ἑαυτῶν ξυμμάχοις ἀδισταμενοίς εὖ παρεσκευάσαντο τὰ πολέμια καὶ ἐμπειρότεροι ἐγένοντο μετὰ κινδύνων τὰς 19 μελέτας ποιούμενοι. καὶ οἱ μὲν Λακεδαιμόνιοι οὐχ ὑπο- 1

Cf. 28; c. 15. 16. The στησαν. subj. to ἀπωσάμενοι must be of τε Λακεδαιμόνιοι και οί 'Αθηναίοι with their allies; but the allies alone form the subj. of διεκρίθησαν, and there are included also those who were set free from the Persian yoke by the battle of Salamis; and so to the subj. thus extended οί τε ἀποστάντες . . . ξυμπολεμήσαντες is an explanatory appos. (cf. c. 2. 24; 13. 18), while the Athenians and Lacedaemonians now stand in obj. relation. Cf. ii. 16.4; iii. 10.17; 23.8; 53. 17, for a similar change of subj. - 23. ταῦτα: these states. Cf. τῶν ναυτικών, c. 14. 2. — διεφάνη: had shown themselves among all. Cf. ii. 51. 9; iv. 108. 20; vi. 17. 20.

25. ξυνέμεινεν, ἐπολέμησαν: complexive aors., as in c. 6. 3. The latter refers to the struggle in B.C. 458-440, recorded in c. 107-115.— όμωιχμία: here only in Thuc. In Hdt. vii. 145. 11; viii. 140. 23. But δμαιχμος is used by the Plataean speaker in iii. 58. 19. —28. διασταῖεν: the iterative opt. after εἰ (ὁπότεν, ἐπειδή), followed as usual by the impf. GMT. 462; H. 894,

2. Cf. c. 49. 14; ii. 10. 5; vii. 71. 11. -- ηδη: now, by this time, the conditions described in c. 15. § 2 being now changed. - 29. ωστε κτέ.: from hence to the end of the next chapter it is shown that the rivalry of the Athenians and Lacedaemonians after the Persian war caused the full development of their powers; and from this, with the increase of means of war, follows the preponderant importance of the Peloponnesian war. del: belongs in effect to the following parties. as well as the finite verbs παρεσκευάσαντο and έγένοντο. - 30. σπενδόμενοι: by concluding truces, πολεμοῦντες, by waging war. For τὰ μέν ... τὰ δέ, cf. ii. 46. 2. — 31. ἀφισταμένοις: = όπότε αφισταίντο. GMT. 841; H. 902. Cf. c. 99. 13, and the whole of c. 89-118, where are the proofs of the brief statements here made.

19. The hegemony of the Lacedaemonians differed from that of the Athenians.

1. ὑποτελεῖς φόρου: so c. 56. 7; 66. 6; 80. 14; vii. 57. 13. Without φόρου,

τελεις έχοντες φόρου τοὺς ξυμμάχους ἡγοῦντο, κατ όλιγαρχίαν δὲ σφίσιν αὐτοῖς μόνον ἐπιτηδείως ὅπως πολιτεύσουσι θεραπεύοντες, Αθηναῖοι δὲ ναῦς τε τῶν πόλεων
5 τῷ χρόνῷ παραλαβόντες, πλὴν Χίων καὶ Λεσβίων, καὶ
χρήματα τοῖς πᾶσι τάξαντες φέρειν καὶ ἐγένετο αὐτοῖς
ἐς τόνδε τόν πόλεμον ἡ ἰδία παρασκευή μείζων ἡ ὡς
τὰ κράτιστά ποτε μετὰ ἀκραιφνοῦς τῆς ξυμμαχίας ἡνθησαν.

20 Τὰ μὲν οὖν παλαιὰ τοιαῦτα ηὖρον, χαλεπὰ ὅντα 1 παντὶ ἐξῆς τεκμηρίω πιστεῦσαι. οἱ γὰρ ἄνθρωποι τὰς

ii. 9. 15; v. 111. 20; vii. 57. 23, but just before φόρφ ὑπήκοοι in the same sense. — 2. ήγοῦντο: abs., maintained their hegemony. Cf. c. 77. 23; iii. 10. 13. — κατ' όλιγαρχίαν . . . θεραπεύοντες: see App. κατ' δλιγαρχίαν belongs to πολιτεύσουσι (cf. iii. 62, 8); the intervening words show that the object was to further the interests of the Lacedaemonians only, not those of the smaller states. Cf. c. 144. 13; iv. 76.28; v. 81.6; Lys. xIII. 51. Elsewhere Thuc, joins θεραπεύειν with inf. (cf. vi. 61. 25; vii. 70. 20), here with δπως, like σκοπείν, ἐπιμελείσθαι, after which verbs the fut, indic. seems preferable to the aor. subjv., though the Mss. vary greatly. Cf. c. 56. 3; 57. 21; 82. 24. GMT. 339; Η. 885. — 5. παραλα-Bovtes: i.e. causing to be delivered to them (παραδοῦναι is used of the allies themselves in c. 101. 13), while they increased their own fleet by the tribute exacted subsequently. Cf. c. 99. § 3. - Λεσβίων: these lost their independence after their revolt, B.C. 427. Cf. iii. 50. 5, where the same phrase is used. - 6. καὶ ἐγένετο αὐτοῖς κτέ.: Cl. follows Grote, V. c. 44. p. 117, in understanding Thuc. to say that the power both of Sparta and of Athens was

greater at the beginning of the Peloponnesian war than that of both together during the short time that the δμαιχμία lasted. See App. τὰ κράτιστα is adv. with ἥνθησαν. Cf. c. 31.4; τὰ πρότερα, c. 2.2; τὰ πλείω, c. 13. 17; τὰ τελευταῖα, c. 24. 12. The position of ἀκραιφνοῦς gives it the effect of a temporal sentence. The word occurs in c. 52. 8; not elsewhere in Att. prose.

20. But men often judge of past events without thorough inquiry.

1. ηύρον: see on c. 1. 11. — χαλεπά ... πιστεύσαι: Sh. renders, albeit difficult for one, hardly allowing one, to give credit to every link in the chain of argument; the const. being that by which in Greek an adj. is used pers. when the impers. is more natural to us (H. 944; Kühn. 477 d) = καίπερ χαλεπον ον έμοι πιστεῦσαι αὐτὰ παντί έξης τεκμηρίφ (cf. Eur. Hel. 710, λόγοις δ' έμοῖσι πίστευσον τάδε). It is probable that παν έξης τεκμήριον means the series of τεκμήρια actually alleged by Thuc.; but Cl. thinks it means every point of evidence, without exception, which presents itself. We find έξης with παs in the sing. only in Dem. IX. 69, τότε χρη καί άκοὰς τῶν προγεγενημένων, καὶ ἡν ἐπιχώρια σφίσιν ἡ, ὁμοίως ἀβασανίστως παρ' ἀλλήλων δέχονται καὶ ᾿Αθηναίων 2 5 γοῦν τὸ πλῆθος Ἰππαρχον οἰονται ὑφ' ᾿Αρμοδίου καὶ ᾿Αριστογείτονος τύραννον ὅντα ἀποθανεῖν, καὶ οὐκ ἴσασιν ὅτι Ἱππίας μὲν πρεσβύτατος ὧν ἦρχε τῶν Πεισιστράτου υἰέων, Ἰππαρχος δὲ καὶ Θεσσαλὸς ἀδελφοὶ ἦσαν αὐτοῦ, ὑποτοπήσαντες δὲ τι ἐκείνη τῆ ἡμέρα καὶ παραχρῆμα 10 ᾿Αρμόδιος καὶ ᾿Αριστογείτων ἐκ τῶν ξύνειδότων σφίσιν Ἱππία μεμηνῦσθαι τοῦ μὲν ἀπέσχοντο ὡς προειδότος,/ βουλόμενοι δὲ πρὶν ξυλληφθήναι δράσαντές τι καὶ κινδυνεῦσαι, τῷ Ἱππάρχω περιτυχόντες περὶ τὸ Λεωκόριον

ναύτην . . . καὶ πάντ' ἄνδρα ἐξῆς προθύμους είναι; in pl. in vii. 29. 21 and Dem. xxiv. 70. - 3. akoas: here in objective sense, the things heard. So ii. 41. 8 (cf. Tac. Ann. iv. II, ut falsas auditiones depellerem); elsewhere in Thuc. subjective, 'hearing,' 'apprehension.' Cf. c. 4. 1; 23. 10; iii. 38. 31; iv. 126. 15, 33; vi. 17. 23. σφίσιν: in a dependent sentence refers to the subj. of the primary. Cf. c. 115. 23; iii. 108. 14; vi. 32. 9. — 4. ouolog: i.e. as much as if the events had taken place among strangers, when a failure to examine would be more excusable. Cf. vii. 68. 14.

5. γοῦν: see on c. 2. 18; so for instance. — τὸ πλῆθος . . . ἀποθανεῖν: the popular belief which Thuc. opposes here, and more fully in vi. 55, was probably founded on ballads and erroneous views about the statues in honour of Harmodius and Aristogeiton. Hdt. v. 55; vi. 123 agrees with Thuc. The principal stress lies on τύρανον δυτα, just as in 7 πρεσβύτατος &ν gives the reason for ἦρχε. So in 9, ὑποτοπήσαντες stands at the head of its clause, since the failure was due to

this mistaken suspicion. — 9. ὑποτοπήσαντες: a rare verb, used by Thuc. only in aor., and only in partic., except in iii. 24. 4 inf. (for in v. 35. 14; viii. 76. 6, ὑπώπτευον is the true reading). Hdt. vi. 70. 4; ix. 116. 15 has aor. pass. with act. meaning. The mid. occurs in Ar. Ran. 958; Thesm. 496; and in Lys. IX. 4. — και παραχρήμα: at the very moment of execution (precisely παρά τδ χρημα), a more exact definition than ἐκείνη τῆ ἡμέρα, on that (famous) day. -10. έκ τών . . . μεμηνύσθαι: Sh. renders, that information had been conveyed from the body of their fellow-conspirators. εκ would not have been joined with the sing. Cf. iii. 69. 3; vi. 36. 9. ex is found often in Hdt. and the Att. poets for ὑπό with pass. H. 798 c; Kühn. 430, 2.— 12. δράσαντάς τι καλ κινδυvevoca: to do something if they must risk their lives. Sh. Cf. iii. 53, 14; iv. 11. 20. Tac. Hist. i. 21, acrioris viri esse merito perire. - 13. περιτυχόντες: περιτυγχάνειν dicitur, qui non quaerens, ἐπιτυγχάνειν, qui quaerens in aliquid cecidit. Herm. - Acoropiov: the sanctuary of the daughters of Leos, an

καλούμενον τὴν Παναθηναϊκὴν πομπὴν διακοσμοῦντι ἀπέ15 κτειναν. πολλὰ δὲ καὶ ἄλλα ἔτι καὶ νῦν ὅντα καὶ οὐ 3
χρόνῳ ἀμνηστούμενα καὶ οἱ ἄλλοι Ἑλληνες οὐκ ὀρθῶς
οἴονται, ὥσπερ τούς τε Λακεδαιμονίων βασιλέας μὴ μιᾳ
ψήφῳ προστίθεσθαι ἐκάτερον, ἀλλὰ δυοῖν, καὶ τὸν Πιτανάτην λόχον αὐτοῖς εἶναι, ος οὐδ' ἐγένετο πώποτε. οὔ20 τως ἀταλαίπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας
καὶ ἐπὶ τὰ ἐτοῖμα μᾶλλον τρέπονται.

1 Έκ δὲ τῶν εἰρημένων τεκμηρίων ὅμως, τοιαῦτα ἄν 1 τις νομίζων μάλιστα ἃ διῆλθον οὐχ ἁμαρτάνοι, καὶ οὐτε

old Attic king, who in a famine were sacrificed for the state. It was in the inner Ceramicus near the temple of Apollo Patrous. — 14. τὴν Παναθηναϊκὴν πομπήν: on the 24–29 Hecatombaeon (July).

16. και οἱ ἄλλοι: i.e. not the Athenians only. - 17. olovia: used only here with obj. acc. Elsewhere with inf. or abs. Cf. ii. 54. 10; iv. 64. 13. ώσπερ . . . πώποτε: the statements here denied by Thuc. are apparently made by Hdt. vi. 57. 30, on the double vote of the Lacedaemonian kings, and ix. 53. 9, on the Hitavatns Adxos; and we can hardly doubt that Thuc. has those passages in view. Cobet, Mnem. 12, p. 158, explains that Hdt. means that the one nearest kinsman of the kings cast two votes for the kings, if both absent, and a third for himself, and that the pl. τοὺς μάλιστα προσήκοντας is used because this kinsman would not always be the same. Paus. iii. 16. 9, speaks of a κώμη Πιτάνη, as Hdt. iii. 55 calls it δημος. On this question see Kirchhoff, Monatsh. d. Berl. Ak., Jan., 1878. The unusual expression ψήφω προστίθεσθαι (quite unlike c. 40. 18, ψηφον προστιθέμεθα) probably means that the kings voted

last. See Schömann, Antiquities of Greece, I. p. 233. The neg. μή, because this clause is appos. to πολλά άλλα. See Am. J. of. Ph. I. p. 49.—21. τὰ ἐτοῦμα: what lies nearest at hand, taken without scrutiny, and therefore having no guarantee of accuracy.

21. An unprejudiced examination of the proofs adduced must result in a conviction of the superior importance of the Peloponnesian war.

1. όμως: i.e. although χαλεπά όντα κτέ., c. 20. 1. - 2. ά διηλθον: obj. of νομίζων, with τοιαῦτα μάλιστα (see on c. 13. 11) as pred., pretty nearly such as I have described them. The same obj. must be supplied with πιστεύων, 4, and ἡγησάμενος, 7. Cl. regards these parties, as cond. prot. to auapráνοι αν, but he has not observed that the neg. with the second is $o\tilde{v}\tau\epsilon - o\tilde{v}\tau\epsilon$, not $\mu\eta\tau\epsilon - \mu\eta\tau\epsilon$. The last two really express the cause of the writer's conviction of the correctness of his result, and only the first is cond., $=\epsilon i \tau is \nu o \mu i \zeta o i$, where τis may be regarded as a disguised ἐγώ (Kühn. 470, 1). What he feels to have been the cause of his own escape from error must be the condition of a similar escape on the part of any one

ῶς ποιηταὶ ὑμνήκασι περὶ αὐτῶν ἐπὶ τὸ μεῖζον κοσμοῦντες μᾶλλον πιστεύων, οὖτε ὡς λογογράφοι ζυνέθεσαν ἐπὶ
τὸ προσαγωγότερον τἢ ἀκροάσει ἡ ἀληθέστερον, ὄντα ἀνεξέλεγκτα καὶ τὰ πολλὰ ὑπὸ χρόνου αὐτῶν ἀπίστως ἐπὶ
τὸ μυθῶδες ἐκνενικηκότα, ηὑρῆσθαι δὲ ἡγησάμενος ἐκ
τῶν ἐπιφανεστάτων σημείων ὡς παλαιὰ εἶναι ἀποχρώντως.
καὶ ὁ πόλεμος οὖτος, καίπερ τῶν ἀνθρώπων ἐν ῷ μεν
10 ἀν πολεμῶσι τὸν παρόντα ἀεὶ μέγιστον κρινόντων, παυσαμένων δὲ τὰ ἀρχαῖα μᾶλλον θαυμαζόντων, ἀπ' αὐτῶν
τῶν ἔργων σκοποῦσι δηλώσει ὅμως μείζων γεγενημένος

who may pursue the same investigation. - 4. ώς λογογράφοι ξυνέθεσαν: , see App. — ξυνέθεσαν: aor., refers to records of facts recently compiled by writers of prose, and probably points to Herodotus. It implies merely the collection and recording of a mass of facts, not, like ξυγγράφειν and the Lat. res componere, an elaborate inquiry and systematic treatment. Cf. c. 97. 10. — έπι το . . . άληθέστερον: rather to tickle the ear in public recitation than to reach the truth. The repeated comp., as in Lat., expresses that of two qualities in the same object, one exists in larger measure. Cf. Hom. a 164; Hdt. iii. 65. 11; Plat. Theaet. 144 b. H. 645; Kühn. 541, 5. The adv. periphrasis with ἐπί as in c. 3. 6, and 9. 20. ακρόασις here and in c. 22. 14 of public recitations at festivals. — 5. о́ута ανεξέλεγκτα . . . έκνενικηκότα: these words are in formal agreement with a διηλθον, though referring specially to the misstatements of poets and chroniclers; stories which cannot be tested, and most of which have from lapse of time passed into the region of romance destitute of all credibility. For enviran, cf. c. 3. 11. — 7. ηύρησθαι: as expressing the result of diligent inquiry (cf.

c. 1. 11; 20. 1; 22. 12) stands first in its clause in contrast with κοσμοῦντες and ξυνέθεσαν. — 8. ώς... ἀποχρώντως: sufficiently considering their antiquity. &s suggests a natural limit to what it is fair to expect. Cf. c. 10. 34; iv. 84. 9; Kühn. 581, 5. Not usually, as here and Hdt. iv. 81. 4, with the restrictive inf. of iv. 28. 5 (τὸ ἐπὶ σφᾶς εἶναι); Plat. Prot. 317 a (κατὰ τοῦτο εἶναι). GMT. 781; H. 956; Kühn. 585, 4.

9. και ο πόλεμος κτέ.: "and so, though men are apt, while they are engaged in war, to judge the present one always most important, but when it is over to look with greater wonder on those ancient events, still this war, which I am going to narrate, will show to persons who form their opinions on the basis of facts, that it proved really more important than they." $\alpha \partial \tau \hat{\omega} \nu = \tau \hat{\omega} \nu \pi \alpha \lambda \alpha \iota \hat{\omega} \nu$. In this chapter the importance of the Peloponnesian war is compared with that of tà madaid (see on c. 1. 10), and the next chapter is not, as Kr. thinks, out of place, but comes in quite properly to contrast the modern critical methods with the uncertified traditions of early poets and logographers. With

22 αὐτῶν. καὶ ὅσα μὲν λόγῳ εἶπον ἔκαστοι ἢ μέλλοντες 1 πολεμήσειν ἢ ἐν αὐτῷ ἢδη ὄντες, χαλεπὸν τὴν ἀκρίβειαν αὐτὴν τῶν λεχθέντων διαμνημονεῦσαι ἢν ἐμοί τε ὧν αὐτὸς ἤκουσα καὶ τοῖς ἄλλοθέν ποθεν ἐμοὶ ἀπαγγέλλουσιν· ὡς δ ὅ ἀν ἐδόκουν ἐμοὶ ἔκαστοι περὶ τῶν ἀεὶ παρόντων τὰ δέοντα μάλιστ' εἰπεῖν, ἐχομένῳ ὅτι ἐγγύτατα τῆς ξυμπάσης γνώμης τῶν ἀληθῶς λεχθέντων, οὕτως εἴρηται· τὰ 2 δ ἔργα τῶν πραχθέντων ἐν τῷ πολέμῳ οὐκ ἐκ τοῦ παρατυχόντος πυνθανόμενος ἤξίωσα γράφειν οὐδ' ὡς ἐμοὶ 10 ἐδόκει, ἀλλ' οῖς τε αὐτὸς παρῆν καὶ περὶ τῶν ἄλλων ὅσον δυνατὸν ἀκριβείᾳ περὶ ἔκάστου ἐπεξελθών· ἐπιπόνως 3

έν $\hat{\phi}$ ἃν πολεμῶσι cf. Plat. Phaed. 67 a, έν $\hat{\phi}$ ἃν ζῶμεν. GMT. 532; H. 914. For δηλώσει = δῆλος ἔσται, cf. ii. 50.4; Soph. Ant. 20, 47.1. Kr. Spr. 56, 7, 5; Kühn. 482. 2.

22. The writer has taken pains to set forth a true account of what was said as well as of what was done during the war, without aiming at mere entertainment.

1. καὶ ὄσα μὲν κτέ.: the distinction between the two chief elements of the narration, the speeches and the facts, is enforced by the pleonasm of Soa λόγω είπον followed by των λεχθέντων, and of τὰ ἔργα τῶν πραχθέντων in 8. These aors, as well as διαμνημονεύσαι and hoovoa are complexive. See on c. 6. 3. — 3. διαμνημονεύσαι: (Xen. Mem. i. 3. 1; but not elsewhere in Thuc.) refers to the mass of material as well as to the length of time. With ἀπαγγέλλουσιν must be supplied ων ήκουσαν. - 4. ως δ' αν . . . είπειν: the αν belongs to εἰπεῖν, and μάλιστα to the whole phrase, as in c. 21. 2, expressing the greatest practicable probability. For ael, see on c. 2. 4. τὰ δέοντα, the sentiments proper to the

occasion (Jowett), from the point of view of the historian; all that was necessary to bring out the inner connexion of events. See Herbst, Philol. 38, p. 565.—6. ἐχομένφ...λεχθέντων: adhering as closely as possible to the general sense of what was actually said.—7. οὕτως εξρηται: sc. ἐμοί, so have I represented them as speaking; οὕτως sums up his method. Cf. c. 37. 4; vi. 2. 25. The pf. εξρηται is most naturally explained on the assumption that when Thuc. wrote this Introduction, he had already completed a large part of his work.

8. τῶν πραχθέντων: includes all the incidents of the war, plans, negotiations, etc., as well as military operations, in reference to all of which έργα stands in opposition to λόγοι. — τοῦ παρατυχόντος: the first chance comer. This verb is used of persons or things which present themselves by accident. Cf. iv. 19. 6; 103. 12; and the impers. παρατυχόν, c. 76. 14; v. 60. 11. — 9. ήξωσα: I thought it my duty as an historian. ἀξιοῦν with inf. properly 'to regard as worthy of one's self.' — 11. ἐπεξελθών: to be under-

δὲ ηὑρίσκετο, διότι οἱ παρόντες τοῖς ἔργοις ἑκάστοις οὐ ταὐτὰ περὶ τῶν αὐτῶν ἔλεγον, ἀλλ' ὡς ἑκατέρων τις εὐνοίας ἢ μνήμης ἔχοι. καὶ ἐς μὲν ἀκρόασιν ἴσως τὸ μὴ 4 15 μυθῶδες αὐτῶν ἀτερπέστερον φανεῖται· ὅσοι δὲ βουλήσονται τῶν τε γενομένων τὸ σαφὲς σκοπεῖν καὶ τῶν μελλόντων ποτὲ αὖθις κατὰ τὸ ἀνθρώπειον τοιούτων καὶ παραπλησίων ἔσεσθαι, ὡφέλιμα κρίνειν αὐτὰ ἀρκούντως

stood, not of statement, as in iii. 67. 1, but of inquiry, as antecedent to ħξίωσα γράφειν. The fundamental meaning 'pursue to the end 'admits both senses. Cf. Plat. Parm. 128 d, εἴ τις ἰκανῶς ἐπεξίοι; Tīm. 38 d, αἰτίας πάσας ἐπεξιέναι. The object of the inquiry is expressed by (1) οἶς αὐτὸς παρῆν, (2) περὶ τῶν ἄλλων, in regard to other matters of which I was not a witness. See App. To both belongs ὅσον ... ἐκάστου, with the utmost possible accuracy in detail.

12. ηύρίσκετο: see on c. 1. 11; impf. to denote the continuous effort. The subj. is τὰ ἔργα τῶν πραχθέντων. --13. εὐνοίας ή μνήμης: dependent on ως τις έχοι, as in ώς τάχους τις είχε. Cf. ii. 90. 19; vi. 97. 14; vii. 2. 2; viii. 102. 5. G. 1092; H. 757; Kühn. 419, 1. Cf. Tac. Ann. xv. 53, ut quisque audentiae habuisset. See on c. 36. 11. ἐκατέρων, a certain correction of έκατέρφ of most Mss., depends on edvolas. Cf. vii. 57. 56, and κρεισσόνων, c. 8. 15. έχοι is iterative opt. Authorities varied in their reports according as they were inclined to favour one or the other party.

14. και ές μέν ἀκρόασιν κτέ.: having described his mode of composition, Thuc. here characterizes his work as regards the two aspects of entertain-

ment and utility, employing the particles $\kappa a i \dots \mu \epsilon \nu \dots \delta \epsilon$, as in c. 19. 1, 3, to mark the contrast. "And it may well be that the absence of fabulous narration from my history will make it seem less attractive to the ear; but for such as shall desire to gain a true picture both of the past and of what is likely at some time hereafter, in accordance with the course of human nature, to prove either just the same or very like it - for such persons to judge that my history is profitable will be enough for me. And so it has been composed rather as a treasure for all time than as a prize composition to please the ear for the moment." ἀκρόασιν, as in c. 21. 5, and ἀγώνισμα, in 19, refers to public recitation at festivals. - 15. αὐτῶν: as αὐτά in 18, refers to the subject of discussion, i.e. his work. See on c. I. 10. βουλήσονται: anticipates readers in the distant future. - 16. τὸ σαφές: limited as well by τῶν γενομένων (the past) as by των μελλόντων . . . ἔσεσθαι (the probable future). Thuc. gives in ii. 48. 14 an example of his meaning in describing the symptoms of the plague, εί ποτε και αδθις επιπέσοι. -18. κρίνειν: τούτους must be supplied as subj., the antec. of δσοι βουλήσονται. For the const. of kpivew with obj. and



έξει, κτημά τε ἐς ἀεὶ μᾶλλον ἡ ἀγώνισμα ἐς τὸ παρα- το χρημα ἀκούειν ξύγκειται.

23 Τῶν δὲ πρότερον ἔργων μέγιστον ἐπράχθη τὸ Μη- 1 δικόν, καὶ τοῦτο ὅμως δυοῖν ναυμαχίαιν καὶ πεζομαχίαιν ταχεῖαν τῆν κρίσιν ἔσχε· τούτου δὲ τοῦ πολέμου μῆκός τε μέγα προύβη, παθήματά τε ξυνηνέχθη γενέσθαι ἐν 5 αὐτῷ τῆ Ἑλλάδι οἱα οὐχ ἔτερα ἐν ἴσῳ χρόνῳ. κοὖτε γὰρ 2 πόλεις τοσαίδε ληφθεῖσαι ἤρημώθησαν, αὶ μὲν ὑπὸ βαρ-

pred., cf. c. 21, 10; ii. 34, 15; 43, 23; iv. 61. 22. - 19. TE: and so, inferential, as in c. 4. 5. Pliny, Ep. v. 8. 11, refers to this passage: plurimum refert, ut Thucydides ait, κτημα sit an ἀγώνισμα, quorum alterum oratio (i.e. a work of rhetorical art), alterum historia est. Cf. also Polyb. iii. 31. 12. — ἀγώνισμα: means a special feat at an ἀγών; here, like akphaous in 14, referring to the delivery of a show-piece at a public gathering, like that reported of Herodotus (Lucian, Herod. i.) - is to παραχρήμα ακούειν: cf. ii. 11. 29, έν τφ παραυτίκα δραν. This whole phrase is opp. to ès àel, not the adv. part merely, as Cl. says. — 20. ξύγκειται: = the pf. pass. of ξυντιθέναι.

23. The Peloponnesian war surpassed the Persian war in duration and in the many calamities by which it was attended. A general statement of its cause.

1. τῶν δὲ πρότερον κτέ.: connected with the close of c. 21, where this war is compared with τὰ παλαιά, by δέ (cf. c. 33. 1) rather than by γάρ, because of the interposed account of his method in c. 22. — 2. δυοῦν ... πέζομαχίαιν: since Thuc, has in view the expedition of Xerxes (δ μέγας στόλος of c. 18. 14), the Schol. is probably right in saying that these battles were the sea-fights of Artemisium and Sa-

lamis and the land-battles of Thermopylae and Plataea, which brought a decisive uplous. Cf. c. 89. 3. Suoîv is to be supplied with the second noun; in such cases Thuc, usually employs ίσος. Cf. τεσσάρων ήμερων και ίσων νυκτῶν, ii. 97. 5; i. 115. 13; iii. 75. 12; v. 20. 12; 57. 12. But v. H. thinks that with the dual nothing need be supplied. - 3. τούτου δὲ τοῦ πολέμου κτέ.: the importance which Thuc. here attributes to the war is grounded not on the serious interests involved nor on the character of the military operations, but on its unusual duration and the great number of disastrous occurrences which attended it. So must we understand the words παθήματα ξυνηνέχθη γενέσθαι έν αὐτῷ τῆ Ἑλλάδι, as well as those in 17, ταῦτα γὰρ πάντα μετά τοῦδε τοῦ πολέμου ἄμα ξυνεπέθετο. The preceding gen. serves as an art. to μηκος. Cf. c. 1.11; 3.1. - 4. μέγα: pred. to προύβη, indicating the result. Cf. c. 90. 21; 93. 6. - ξυνηνέχθη: =ξυνέβη. Cf. vii. 44. 3; viii 83. 4; 84. 1, and often in Hdt. - 5. ola ovx ereρα κτέ: a common formula for what is extraordinary. Cf. vii. 70. 15; viii. 1. 12; and similarly iii. 113. 21. No inference can be drawn as to a definite duration from the words ev low χρόνω.

6. ύπο βαρβάρων: as Mycalessus,

βάρων, αἱ δ' ὑπὸ σφῶν αὐτῶν ἀντιπολεμούντων (εἰσὶ δὲ αἱ καὶ οἰκήτορας μετέβαλον άλισκόμεναι), οὖτε φυγαὶ τοσαίδε ἀνθρώπων καὶ φόνος ὁ μὲν κατ' αὐτὸν τὸν πό10 λεμον, ὁ δὲ διὰ τὸ στασιάζειν. τά τε πρότερον ἀκοἢ μὲν 3 λεγόμενα, ἔργῳ δὲ σπανιώτερον βεβαιούμενα, οὐκ ἄπιστα κατέστη, σεισμῶν τε πέρι, οἱ ἐπὶ πλεῦστον ἄμα μέρος γῆς καὶ ἰσχυρότατοι οἱ αὐτοὶ ἐπέσχον, ἡλίου τε ἐκλείψεις, αἱ πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα
15 ξυνέβησαν, αὐχμοί τε ἔστι παρ' οἷς μεγάλοι καὶ ἀπ' αὐ-

vii. 29; perhaps also Colophon, iii. 34. -7. ὑπὸ σφῶν αὐτῶν: = ὑπ' ἀλλήλων, the Athenians and Peloponnesians being the virtual subj.; opp. to τῶν βαρβάρων. Examples are, Plataea, iii. 68. § 3; Mitylene, iii. 50; Thyrea, iv. 57. § 3. - elol de al: sunt quae. G. 152, N. 2; H. 998. eigly is more common than forw when the rel. is nom. (cf. 15). Kühn. 554, 5. - 8. olκήτορας μετέβαλον: e.g. Aegina, ii. 27; Potidaea, ii. 70; Anactorium, iv. 49; Scione, v. 32; Melos, v. 116. - alσκόμεναι: partic. impf. - φυγαλ κτέ.: sc. ἐγένοντο, e.g. in Plataea, ii. 5. 30; of the Plataeans, iii. 68. § 2; of the Melians, v. 116. κατ' αὐτὸν τὸν πόλεμον, i.e. directly in consequence of the war. - 10. δια το στασιάζειν: in Corcyra, iii. 81. ff.; iv. 47; Megara, iv. 66. ff.; Samos, viii. 21. There may well have been other instances which the narrative omits, as having no direct connexion with the war. This remark applies particularly to the σεισμοί, 12 (cf. ii. 8.9; iii. 87.9; 89. 4, 17; iv. 52. 3; v. 45. 20; 50. 26; vi. 95. 2; viii. 6. 29; 41. 9), and to the ήλίου ἐκλείψεις, 13 (ii. 28. 2; iv. 52. 1), of which many others must have been observed in Greece in 27 years; also to the abx mol and Aumol, 15, of which no particular instance is mentioned;

for it is clear that he means here (15, $\dot{\alpha}\pi^{\prime}$ $\alpha \dot{\nu}\tau \hat{\omega}\nu$), and in ii. 54. 7, famine as the result of failure of crops.

τά τε πρότερον . . . κατέστη: and so stories of former times reported on hearsay, but too scantily confirmed by fact, ceased to be incredible. - 12. our σμών τε πέρι: both as to earthquakes = earthquakes for instance. Cf. c. 52. 9, where the clause with περί is parallel to an acc. Though this clause strictly belongs to the preceding subj. τὰ πρότερον κτέ., the following rel. sentence, of . . . ἐπέσχον, refers only to occurrences of this war; and, as if explanatory of τὰ πρότερον, nom. cases (as ἐκλείψεις) follow, for which a verb like ἐγένοντο must be supplied out of οὐκ ἄπιστα κατέστη. The two sup. expressions are closely united by αμα . . . οἱ αὐτοί. - 13. ἐπέσχον: prevailed, intr., with έπλ πλείστον μέρος γηs as adv. definition. Cf. c. 50. 7, where, however, ἐπὶ πολύ is obj. of ἐπέσχεν, as we find neut. objs., c. 48. 7; ii. 77. 13; iii. 107. 24; vii. 62. 18. Cf. also iii. 89. 6, των σεισμών κατεχόντων. -14. παρά τὰ κτέ.: "running beyond those recorded of former times," and so pleonastic (cf. the Lat. prae) with a comp. Cf. iv. 6. 6. G. 1213 (d); H. 802, 3; Kr. Spr. 49, 2, 8. — 15. avxμοί: pl. as siccitates, Caes. B. G.

τῶν καὶ λιμοί, καὶ ἡ οὐχ ἤκιστα βλάψασα καὶ μέρος τι φθείρασα ἡ λοιμῶδης νόσος ταῦτα γὰρ πάντα μετὰ τοῦδε τοῦ πολέμου ἄμα ξυνεπέθετο. ἤρξαντο δὲ αὐτοῦ ᾿Αθη- 4 ναῖοι καὶ Πελοποννήσιοι λύσαντες τὰς τριακοντούτεις 20 σπονδὰς αὶ αὐτοῖς ἐγένοντο μετὰ Εὐβοίας ἄλωσιν. διότι δ δ' ἔλυσαν, τὰς αἰτίας προύγραψα πρῶτον καὶ τὰς διαφοράς, τοῦ μή τινα ζητῆσαί ποτε ἐξ ὅτου τοσοῦτος πόλεμος τοῖς Ἑλλησι κατέστη. τὴν μὲν γὰρ ἀληθεστάτην πρόφα- 6 σιν, ἀφανεστάτην δὲ λόγω, τοὺς ᾿Αθηναίους ἡγοῦμαι με-25 γάλους γιγνομένους καὶ φόβον παρέχοντας τοῖς Λακεδαιμονίοις ἀναγκάσαι ἐς τὸ πολεμεῖν αἱ δ' ἐς τὸ φανερὸν λεγόμεναι αἰτίαι αιδ' ἦσαν ἑκατέρων, ἀφ' ὧν λύσαντες τὰς σπονδὰς ἐς τὸν πόλεμον κατέ ττησαν.

v. 24. — ἔστι παρ' ols: = παρ' ἐνίοιs. Cf. ἔστιν ἐν οἶs, v. 25. 9; viii. 65. 3. See on 7. — 16. ἡ... νόσος: the repetition of the art. lays stress on the partic. Cf. c. 126. 10; viii. 64. 6; 90. 27; Hdt. viii. 92, την προφυλάσσουσαν ἐπὶ Σκιάθφ την Αἰγιναίην (νέα); Plat. Gorg. 502 b; Dem. XIX. 26. μέρος τι is adv., to a (considerable) degree, not obj.; so that φθείρασα is a stronger βλάψασα. Cf. ii. 64. 7; iv. 30. 2. — 18. ξυνεπέθετο: complexive, as in c. 6. 3. ἐπιθέσθαι, as of hostile forces.

τήρξαντο δὲ αὐτοῦ κτέ.: the narrative of the beginning of the war is carried on in ii. I. The following words διότι δ' ἔλυσαν κτέ. announce the contents of the rest of this book. — 19. τριακοντούτεις: cf. c. 115. § 1. B.c. 445. In such words we find the forms -ούτεις (c. 115. 3; ii. 2. 2) and -ούτιδες (c. 87. 19; v. 32. 19; Ar. Ach. 194; Eq. 1388). — 21. πρώτον: for a similar pleonasm, cf. ii. 36. 1; iii. 53. 9; vi. 57. 10; viii. 66. 6. — 22. τοῦ ... ζητήσαι: see on c. 4. 6.

23. πρόφασιν: here of the actual reason or occasion. Cf. c. 118, 3; 133. 7; 141. 4; ii. 49. 4; vi. 6. 3; Dem. xvIII. 156, την άληθη πρόφασιν. If we take τοὺς ᾿Αθηναίους μεγάλους . . . ἐς τὸ πολεμείν as obj. of ήγουμαι and την άληθεστάτην . . . λόγφ (the truest cause of this war, though least voiced, Bacon) as pred. (the art. being required by the sup.), we need not, with most commentators, assume an irregularity or mixture of consts. - 24. τους 'Αθηναίους ... πολεμείν: the stress of the sentence lies on the partic. clauses (see on c. 100. 16) rather than on avayedσαι. Cf. c. 82. 10; ii. 61. 3. For αναγκάσαι έs, cf. ii. 75. 14; vii. 62. 15. -26. ές τὸ φανερόν: = φανερῶς, butwith the notion of coming forward in public. Cf. c. 6. 17. — 27. altíai ékaτέρων, ἀφ' ὧν: proleptic for αἰτίαι ἀφ' ων έκάτεροι. Kühn. 600, 5. For από, cf. c. 12. 5. The ές τὸ φανερὸν λεγόμεναι αιτίαι include c. 24-55 the Κερκυραϊκά, and c. 56-66 the Ποτειδαιατικά. And then, after the negotiations at

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Sparta and the decision there arrived at, we reach in c. 88-118 the narrative of the ἀληθεστάτη πρόφασις of the war, viz. the alarming growth of the Athenian power, which is thus, in Greek fashion, placed after ostensible ones. The remaining chapters, 119-145, contain the concluding consultations and decisions at Sparta and Athens.

THE DISPUTE BETWEEN CORINTH AND CORCYRA. Chaps. 24-55.

24. Origin and early history of Epidamnus. The commons appeal in vain to Corcyra for help against the attacks of the banished aristocrats.

1. 'Επίδαμνος: Dyrrhachium of the Romans, now Durazzo, on the Illyrian coast of the Adriatic. A name thus placed is a common mode of beginning a narrative. Cf. Hom. τ 172; or with preceding έστι, γ 293; δ 844. So c. 126. 6; Cic. Verr. Act. II. iv. 33; Virg. Aen. i. 12. — έσπλέοντι: see on c. 10. 34. This verb only here in prose with simple acc.; with prep., ii. 86. 10; 89. 30; 92. 22; 94. 4; iv. 75. 5; viii. 99. 17. So also ἐσάγειν, ἐσβάλλειν, ἐσβαίνειν, ἐσκομίζειν, ἐσφέρειν always with prep. in prose. — 2. προσοικοῦσι: with

acc. Arist. Pol. i. 8. 7. In. iv. 103. 10; v. 51. 3 it is abs. — 3. ἀπώκισαν: Ol. 38. 2; B.C. 627. — 4. Φαλίος: so accentuated in distinction from the adj. φάλιος or φαλιός. See Lehrs, de Aristarcho, p. 279; Chandler, Greek Accentuation, § 249. - Έρατοκλείδου: the gen. of the father's name without the art., as in ii. 67. 13; 99. 25. -5. των άφ' Ήρακλέους: as vi. 3. 6, 'Αρχίας των 'Ηρακλειδών, probably one of the Bacchiadae. The gen. of the whole depends directly on the personal name. - &n: naturally; often used in explanatory clauses. ii. 102. 28; iii. 104. 2. On the custom itself, see vi. 4. § 2; and on the connexion between a colony and the mother city, cf. c. 25. § 4; 34. § 1; 38. § 2. — 6. κατακληθείς: only here in Thuc.; found again in Polyb., Strab., and Plut. - 7. yévous: = έθνους. So in iv. 61. 14; vii. 27. 2; 29. 23.

8. [ή τῶν Ἐπιδαμνίων πόλις]: the Mss. vary between πόλις and δύναμις, thus betraying that the words are a gloss, as Stahl rightly judged. — 9. στασιάσαντες: agreeing κατὰ σύνεσιν with πόλις. Cf. iii. 2. 2, Λέσβος... βουληθέντες; 79. 9, πόλιν... ὅντας. — 10. ὡς λέγεται: belongs to ἔτη πολλά,

βαρβάρων ἐφθάρησαν καὶ τῆς δυνάμεως τῆς πολλῆς ἐστερήθησαν. τὰ δὲ τελευταῖα πρὸ τοῦδε τοῦ πολέμου ὁ δῆ- 5 μος αὐτῶν ἐξεδίωξε τοὺς δυνατούς, οἱ δὲ ἐπελθόντες μετὰ τῶν βαρβάρων ἐλήζοντο τοὺς ἐν τῆ πόλει κατά τε 15 γῆν καὶ κατὰ θάλασσαν. οἱ δὲ ἐν τῆ πόλει ὄντες Ἐπιδά- 6 μνιοι, ἐπειδὴ ἐπιέζοντο, πέμπουσιν ἐς τὴν Κέρκυραν πρέσβεις ὡς μητρόπολιν ρὖσαν, δεόμενοι μὴ σφᾶς περιορᾶν φθειρομένους, ἀλλὰ τούς τε φεύγοντας ξυναλλάξαι σφίσι καὶ τὸν τῶν βαρβάρων πόλεμον καταλῦσαι. ταῦτα δὲ ἰκέ- 7 20 ται καθεζόμενοι ἐς τὸ Ἡραιον ἐδέοντο, οἱ δὲ Κερκυραῖοι τὴν ἱκετείαν οὐκ ἐδέξαντο, ἀλλ᾽ ἀπράκτους ἀπέπεμψαν. 25 γνόντες δὲ οἱ Ἐπιδάμνιοι οὐδεμίαν σφίσιν ἀπὸ Κερ- 1 κύρας τιμωρίαν οὖσαν ἐν ἀπόρω εἴχοντο θέσθαι τὸ

as this formula always stands immediately after or within the words it qualifies, never before them. Cf. c. 118. 21; iii. 79. 10; vi. 2. 20; vii. 86. 17; viii. 50. 16. It indicates not doubt, but only vagueness in the tradition. — ἀπὸ πολέμου: see on c. 12. 5. The real cause of this war lay in their internal divisions. — τῶν βαρβάρων: gen. as in 19 and c. 32. 14. —11. ἐφθάρησων: they became crippled. Cf. c. 2. 17.

12. τὰ τελευταῖα: see on c. 2. 2.—
13. ἐξεδίωξε: a rare compound, only here in Thuc. In Dem. xxxii. 6, where the vulgate has this compound, the best Ms. Σ has διωκόμενος. — τούς δυνατούς: so the δλίγοι, the party opposed to the δῆμος, are often called. Cf. ii. 65. 8; iii. 27. 8; v. 4. 8; viii. 21. 4. — ἐπελθόντες: Haase's conjecture for ἀπελθόντες of Mss.; for the aor. partic., related as it is to ἐλήζοντο, must express the notion of attack, not of moving off. But Sh. and B. take οἱ ἀπελθόντες together — 'the exiles,' opp. to τοὺς ἐν τῷ πόλει.

17. περιοράν: the pres. inf. as including all subsequent times; the following aor. infs. with special reference to immediate necessities. GMT. 96. The same distinction in c. 25. 6 and 10. "περιοράν with pres. partic. implies inactive perception = 'look on with indifference'; with aor. partic. (ii. 18. 22) implies non-perception = 'shut one's eyes to.' Both these occur in Dinarch. 11. 8. With inf. (ii. 20. 6) it has lost its notion of perception, and becomes simply = ¿av, 'permit.' B. L. G. - 19. ἰκέται καθεζόuevol: aor. (not impf., cf. c. 26, 19; vii. 77. 22) of ικέτην καθίζειν, which forms a simple notion, 'to seek for protection.' Cf. c. 136. 10; iii. 70. 19; 75. 22. Cf. the Homeric ἄγγελον ἐλθεῖν, Hom. B786; Γ121; E804, etc. — 20. "Ηραιον: rather than 'Hoalov, acc. to Vat. Ms. and Arcadius. See Chandler, § 357 and 360.

25. The Corinthians are ready to lend the Epidamnians the aid they ask for.

2. Tipupiav: in Hdt. (iii. 148. 14;

παρόν, καὶ πέμψαντες ἐς Δελφοὺς τὸν θεὸν ἐπήροντο, εἰ παραδοῖεν Κορινθίοις τὴν πόλιν ὡς οἰκισταῖς καὶ τιμω5 ρίαν τινὰ πειρῷντο ἀπ' αὐτῶν ποιεῖσθαι. ὁ δ' αὐτοῖς ἀνεῖλε παραδοῦναι καὶ ἡγεμόνας ποιεῖσθαι. * ἐλθόντες δὲ 2 οἱ Ἐπιδάμνιοι ἐς τὴν Κόρινθον κατὰ τὸ μαντεῖον παρέδοσαν τὴν ἀποικίαν, τόν τε οἰκιστὴν ἀποδεικνύντες σφῶν ἐκ Κορίνθου ὄντα καὶ τὸ χρηστήριον δηλοῦντες, ἐδέοντό 10 τε μὴ σφᾶς περιορᾶν διαφθειρομένους, ἀλλ' ἐπαμῦναι. Κορίνθιοι δὲ κατά τε τὸ δίκαιον ὑπεδέξαντο τὴν τιμω- 3 ρίαν, νομίζοντες οὐχ ἦσσον ἑαυτῶν εἶναι τὴν ἀποικίαν ἡ Κερκυραίων, ἄμα δὲ καὶ μίσει τῶν Κερκυραίων, ὅτι αὐτῶν παρημέλουν ὄντες ἄποικοι· οὖτε γὰρ ἐν πανηγύ- 4

vii. 169. 11) and Thue. (c. 38. 15; 58. 5; 69. 30, etc.), help; later, 'vengeance.' . — οὖσαν: = ὑπάρχουσαν. See on c. 2. 5. - έν ἀπόρω είχοντο: this expression occurs here only; in iii. 22. 31, èv ἀπόρω ήσαν, also with inf. In Hdt. iv. 131. 2, èv àmopinoi (ix. 98. 3, èv ἀπορίη) ἔχεσθαι. Plat. Phaed. 108 c; Gorg. 522 a, έν πάση ἀπορία ἔχεσθαι. -θέσθαι: to arrange, manage, in a general sense (cf. c. 41. 15; 75. 16; iv. 17. 12; 18. 11; 59. 14; 61. 23; v. 80. 3; vi. 11. 26); then settle, as here τὸ παρόν, their present difficulty. Cf. c. 31. 15; 82. 27; viii. 84. 19 (τον πόλεμον); iv. 120. 22; v. 80. 3 (τὰ πράγματα). In the latter sense there is no need, as there is in the former, of an adverbial qualification. - το παρόν: nearly as freq, sing, as pl., without important difference of meaning; cf. c. 77. 19; 133. 13; ii. 22. 1, πρός τὸ παρὸν (59. 10, πρός τὰ παρόντα) χαλεπαίνειν; 36. 18; 54.8; iii. 40. 35, etc.; it varies with περί πρός, ἀπό, but always ἐν τῷ παρόντι, ἐκ των παρόντων. - 3. έπήροντο: here and iii. 92. 19; viii. 29. 6 aor. to the pres. ἐπερωταν, ii. 54. 13; v. 45. 15, and

the impf. ἐπηρώτων, i. 118. 20. — 4. παραδοίεν: opt. of the deliberative subj. παραδώμεν. GMT. 124, 3; 71. Cf. Hom. A 191, μερμήριξεν η δ γε . . . άναστήσειεν; с. 63. 3. - τιμωρίαν ποιείσθαι: if correct, = auxilium sibi conciliare. See App. The regular sense of opem ferre in c. 124. 4. -8. σφών: as possessive gen. with τὸν οἰκιστήν. So often in Thuc.; rare in other Attic writers. Cf. c. 30. 14; 50. 19; 136. 10; ii. 5.20; iv. 55. 3. Here a direct refl., as the more emphatic ¿avτῶν in 12. — 11. κατά τε τὸ δίκαιον: followed in 13 by aua de nat. This irregularity in the use of the particles is probably due to the number of intervening words. Cf. c. 11. 4. Kühn. 520, note 3. — ὑπεδέξαντο: polliciti sunt: used with acc. (ii. 95. 9) as well as with fut. inf. (ii. 29. 25; viii. 81.21). — 14. παρημέλουν: here only in Thuc. Cf. Hdt. i. 85. 14; Xen. Mem. ii. 2. 14.

ούτε γάρ κτέ.: Cl. and B. follow Stahl (Jahrb. 1863, p. 465, 466; 1868, p. 176) in removing the period at the end of the chapter, in order that

15 ρεσι ταις κοιναις διδόντες γέρα τὰ νομιζόμενα οὖτε Κορινθίω ἀνδρὶ προκαταρχόμενοι τῶν ἱερῶν, ὤσπερ αἱ ἄλλαι ἀποικίαι, περιφρονοῦντες δὲ αὐτοὺς καὶ ἐν χρημάτων δυνάμει ὄντες κατ' ἐκείνον τὸν χρόνον ὁμοῖα τοις Ἑλλήνων πλουσιωτάτοις καὶ τῆ ἐς πόλεμον παρασκευῆ δυνα-20 τώτεροι, ναυτικῷ δὲ καὶ πολὺ προέχειν ἔστιν ὅτε ἐπαι-

the sentence introduced by ydo may find a verb in the \(\xi \pi \mu \pi \nu \nu \nu \rightarrow \) of c. 26. 2; though, owing to the intervention of several partics. and the parenthesis at 22, $\tilde{\eta}$ καὶ μάλλον . . . πολεμεῖν, the structure is changed from oi Kepkuραίοι Γέγκλήματα παρείχον τοίς Κορινθίοις το οἱ Κορίνθιοι ἐγκλήματα ἔχοντες έπεμπον. v. H., however, follows Badham in omitting $\gamma d\rho$, that the parties. may be connected with the subj. of παρημέλουν; and Sh. produces the same result by understanding ydp $(=\gamma \epsilon \, \alpha \rho)$ in its primitive meaning 'in fact,' 'in sooth,' Germ. nämlich. See his note; and on this use of yap, Heller, Philol. 13, p. 114; Bäumlein, Partikeln, p. 68 ff.; Bursian's Jahrb. 15, p. 272. A good example is Hom. K 127, ίνα γάρ σφιν ἐπέφραδον ἡγερέθεσθαι. So Sh. explains vii. 28. 13. - 15. γέρα τὰ νομιζόμενα: for the order, see on c. I. 6. Acc. to Diod. xii. 30. 4 these were the offerings which should be sent to the chief festivals of the mother city, called κοιναί πανηγύρεις, because the colonies had part in them. On these offerings, see the decree about Brea, C. I. A. I. 31, 1. 11; Hicks, Inscr. p. 37, and Schol. on Ar. Nub. 386; and on the whole subject, Am. J. of Ph., V. p. 479 ff.

16. προκαταρχόμενοι τῶν ἰερῶν: refers to the sacred usages at the beginning of the sacrifice (see Buttm. Lexilogus, I. 103, and cf. Hom. γ 445; Hdt. ii. 45. 6; iv. 60. 9; 103. 4; Ar. Av.

959; Eur. I. T. 40), as the cutting off hair from the forehead of the victim and distributing it to those present. Cf. Hom. Γ 273, ἀρνῶν ἐκ κεφαλέων τάμνε τρίγας αὐτὰρ ἔπειτα κήρυκες Τρώων και 'Αχαιών νείμαν άρίστοις. So we must understand προκαταρχόμενοι (which occurs only here in a religious sense) with the Schol., διδόντες πρότερον (sc. ή τοις άλλοις) τὰς καταρxás, and that in the normal state of things citizens of a mother city who were present at a sacrifice in a colony received the καταρχαί of the victims first. The two clauses joined by οῦτε -- οῦτε refer, therefore, to the fulfilment of such dutiful obligations in the mother city as well as in the colony. — 17. περιφρονοῦντες: like ὑπερφρονεῖν (iii. 39. 30; vi. 68. 10) in meaning and const., but in this sense only here in Attic. Cf. Ar. Nub. 225, ΣΩΚΡ. ἀεροβατῶ καὶ περιφρονώ τον ήλιον. ΣΤΡΕΨ. ἔπειτ' ἀπο ταρρού τούς θεούς ύπερφρονείς; - έν δυνάμει ὄντες: = δυνατοί; used with the gen., as in iii. 93. 6; Plat. Rep. 328 c. With this is joined ouola in adv. sense; cf. vii. 29. 24; Hdt. iii. 8. 1; 57. 9; vii. 118.7; 141.4. δυνατώτεροι in 19 is its comp. Thus the partic. ovres with its two preds. is subord. to περιφρονοῦντες, giving a double reason for their pride. See App. - 20. ναυτικώ δὲ κτέ.: to the two real grounds of arrogance (χρήματα and παρασκευή) is added a third, based on the mythical

ρόμενοι καὶ κατὰ τὴν τῶν Φαιάκων προενοίκησιν τῆς Κερκύρας κλέος ἐχόντων τὰ περὶ τὰς ναῦς · (ἦ καὶ μᾶλλον ἐξηρτύοντο τὸ ναυτικόν, καὶ ἦσαν οὐκ ἀδύνατοι · τριή ρεις γὰρ εἴκοσι καὶ ἑκατὸν ὑπῆρχον αὐτοῖς ὅτε ἤρχοντο

26 πολεμεῖν·) πάντων οὖν τούτων ἐγκλήματα ἔχοντες οἱ 1 Κορίνθιοι ἔπεμπον ἐς τὴν Ἐπίδαμνον ἄσμενοι τὴν ὡφελίαν, οἰκήτορά τε τὸν βουλόμενον ἰέναι κελεύοντες καὶ ᾿Αμπρακιωτῶν καὶ Λευκαδίων καὶ ἑαυτῶν φρουρούς...

5 ἐπορεύθησαν δὲ πεζη ἐς ᾿Απολλωνίαν, Κορινθίων οὖσάν 2 ἀποικίαν, δέει τῶν Κερκυραίων μὴ κωλύωνται ὑπ᾽ αὐτῶν κατὰ θάλασσαν περαιούμενοι. Κερκυραῖοι δέ, ἐπειδὴ 3 ἤσθοντο τούς τε οἰκήτορας καὶ φρουροὺς ἤκοντας ἐς τὴν Ἐπίδαμνον τήν τε ἀποικίαν Κορινθίοις δεδομένην, ἐχα-

fame for naval skill of the Phaeacian inhabitants of their island. disparages this reason by the use of ἐπαιρόμενοι, which generally has an unfavourable sense (c. 84.9; 120. 20, 24; iii. 37. 28; vi. 11. 23), and by ἔστιν ὅτε with καὶ κατά την κτέ., "and boasting their great superiority also in naval power sometimes actually (kai) on the ground of the former occupation of the island by the Phaea-. cians, whose glory lay in their ships." - προέχειν: after επαιρόμενοι = gloriantes, as adxelv with inf. in ii. 39. 18. - 21. την τών Κερκύρας: note the position of the governing noun between the subjective and the objective gen., as in ii. 49. 37; 89. 46; iii. 12. 10; vii. 34. 25. — 22. ἐχόντων: for the position, see on c. II. 19. - i kal μάλλον: see on c. 11. 8. - 23. και noav: et erant, and they actually were.

26. The Corinthians send a garrison to Epidamnus. After fruitless negotiations, the Corcyraeans besiege the place with forty ships.

2. ἔπεμπον: the impf. of this verb used as aor., since the activity of the sender is regarded as going along with the person sent. So αποστέλλειν (ii. 85. 10; iii. 49. 5). Cf. κελεύειν, 11, δεῖσθαι, 14. See on c. 10. 34. — 3. οἰκή**τορα**: = ξποικον, ii. 27. 5. — 4. φρουρούς: formally construed with λέναι κελεύovres, but in sense rather dependent on ξπεμπον. — 5. 'Απολλωνίαν: a Corinthian colony, south of Epidamnus, also in the country of the Taulantii. - 6. δέει . . . ὑπ' αὐτῶν: a proleptic const., the pass. form of which makes ὑπ' αὐτῶν necessary. In the act. it would be μη σφας κωλύωσι.

8. τούς τε οἰκήτορας καὶ φρουρούς τήν τε ἀποικίαν: by τε ... τε the two members are united on the same level (see on c. 8. 14), while τοὺς οἰκήτορας καὶ φρουρούς are joined together as one whole, as in 15, and, with stronger discrimination of the two parts, in c. 28. 4, τοὺς φρουρούς τε καὶ οἰκήτορας.— ήκοντας... δεδομένην: these pf. partics. indicate that all was finished when they learned it. Cf.

10 λέπαινον· καὶ πλεύσαντες εὐθὺς πέντε καὶ εἴκοσι ναυσί, καὶ ὕστερον ἔτέρω στόλω, τούς τε φεύγοντας ἐκέλευον κατ ἐπήρειαν δέχεσθαι αὐτοὺς (ἦλθον γὰρ ἐς τὴν Κέρκυραν οἱ τῶν Ἐπιδαμνίων φυγάδες, τάφους τε ἐπιδεικνύντες καὶ ξυγγένειαν, ἢν προϊσχόμενοι ἐδέοντο σφᾶς 15 κατάγειν), τούς τε φρουροὺς οὖς Κορίνθιοι ἔπεμψαν καὶ τοὺς οἰκήτορας ἀποπέμπειν. οἱ δὲ Ἐπιδάμνιοι οὐδὲν αὐ- 4 τῶν ὑπήκουσαν, ἀλλὰ στρατεύουσιν ἐπ αὐτοὺς οἱ Κερκυραῖοι τεσσαράκοντα ναυσὶ μετὰ τῶν φυγάδων ὡς κατάξοντες, καὶ τοὺς Ἰλλυριοὺς προσλαβόντες. προσκαθε- 5 20 ζόμενοι δὲ τὴν πόλιν προεῖπον Ἐπιδαμνίων τε τὸν

ii. 3. 2. — 11. και ύστερον έτέρφ στόλω: inserted here in anticipation of 18, where the fleet of 25 ships, which was despatched immediately, is augmented by 15. — 12. κατ' ἐπήρειαν: ἐπηρεασμός is defined by Arist. Rhet. ii. 2. 4, εμποδισμός ταις Βουλήσεσιν (τοῦ πλησίον) οὐχ ἵνα τι αὐτῷ (γένηται) ἀλλ' Ίνα μη ἐκείνω. It implies, therefore, wanton malice. The Corcyraeans had no interest in the restoration of the nobles. - 13. τάφους: i.e. τοὺς πατρώους (iii. 59. 13), of their common ancestors, who had founded Epidamnus. — 14. προϊσχόμενοι: this verb or προέχεσθαι (c. 140. 24), like προβάλλεσθαι (c. 37. 16; 73. 13; ii. 87. 14; iii. 63. 9), and προφέρεσθαι (iii. 59. 11), means 'to bring forward as a reason,' 'to appeal to.' - 15. κατάγειν: regularly used of the restoration of exiles. Cf. 18; c. 111. 3; ii. 33. 4; 95. 9; v. 16. 31; viii. 53. 4.

Cf. c. 58. 6; ii. 70. 2; iii. 45. 16. Otherwise καί is employed. Cf. c. 48. 3; 61. 2; 105. 29. The aor. ὑπήκουσαν stands in the sense of our plpf. in a protasis. Cf. c. 62. 6; 63. 11; ii. 2. 12; iv. 3. 9, etc. Before στρατεύουσιν, as St. rightly remarks, we must understand οὐ πείσαντες, for οὐδὲν ὑπήκουσαν = οὐκ ἐπείσθησαν. See App. In τεσσαράκοντα ναυσί the reinforcement spoken of in 11 is silently assumed. For the acc. οὐδέν, cf. c. 139. 9; v. 114. 2: αὐτων is neut. and part., since with ὑπακούειν Thuc, uses a pers. gen. always without acc. Cf. ii. 62. 22; iii. 50. 14; iv. 56. 16; v. 84. 11; vi. 71. 15; 82. 8; 87. 5; viii. 5. 19 (abs., i. 143. 33; with dat., iv. 63. 12; v. 98. 3). We have here αὐτῶν with aor. (not as in c. 29. 1, τούτων with impf.) in reference to the demand made by the first squadron, 10, which had not been regarded. See Herbst, Philol. 16, p. 274.

19. προσκαθεζόμενοι: with acc. Cf. c. 61. 8; v. 61. 16, where, however, the acc. may be governed by πολιορκεῖν. But cf. c. 24. 2 and Kühn. 409, 7.—20. προεῖπον κτέ.: announced publicly. See on c. 29. 3. Note the change of subj. with the following

βουλόμενον καὶ τοὺς ξένους ἀπαθεῖς ἀπιέναι, εἰ δὲ μή,
ὡς πολεμίοις χρήσεσθαι. ὡς δ' οὐκ ἐπείθοντο, οἱ μὲν
Κερκυραῖοι (ἔστι δ' ἰσθμὸς τὸ χωρίον) ἐπολιόρκουν τὴν
27 πόλιν· Κορίνθιοι δ', ὡς αὐτοῖς ἐκ τῆς Ἐπιδάμνου ἦλ- 1
θον ἄγγελοι ὅτι πολιορκοῦνται, παρεσκευάζοντο στρατιάν, καὶ ἄμα ἀποικίαν ἐς τὴν Ἐπίδαμνον ἐκήρυσσον ἐπὶ
τῆ ἴση καὶ ὁμοία τὸν βουλόμενον ἰέναι· εἰ δέ τις τὸ πα5 ραυτίκα μὲν μὴ ἐθέλοι ξυμπλεῖν, μετέχειν δὲ βούλεται τῆς
ἀποικίας, πεντήκοντα δραχμὰς καταθέντα Κορινθίας μένειν. ἦσαν δὲ καὶ οἱ πλέοντες πολλοὶ καὶ οἱ τὰργύριον
καταβάλλοντες. ἐδεήθησαν δὲ καὶ τῶν Μεγαρέων ναυσὶ 2

infs. (as in Hdt. ii. 115. 29), and that the former represents the imv., the latter the indic., of dir. disc. — 23. iσθμός: a remark inserted to show the ease of the operation. — έπολι-όρκουν: obsidere coeperunt.

27. The Corinthians make preparations to support the Epidamnians and

appeal to their allies.

1. avтоis: see on с. 13. 12. — 3. ent th ton . . . lévai : defines more exactly the obj. ἀποικίαν. Both are dependent on ἐκήρυσσον. On the phrase, see on c. 14. 15. As ἀπὸ τῆς ἴσης (cf. c. 15. 11) marks a starting point, so επί τη τση refers to conditions. The two adjs. together, without distinction of meaning, constitute a formula (a e q u o et pari iure, Cic. Off. i. § 124). Cf. c. 145. 6; iv. 105. 12; v. 27. 12; 59. 24: and with similar meaning end rois ίσοις καὶ δμοίοις, v. 79. 2; Xen. Hell. vii. 1. 1, 13, 45. See Curtius, Herm. 10, 234 f. — 4. εί δέ τις . . . ἀποικίας: when a case is supposed with el, in order that a further supposition may be then made about it, the indic. is used in the former and the opt. in the latter: and what seems to us the natu-

ral order is often inverted in Greek. Here: "a man, suppose, is desirous (βούλεται) to take part in the scheme; should such a one be unwilling (un) ¿θέλοι) to sail at once." The same moods and order in Xen. Mem. ii. 6. 4 (ἔχοι . . . ἀνέχεται); indic. in first place, Plat. Phaed. 67 e (διαβέβληται . . . φοβοίντο); Xen. Cyr. iv. 6. 7 (δέχη . . . λάβοιμι). The opt. here, therefore, is not due to the indir. disc. Cf. c. 5. 14. -6. Spayuas Kopiveias: the Corinthian standard being like the Aeginetan (see Boeckh, Publ. Ec. p. 28), the Corinthian drachma (παχεία): the Attic (λεπτή) :: 10:6 (obols). So Cl. But this ratio is disputed by Hultsch, Griech. und Rom. Metrologie, p. 540. - καταθέντα: and καταβάλλοντες, 8, of depositing as security, to be forfeited if the pledge should not be fulfilled. Cf. Plat. Prot. 314 b; 328 c. -7. πολλοί: pred. to the two partic. subjs, united on the same level by Kal - Kal. See on c. 8. 14.

8. ἐδεήθησαν δὲ κτέ.: the main points of the action of the Corinthians, expressed by aors., 8, 11, 14, are separated by short notices of the results.

σφᾶς ξυμπροπέμψειν, εἶ ἄρα κωλύοιντο ὑπὸ Κερκυραίων 10 πλεῖν· οἱ δὲ παρεσκευάζοντο αὐτοῖς ὀκτὼ ναυσὶ ξυμπλεῖν, καὶ Παλῆς Κεφαλλήνων τέσσαρσι· καὶ Ἐπιδαυρίων ἐδεήθησαν, οῦ παρέσχον πέντε, Ἑρμιονῆς δὲ μίαν καὶ Τροιζήνιοι δύο, Λευκάδιοι δὲ δέκα καὶ ᾿Αμπρακιῶται ὀκτώ· Θηβαίους δὲ χρήματα ἤτησαν καὶ Φλιασίους, Ἡλείους 15 δὲ ναῦς τε κενὰς καὶ χρήματα. αὐτῶν δὲ Κορινθίων νῆες παρεσκευάζοντο τριάκοντα καὶ τρισχίλιοι ὁπλῖται. 28 ἐπειδὴ δὲ ἐπύθοντο οἱ Κερκυραῖοι τὴν παρασκευήν, 1 ἐλθόντες ἐς Κόρινθον μετὰ Λακεδαιμονίων καὶ Σικυωνίων πρέσβεων, οῦς παρέλαβον, ἐκέλευον Κορινθίους τοὺς ἐν Ἐπιδάμνω φρουρούς τε καὶ οἰκήτορας ἀπάγειν, ὡς 5 οὐ μετὸν αὐτοῖς Ἐπιδάμνου. εἰ δὲ τι ἀντιποιοῦνται, 2

δίκας ήθελον δούναι έν Πελοποννήσω παρά πόλεσιν αίς

- 9. ξυμπροπέμψειν: only inferior Mss. have ξυμπροπέμψαι, which has, however, been adopted by St., B., and v. H. So the fut. inf. is found in the best Mss. after βούλεσθαι, vi. 57. 10; έφίεσθαι, vi. 6. 4; δυνατόν είναι, iii. 28. 2. See on ii. 29. 26 and vi. 6. 4. GMT. 113; Kühn. 389, note 7; Stahl, Quaestiones grammaticae, p. 8. - el apa: if, as might be expected. See Heller, Philol. 13, p. 118. - 11. Κεφαλλήνων: part. gen., as in c. 24. 5; 29. 10; 30. 15; v. 67. 7. — 14. On Balous: aireiv is used by Thuc. with acc. of person only in connexion with χρήματα. Cf. viii. 44. 6; 85. 20. Elsewhere the person, if expressed, is governed by παρά. The fulfilment of the last request is mentioned in c. 30. 9. - 15. κενάς: inanes, the hulls only; opp. to πλήρεις, c. 29. 2. - Κορινθίων: prop. names often without art. when joined with αὐτός (cf. ii. 31. 10; iii. 98. 19; vi. 30. 6; 31. 12), by which the absence of alien elements is indicated. Kr. Spr. 50, 11, 14.

28. The Corcyraeans once more require the Corinthians to abstain from protecting the Epidamnians.

3. παρέλαβον: usually of support in war; here and viii. 92. 40, of additional advocates of a proposal. The Lacedaemonians would naturally be chosen, as being in favour at Corinth.

4. φρουρούς τε καὶ οἰκήτορας: with a single art. See on c. 6. 1. — ώς οὐ μετόν: the subjective ώς with the abs. partic. and the neg. οὐ of fact (connected with ἐκέλευον, not with ἀπάγενν) indicate the confidence of the assumption. In dependence on the imv. idea of κελεύειν we should have μή. Cf. vii. 77. 35; Ar. Ran. 128.

5. ἀντιποιοῦνται: sc. Ἐπιδάμνου. Cf. iv. 122. 15. — 6. δίκας δοῦναι: cf. c. 85. 9; 144. 15; iv. 118. 35; one side, and here the most important, of the full δίκας διδόναι καὶ δέχεσθαι (cf. δίκαια, c. 37. 21, and δίκας ἴσας καὶ δμοίας, v. 27. 12; 59. 24), "to submit the quarrel to a fair discussion and arbitration." — παρὰ πόλεσιν αἷς: = παρ' αἷς. See

αν αμφότεροι ξυμβωσιν. ὁποτέρων δ' αν δικασθή είναι την ἀποικίαν, τούτους κρατείν· ήθελον δὲ καὶ τῷ ἐν Δελφοίς μαντείω επιτρέψαι πόλεμον δε οὐκ εἴων ποι- 3 10 είν· εἰ δὲ μή, καὶ αὐτοὶ ἀναγκασθήσεσθαι ἔφασαν, ἐκείνων βιαζομένων, φίλους ποιείσθαι ούς ού βούλονται, έτέρους των νυν ὄντων μαλλον, ώφελίας ένεκα. οἱ δὲ 4 Κορίνθιοι ἀπεκρίναντο αὐτοῖς, ἢν τάς τε ναῦς καὶ τοὺς βαρβάρους ἀπὸ Ἐπιδάμνου ἀπαγάγωσι, βουλεύσεσθαι. 15 πρότερον δε οὐ καλῶς ἔχειν τοὺς μεν πολιορκείσθαι, αὐτους δε δικάζεσθαι. Κερκυραίοι δε αντέλεγον, ην καί 5 έκείνοι τους έν Ἐπιδάμνω ἀπαγάγωσι, ποιήσειν ταῦτα·

on c. 1. 12; 6. 21. - 7. ξυμβώσιν: sc. δίκας δούναι. - 8. ήθελον δέ: this emphatic repetition (epanaphora) of the verb, the clause δποτέρων . . . κρατείν being parenthetic, indicates their willingness to accede to any friendly adjustment.

9. πόλεμον δε ούκ είων ποιείν: (not ποιείσθαι) "against causing war they strongly protested." οὐκ ἐᾶν as c. 127. 10; vi. 72. 7. Cf. Hdt. v. 36. 7, οὐκ ξα πόλεμον αναιρέεσθαι. The aor. inf. used for the positive recommendations, δοῦν ιι, ἐπιτρέψαι, the pres. for the dissuasive, ποιείν. - 10. εί δέ μή: introduces the alternative, whether a positive clause, or, as here, a neg., precedes. GMT. 478; H. 906. After this transition Eφασαν, which Kr. suspects, can hardly be dispensed with. See the similar case in ii. 5. 22. - 11. ούς οὐ βούλονται: a covert allusion to the alliance with the Athenians, which, as ov shows, was already contemplated, with whom they would naturally not desire to unite themselves, as being of a different race. - 12. των νῦν ὄντων: the gen. depending on ἐτέρους. G. 1154;

This refers rather to H. 753 g. the Lacedaemonians and Sicyonians, who were with them, than to the Illyrians (c. 26. 19), whom they-would hardly call φίλοι. - ώφελίας ένεκα: placed at the end, implying that if their claim of right is rejected, interest alone must guide their action. See App.

14. ἀπαγάγωσι: the best Mss. give åπάγωσι, and the pres. partic. in c. 29. 18; but the connexion of thought requires the aor, here, as in the precisely similar case in 17: the withdrawal must take place first, and then only can negotiations be entertained. - πρότερον: before this takes place, belongs not to καλῶς ἔχειν but to δικάζεσθαι, to which πολιορκεῖσθαι, though in parataxis, is in sense subord.: "it was not proper that, while the Epidamnians were undergoing siege, they (the Corinthians and Corcyraeans) should dispute about their rights." - 15. avτούς: acc., although inclusive of the speakers, from the contrast with Toùs μέν. Kühn. 476, 1.

17. έν Ἐπιδάμνω: directly opp. to τούς . . . ἀπὸ Ἐπιδάμνου of 14. The έτοιμοι δὲ είναι καὶ ὤστε ἀμφοτέρους μένειν κατὰ χώραν, σπονδὰς δὲ ποιήσασθαι ἔως ἄν ἡ δίκη γένηται.

29 Κορίνθιοι δὲ οὐδὲν τούτων ὑπήκουον, ἀλλ' ἐπειδὴ 1 πλήρεις αὐτοῖς ἦσαν αἱ νῆες καὶ οἱ ξύμμαχοι παρῆσαν, προπέμψαντες κήρυκα πρότερον πόλεμον προεροῦντα Κερκυραίοις, * ἄραντες ἑβδομήκοντα ναυσὶ καὶ πέντε δισ-5 χιλίοις τε ὁπλίταις ἔπλεον ἐπὶ τὴν Ἐπιδαμνον, Κερκυραίοις ἐναντία πολεμήσοντες ἐστρατήγει δὲ τῶν μὲν νεῶν 2 ᾿Αριστεὺς ὁ Πελλίχου καὶ Καλλικράτης ὁ Καλλίου καὶ Τιμάνωρ ὁ Τιμάνθους, τοῦ δὲ πεζοῦ ᾿Αρχέτιμός τε ὁ Εὐρυτίμου καὶ Ἰσαρχίδας ὁ Ἰσάρχου. ἐπειδὴ δὲ ἐγένοντο ἐν 3 10 ᾿Ακτίω τῆς ᾿Ανακτορίας γῆς, οῦ τὸ ἱερὸν τοῦ ᾿Απόλλωνός

Corinthians had troops actually in Epidamnus, who, as not really Epidamnians, could not be described by the proleptic τοὺς ἐξ Ἐπιδάμνου. — 18. ἐτοῦμοι δ' εἶναι κτέ.: supply δικάζεσθαι from 16, they were ready for a judicial settlement. Cf. v. 41. 10. ໕στε, on condition that (cf. c. 29. 22; iii. 28. 4; iv. 65. 3; vii. 83. 8), introduces both μένειν and ποιήσασθαι, the latter being aor. to mark the new step which would then be taken. κατὰ χώραν, as they were. See App.

29. The Corinthians are defeated in a sea-fight off Actium, and Epidamnus surrenders to the Corcyraeans.

2. πλήρεις ήσαν and 17, ἐπεπλήρωντο: the regular terms for the manning of ships. Cf. c. 35. 5; 47. 2; 141. 14; vi. 32. 1; vii. 37. 17.—3. προπέμψαντες: sending forward, προεροῦντα (προαγορεόειν), to announce publicly. Cf. c. 140. 22; ii. 13. 9; iv. 97. 18. In neither word is πρό temporal, and therefore πρότερον is not pleonastic, as πρῶτον is in c. 23. 21.—4. ἐβδομήκοντα καὶ πέντε: therefore in addition to the 68 mentioned in c. 27. § 2,

there must have been others, probably those of the Eleans. There is no reason for preferring the number 70, given by Diod. xii. 31. In c. 27. 16, we have τρισχίλιοι δπλίται; but 1000 may have been elsewhere employed: and 2000 corresponds well with the 75 ships, since in early times there were 30 ἐπιβάται (later 20) in a trireme. Boeckh, Publ. Econ. p. 382. -5. έπι την Επίδαμνον: in the direction of, to succour, Epidamnus. - 6. evavrla: acc. of inner obj. as adv. Kühn. 410, note 5. So δμοιότροπα, c. 6. 24; δμοΐα, c. 25. 18; ἀγχώμαλα, vii. 71. 21. έστρατήγει: sing. preceding several subjs. G. 901; H. 607. - 7. Tuáνωρ κτέ.: other instances of names of father and son formed from the same roots are Ναυσίφιλος Ναυσινίκου, Σωσιγένης Σωσιάδου, Έπιγένης Μεταγέvous, etc.

10. 'Ακτίφ: at that time only a sanctuary of Apollo, where games were celebrated every second year. Augustus founded to the north of it the town of Nicopolis, to commemorate his victory over Antonius, B.C.

ἐστιν, ἐπὶ τῷ στόματι τοῦ ᾿Αμπρακικοῦ κόλπου, οἱ Κερκυραῖοι κήρυκά τε προέπεμψαν αὐτοῖς ἐν ἀκατίῳ ἀπεροῦντα μὴ πλεῖν ἐπὶ σφᾶς καὶ τὰς ναῦς ἄμα ἐπλήρουν, ζεύξαντές τε τὰς παλαιὰς ὥστε πλοίμους εἶναι καὶ τὰς

- 15 ἄλλας ἐπισκευάσαντες. ὡς δὲ ὁ κῆρύξ τε ἀπήγγειλεν οὐ- 4 δὲν εἰρηναῖον παρὰ τῶν Κορινθίων καὶ αἱ νῆες αὐτοῖς ἐπεπλήρωντο οὖσαι ὀγδοήκοντα (τεσσαράκοντα γὰρ Ἐπί-δαμνον ἐπολιόρκουν), ἀνταναγαγόμενοι καὶ παραταξάμενοι ἐναυμάχησαν· καὶ ἐνίκησαν οἱ Κερκυραῖοι παρὰ πολὺ
- 20 καὶ ναῦς πεντεκαίδεκα διέφθειραν τῶν Κορινθίων, τῆ 5 δὲ αὐτῆ ἡμέρᾳ αὐτοῖς ξυνέβη καὶ τοὺς τὴν Ἐπίδαμνον πολιορκοῦντας παραστήσασθαι ὁμολογίᾳ ὤστε τοὺς μὲν ἐπήλυδας ἀποδόσθαι, Κορινθίους δὲ δήσαντας ἔχειν ἔως
- 30 αν άλλο τι δόξη. μετὰ δὲ τὴν ναυμαχίαν οἱ Κερκυραῖοι 1 τροπαῖον στήσαντες ἐπὶ τῆ Λευκίμμη τῆς Κερκύρας ἀκρωτηρίω τοὺς μὲν ἄλλους οῢς ἐλαβον αἰχμαλώτους ἀπέκτει-

31. — 13. ἐπλήρουν: in parataxis with προέπεμψαν. Cf. c. 26. 17; impf. to indicate that they began then to man the ships. - 14. ζεύξαντες: applied to the strengthening of ships by new cross-planks; ζυγώματα αὐταῖς ἐνθέντες, Schol. Cartault, La trière Athénienne, p. 42. - 15. ἐπισκευάσαντες: of other kinds of repair which ships might need on putting to sea. The completion of all these preparations is expressed by the plpf., 17, which is unusual in a prot. - 17. τεσσαράκοντα γάρ: referring to c. 25. 24, τριήρεις εἴκοσι καὶ ἐκατὸν ὑπῆρχον αὐτοῖς. --18. ανταναγαγόμενοι: see App. - 19. ἐνίκησαν: the aor. of the fact simply: usually the resulting consequences are included by the use of the impf. See on c. 13. 31. — παρά πολύ: decisively. Cf. ii. 8. 13; 89. 16; iii. 36. 27; viii. 6. 16. Kühn, 440, p. 514.

21. αὐτοῖς: i.e. to the Corcyraeans in general. - 22. παραστήσασθαι: in Thuc. only in aor. (cf. c. 98. 8; 124. 18; iii. 35. 2; iv. 79. 12), to reduce, serving as causative to προσχωρείν Tivi, 'to submit.' Cf. c. 74. 24; 103. 10; 117. 13, etc. την Ἐπίδαμνον must be repeated as obj. - ωστε: on condition that; see on c. 28. 18. - τους έπήλυδας: i.e. the οἰκήτορας of c. 26. 8. -23. Koρινθίους: probably the larger part of the φρουροί, c. 26. 4. - δήσαντας $\xi_{\mathbf{X}} \in \mathbf{V} := \xi_{\mathbf{V}} \delta_{\epsilon} \sigma_{\mu} \hat{\sigma}_{i} \hat{\mathbf{S}} \xi_{\mathbf{X}} \in \mathcal{V}.$ Cf. c. 30. 4; 52.9; ii. 5. 23; 6.8; iii. 32. 11; 34. 16; iv. 21. 5; v. 42. 10, etc. See on c. 38. 15.

30. Further hostilities on the part of the Corcyraeans; new preparations of the Corinthians.

Δευκίμμη: (not Λευκίμνη) the S.
 promontory of Corcyra, now Leukimo. — 3. οὖs . . . αίχμαλώτους:

ναν, Κορινθίους δε δήσαντες είχον. υστερον δέ, επειδή 2 5 οἱ Κορίνθιοι καὶ οἱ ξύμμαχοι ἡσσημένοι ταῖς ναυσὶν ἀνεχώρησαν ἐπ' οἴκου, τῆς θαλάσσης ἁπάσης ἐκράτουν τῆς κατ' έκείνα τὰ χωρία οἱ Κερκυραῖοι, καὶ πλεύσαντες ές Λευκάδα τὴν Κορινθίων ἀποικίαν τῆς γῆς ἔτεμον καὶ Κυλλήνην τὸ Ἡλείων ἐπίνειον ἐνέπρησαν, ὅτι ναθς καὶ 10 χρήματα παρέσχον Κορινθίοις. τοῦ τε χρόνου τὸν πλεῖ- 3 στον μετά την ναυμαχίαν έκράτουν της θαλάσσης καὶ τοὺς τῶν Κορινθίων ξυμμάχους ἐπιπλέοντες ἔφθειρον, μέχρι οδ Κορίνθιοι περιιόντι τῷ θέρει πέμψαντες ναῦς καὶ στρατιάν, έπεὶ σφῶν οἱ ξύμμαχοι ἐπόνουν, ἐστρατοπεδεύ-15 οντο έπὶ ᾿Ακτίω καὶ περὶ τὸ Χειμέριον της Θεσπρωτίδος, φυλακής ένεκα τής τε Λευκάδος καὶ τῶν ἄλλων πόλεων όσαι σφίσι φίλιαι ήσαν άντεστρατοπεδεύοντο δε και οί 4 Κερκυραίοι ἐπὶ τῆ Λευκίμμη ναυσί τε καὶ πεζώ ἐπέ-

πλεόν τε οὐδέτεροι ἀλλήλοις, ἀλλὰ τὸ θέρος τοῦτο ἀντι-

i.e. those taken in the sea-fight, as to whom no agreement had been made; not those taken in Epidamnus. - 5. ήσσημένοι: chiefly used in pf. of defeat sustained. Cf. c. 63. 2; v. 73. 7; vi. 72. 8; vii. 40. 5. — 6. ἐκράτουν: the impf. denotes their continued superiority. Cf. iii. 32. 14; vii. 57. 34. The following aors. ἔτεμον, ἐνέπρησαν express the particular facts which ensued. - 8. της γης: part. gen., often with τέμνειν. Cf. ii. 56. 17; vi. 75. 8; 105. 18. G. 1097, 1; H. 736; Kühn. 416, note 2. But the acc. often occurs also. Cf. c. 81. 12; ii. 19. 8; 20. 15; 57. 8; 73. 6; iii. 26. 15; 88. 12; and ii. 56. 11, της γης την πολλήν. again, of station at Cyllene. — 10. τε: and so. See on c. 4. 5. —

του χρόνου τον πλείστον: see on c. 2. 12. The meaning of these words is doubtful. It is probable that they denote the remainder of the year available for war after the sea-fight, and that περιιόντι τῷ θέρει in 13 means when the first summer was drawing to a close. But some suppose that these expressions include besides the earlier portion of the succeeding summer. See App. — 14. σφών: the pron. gen. thus placed has almost the effect of a dat. of interest. Cf. c. 35. 15; 71. 15; 82. 14; ii. 27. 9. — 15. Χειμέριον: see on c. 46. 9.

17. αντεστρατοπεδεύοντο: after the verb in 14 a kind of epanaphora: see on c. 28. 8. Cf. c. 128. 1, 6. - 19. τὸ θέρος τοῦτο: the summer succeeding the battle; and so the χειμών next spoken of is the first winter after the

20 καθεζόμενοι χειμῶνος ἤδη ἀνεχώρησαν ἐπ' οἴκου ἑκάτεροι.

31 * Τὸν δ' ἐνιαυτὸν πάντα τὸν μετὰ τὴν ναυμαχίαν 1 καὶ τὸν ὕστερον οἱ Κορίνθιοι ὀργῆ φέροντες τὸν πρὸς Κερκυραίους πόλεμον ἐναυπηγοῦντο καὶ παρεσκευάζοντο τὰ κράτιστα νεῶν στόλον, ἔκ τε αὐτῆς Πελοποννήσου 5 ἀγείροντες καὶ τῆς ἄλλης Ἑλλάδος ἐρέτας μισθῷ πείθοντες. * * πυνθανόμενοι δὲ οἱ Κερκυραίοι τὴν παρασκευὴν 2 αὐτῶν ἐφοβοῦντο, καὶ (ἦσαν γὰρ οὐδενὸς Ἑλλήνων ἔνσπονδοι οὐδὲ ἐσεγράψαντο ἑαυτοὺς οὔτε ἐς τὰς ᾿Αθηναίων σπονδὰς οὔτε ἐς τὰς Λακεδαιμονίων) ἔδοξεν αὐτοῖς ἐλ-10 θοῦσιν ὡς τοὺς ᾿Αθηναίους ξυμμάχους γενέσθαι καὶ ὡφελίαν τινὰ πειρᾶσθαι ἀπ' αὐτῶν εὐρίσκεσθαι. οἱ δὲ Κο-3

same event. — 20. ἤδη: to be taken closely with χειμῶνος, when it was now winter. Cf. νυκτὸς ἤδη, iii. 106. 12; πρὸς τὸ ἔαρ ἤδη, v. 17. 7; ἡμέρας ἤδη, v. 59. 2; similarly, ἔτι νύκτα, ii. 3. 16; ἔτι ἐν τῆ εἰρήνη, iii. 13. 5. Cf. c. 103. 8.

31. The Corcyraeans and the Corinthians betake themselves to Athens.

1. τον δ' ένιαυτον . . . υστερον: the two years of preparation here spoken of include the period mentioned in c. 30. 13-20, i.e. from spring of 434 to spring of 432. The embassy of the Corcyraeans to Athens may have been sent at the beginning of 432, when the preparations of the Corinthians were nearing completion. Krüger, Stud. I. p. 218 ff. - 2. opyn déportes: pressing on with the zeal of anger. Cf. v. 80. 7, θυμφ ἔφερον. iv. 121. 4, τον πόλεμον προθύμως οίσειν. - 4. τά κράτιστα: adv., as in c. 19. 8. - έκ τε αὐτής κτέ.: the prep. is to be repeated before της άλλης Έλλάδος. See on c. 6. 21. If & governed both gens., it should have run, έξ αὐτῆς τε . . . καὶ τῆς άλληs. Kr. Spr. 69, 59, 2; Kühn. 520, note 5. — 5. μισθώ πείθοντες: subord. to αγείροντες. Cf. c. 18. 19; 25. 18.

7. και (ήσαν γάρ . . .) ἔδοξεν: a causal sentence, thus placed in parataxis before the main one, is common in Hdt., and not rare in Thuc. Cf. c. 57. 16; 87. 2; iii. 70. 11; 107. 16; vii. 48. 12; viii. 109. 3. Since here καί belongs to the principal sentence, and the const. is not confused as in c. 72. 1, the causal should be separated by a parenthesis. Here ξνοπονδοι is a subst., allies, with gen.; in c. 40. 15; iii. 65. 19, it is adj. with dat. G. 1143; H. 754; Kühn. 423, note 17. - 8. ἐσεγράψαντο έαυτούς: had had themselves enrolled, in the list of allies who were parties on one side or the other to the σπονδαί τριακοντούτεις, C. 115. § 1. -10. ξυμμάχους: attracted by the understood subj. of inf. G. 928, 1; H. 941; Kühn. 475, 2 b. Cf. c. 12. 2. The inf. γενέσθαι does not depend on πειρασθαι, for they were seeking only what the terms of the treaty allowed. See c. 35. § 2. - 11. evplσκεσθαι: to procure for themselves (by effort). Cf. c. 58. 6; v. 32. 25.

ρίνθιοι πυθόμενοι ταῦτα ἦλθον καὶ αὐτοὶ ἐς τὰς ᾿Αθήνας πρεσβευσόμενοι, ὅπως μὴ σφίσι πρὸς τῷ Κερκυραίων ναυτικῷ καὶ τὸ αὐτῶν προσγενόμενον ἐμπόδιον γένηται 15 θέσθαι τὸν πόλεμον ἣ βούλονται. καταστάσης δὲ ἐκκλη- 4 σίας ἐς ἀντιλογίαν ἦλθον, καὶ οἱ μὲν Κερκυραῖοι ἔλεξαν τοιάδε·

32 "Δίκαιον, & 'Αθηναίοι, τοὺς μήτε εὖεργεσίας μεγάλης τ μήτε ξυμμαχίας προυφειλομένης ἤκοντας παρὰ τοὺς πέλας ἐπικουρίας, ὤσπερ καὶ ἡμεῖς νῦν, δεησομένους ἀναδιδάξαι πρῶτον, μάλιστα μὲν ὡς καὶ ξύμφορα δέον-5 ται, εἰ δὲ μή, ὅτι γε οὐκ ἐπιζήμια, ἔπειτα δὲ ὡς καὶ

13. πρεσβευσόμενοι: in v. 39. 7 the pres. partic. in same sense; both are equally permissible. Cobet rejects the word in both places, since, elsewhere, Thuc. always uses the mid. πρεσβεύεσθαι = legatos mittere (c. 126. 1; ii. 7. 16; iv. 41. 14; vi. 104. 14), whereas legatum esse is πρεσ-Βεύειν (not in Thuc.; but in vi. 55. 11, it = maiorem esse natu). -14. έμπόδιον γένηται: = κωλύση, and so followed by inf. GMT. 807; H. 963. — 15. θέσθαι: see on c. 25. 2. катаота́оту: cf. iii. 36. 23, of an assembly convened for a special purpose, i.e. σύγκλητος. Schömann, Ant. of Greece, I. 380. - 16. ήλθον: sc. έκάτεροι, to which here of Κερκυραίοι, and in c. 36. 22 of Koρίνθιοι, are in part. appos. On these speeches see Grote, V. c. 47, p. 321.

Speech of the Corcyraean Ambassadors at Athens. Chaps. 32–36. 32. § 1, 2. Whoever asks for aid without being able to appeal to obligation, should show that the granting of his request will be attended with advantage and not injury to those who help him.

1. μήτε εὐεργεσίας . . . προυφειλοuévns: without having any claim on the score of important service rendered or of alliance. Cf. Hdt. v. 82, ή έχθρη ή προοφειλομένη. The pres. partic. expresses the standing obligation, μήτε, the hypothetical generality of the thought. - 2. τους πέλας: has no local meaning, but simply = others, his neighbours. Cf. 16; c. 37. 13, 20; 69. 13; 70. 2, etc. - 4. avabibáta: show on the contrary or rather; for the absence of previous claim would be likely to give rise to an unfavourable judgment. Cf. iii. 97. 2; viii. 86. 4. — πρώτον: has its correlative in έπειτα δέ. Cf. v. 31. 3; 61. 15; vi. 2. 18; vii. 23. 5. Its position gives it prominence enough without µév, which before μάλιστα μέν, if possible, would have been objectionable. - και ξύμφοpa: implies 'not only help for himself.' δείσθαι properly takes gen. of person or of thing, but not often together as in 23. Kühn. 421, 2. But a neut. acc. of inner obj. is freq. found. Cf. Xen. An. vii. 2. 34, ταῦτ' έστιν & έγω ύμων δέομαι. Here it = ξύμφορον δέησιν δέονται. - 5. ότι γε:

τὴν χάριν βέβαιον ἔξουσιν· εἰ δὲ τούτων μηδὲν σαφὲς καταστήσουσι, μὴ ὀργίζεσθαι ἢν ἀτυχῶσι. Κερκυραῖοι 2 δὲ μετὰ τῆς ξυμμαχίας τῆς αἰτήσεως καὶ ταῦτα πιστεύοντες ἔχυρὰ ὑμῖν παρέξεσθαι ἀπέστειλαν ἡμᾶς. τετύχηκε δὲ 3

10 τὸ αὐτὸ ἐπιτήδευμα πρός τε ὑμᾶς ἐς τὴν χρείαν ἡμῖν ἄλογον καὶ ἐς τὰ ἡμέτερα αὐτῶν ἐν τῷ παρόντι ἀξύμφορον ξύμμαχοί τε γὰρ οὐδενός πω ἐν τῷ πρὸ τοῦ ἑκούσιοι 4 γενόμενοι νῦν ἄλλων τοῦτο δεησόμενοι ἤκομεν, καὶ ἄμα ἐς τὸν παρόντα πόλεμον Κορινθίων ἐρῆμοι δι' αὐτὸ καθέ15 σταμεν καὶ περιέστηκεν ἡ δοκοῦσα ἡμῶν πρότερον σω-

with conjs. and preps. γε is often Ar. Av. 760; Kühn. 483

placed before what it really empha-

sizes; here οὐκ ἐπιζήμια.

7. Keprupaĵoi δέ: and now the Corcyraeans. δέ brings their case under the general rule. Cf. c. 121. 1; ii. 64. 28; iii. 10. 7. — 8. μετὰ . . . τῆς αἰτῆστως: the obj. gen. is often placed first. Cf. c. 65. 13; 84. 13; iii. 23. 27; v. 53. 11; vii. 42. 30. — ταῦτα: i.e. the advantage their alliance would bring to the Athenians, and the certainty of their gratitude. — 9. παρέξεσθα: mid., as in ii. 62. 32, implying that the powers of the subject are exerted. 'Dynamic mid.' Kr. Spr. 52, 8, 2.

§ 3-5. We must indeed admit that our former rule, of keeping aloof from all entangling alliances, does not justify itself in view of the danger which now threatens us from the Corinthians; and we now renounce it.

9. τετύχηκε δὲ κτέ.: before they proceed to give the promised justification of their petition (which comes in c. 33), the δέ, and in truth, introduces a recognition of the perilous mistake of their previous behaviour. The pred. adjs. ἄλογον, ἀξύμφορον after τετύχηκε without a partic. Cf. c. 106. 4; ii. 87. 23; Soph. Aj. 9; El. 46, 313;

Ar. Av. 760; Kühn. 483 c. Herbst. Philol. 24, p. 652. τετύχηκε, it has turned out, indicates the unusual coincidence of two bad results of the same cause (τὸ αὐτό). — 10. ἐπιτήδευμα: a course of conduct based on principles; of individuals, vi. 15. 18; 28. 13; of states and peoples, c. 71. 9; 138. 4; ii. 37. 11; vi. 18. 19. The consistent carrying out of the same is ἐπιτήδευσις, π. 36. 15; vii. 86. 26. προς ύμας: in your eyes; ές την χρείαν: in respect of the request we make; ἐς τὰ ημέτερα αὐτῶν ἐν τῷ παρόντι: as regards our position at the present time. - july: belongs to τετύχηκε άλογον και αξύμφορον. The άλογον, "involving a contradiction," is explained by 12, ξύμμαχοί τε . . . ήκομεν, the αξύμφορον by 13, καλ άμα . . . καθέσταμεν.

12. ἐν τῷ πρὸ τοῦ: with χρόνφ, ii. 58. 12; 73. 10; without χρόνφ, iv. 72. 13, including all past time up to the present. Note the behaviour of the Corcyraeans recorded in Hdt. vii. 168. — 14. Κορινθίων: to be joined with πόλεμον. Cf. Xen. An. ii. 5. 7, τὸν θεῶν πόλεμον. — καθέσταμεν: here we stand; an emphatic ἐσμέν, with pred. adj. Cf. c. 70. 3; ii. 59. 9; iii. 40. 10; 102. 28; iv. 26. 25; vi. 15. 17; vii. 28. 31. — 15. περιέστηκεν κτέ.: the verb

φροσύνη, τὸ μὴ ἐν ἀλλοτρίᾳ ξυμμαχίᾳ τῆ τοῦ πέλας γνώμη ξυγκινδυνεύειν, νῦν ἀβουλία καὶ ἀσθένεια φαινομένη. τὴν 5 μὲν οὖν γενομένην ναυμαχίαν αὐτοὶ κατὰ μόνας ἀπεωσάμεθα Κορινθίους· ἐπειδὴ δὲ μείζονι παρασκευῆ ἀπὸ Πε-20 λοποννήσου καὶ τῆς ἄλλης Ἑλλάδος ἐφ' ἡμᾶς ὥρμηνται καὶ ἡμεῖς ἀδύνατοι ὁρῶμεν ὄντες τῆ οἰκείᾳ μόνον δυνάμει

περιγενέσθαι, καὶ ἄμα μέγας ὁ κίνδυνος, εἰ ἐσόμεθα ὑπ' αὐτοῖς, ἀνάγκη καὶ ὑμῶν καὶ ἄλλου παντὸς ἐπικουρίας δεῖσθαι, καὶ ξυγγνώμη, εἰ μὴ μετὰ κακίας, δόξης δὲ 25 μᾶλλον ἁμαρτία τῆ πρότερον ἀπραγμοσύνη ἐναντία τολ-

μῶμεν.

33

"Γενήσεται δὲ ὑμῖν πειθομένοις καλὴ ἡ ξυντυχία 1

expresses the change and its result. Cf. c. 78. 5; 120. 27; iv. 12. 12; vi. 24. 6; 61. 18; vii. 18. 26; viii. 1. 9. The partic. φαινομένη of actual manifestation, opposed to δοκοῦσα of fallacious appearance. And so (καί, introducing the final consequence) what was formerly regarded as our wise discretion, in that we took no share in the risks of the policy of others by joining in a foreign alliance, has now at last (περι-) shown itself to be sheer want of foresight and weakness. The inf. clause τὸ μὴ . . . ξυγκινδυνεύειν is in appos. to ή . . . σωφροσύνη. Cf. c. 41. 8; vii. 36. 26. άβουλία and ἀσθένεια, the result of the ἄλογον and ἀξύμφορον.

17. την μέν οὖν . . . ναυμαχίαν: though grammatically construed with ἀπεωσάμεθα after the analogy of νικᾶν τινα μάχην, has at the head of the sentence an almost abs. position; as regards the victory, however. This effect must be often noted where the construction offers no difficulty. Cf. 33. 16; 73. 10; 86. 7; 142. 6; ii. 62. 1; iii. 15. 4.—18. κατὰ μόνας: single-handed. Cf. c. 37. 17. An elliptical phrase with no certain supplement.

See on c. 14. 15. - 20. "punytai: have made themselves ready for war. Cf. ii. 9. 1; vi. 33. 6. — 22. καὶ ἄμα: adds a new reason; not here temporal. See on c. 2. 9. - 22, 24. κίνδυνος, ἀνάγκη, ξυγγνώμη: usually without ἐστί. Kühn. 354 b. Cf. iv. 61. 17; v. 88. 1. Here for κίνδυνος we must supply έσται or αν είη. - 23. ύμων . . . παντός: dependent on δείσθαι, to which here is joined also the gen, of the thing. Cf. Hdt. v. 40. 7; Xen. Cyr. viii. 3. 19. - 24. μή: belongs only to μετά κακίας, not to the verb. Cf. c. 37. 6; iii. 14. 7. - 25. τολμώμεν: we venture, decide. The thing to be encountered is not a danger but an unfavourable judgment.

33. The proof we offer consists in the fact that, in return for your support which will bind us to eternal gratitude, we bring you our fleet, second only to your own, and that too at a time when the Peloponnesians have already resolved upon war with you, and wish only to get us out of the way first.

1. γενήσεται δέ κτέ: recurs to the promise of c. 32. § 2, with δέ as in c. 23. 1. — καλή: not in a moral sense,

κατὰ πολλὰ τῆς ἡμετέρας χρείας πρώτον μὲν ὅτι ἀδικουμένοις καὶ οὐχ ἐτέρους βλάπτουσι τὴν ἐπικουρίαν ποιήσεσθε, ἔπείτα περὶ τῶν μεγίστων κινδυνεύοντας δεξάμενοι

δῶς ἄν μάλιστα μετ ἀειμνήστου μαρτυρίου τὴν χάριν καταθήσεσθε, ναυτικόν τε κεκτήμεθα πλὴν τοῦ παρ' ὑμῖν
πλεῖστον. καὶ σκέψασθε τίς εὐπραξία σπανιωτέρα ἢ τίς 2
τοῖς πολεμίοις λυπηροτέρα, εἰ ἢν ὑμεῖς ἄν πρὸ πολλῶν
χρημάτων καὶ χάριτος ἐτιμήσασθε δύναμιν ὑμῖν προσγε10 νέσθαι, αὕτη πάρεστιν αὐτεπάγγελτος, ἄνευ κινδύνων καὶ
δαπάνης διδοῦσα ἑαυτὴν καὶ προσέτι φέρουσα ἐς μὲν
τοὺς πολλοὺς ἀρετήν, οῖς δὲ ἐπαμυνεῖτε χάριν, ὑμῖν δ'

but an enhanced ξύμφορος. Cf. c. 93. 11; ii. 84. 12; and ἐν καλώ, v. 59. 17; 60. 11. - ή ξυντυχία της . . . χρείας:. the present occurrence of our request; the fact that we now come before you with our prayer. Cf. iii. 45. 18; 82. 14; 112. 26; v. 11. 17; vi. 54. 2; vii. 57. 5. - 2. κατά πολλά κτέ.: the points are introduced by πρώτον μέν, έπειτα, and τε in 6 (the postscript τε: B. L. G. on Just. Mart. Apol. i. 22, 10. Cf. c. 2.6). Since the three clauses depend alike on 871, we must read Karaθήσεσθε for κατάθησθε (καταθήσθε) of the Mss.; and with &s av must be supplied δύνησθε καταθέσθαι (cf. Isae. III. 21: Lvs. xxiv. 4: Dem. xviii. 256, 280), not καταθεῖσθε, as Cl. says, referring to vi. 57. 13, where the main verb is past, not fut. as here. "You will lay up for yourselves in the highest possible degree a store of well-deserved (τήν) gratitude, with an ever-abiding record, in the fact that the maintenance of our independence will be due to your support."

 σκέψασθε κτέ.: after λυπηροτέρο, where the sentence might close with the easy supplement of ħ αὅτη, the εὐπραξία is enforced by the enumeration of its favourable features in the sentence εἰ ἡν . . . ἰσχύν. The insertion of # before el hu would only weaken the effect. Cf. Lys. XIII. 77, πως αν γένοιτο άνθρωπος μιαρώτερος, δστις - ἐτόλμησεν ἐλθεῖν ὡς τούτους; Eur. Alc. 879, τί γὰρ ἀνδρὶ κακὸν μεῖζον, αμαρτείν πιστής αλόχου; In such cases the inf. or rel. sentence is explanatory of a τούτου or ταύτης which is sometimes expressed, as in Aesch, Ασ. 601, τί γὰρ γυναικί τούτου φέγγος ηδιον δρακείν, ... ανδρί ... πύλας ανοίξαι; Plat. Gorg. 519 d; sometimes, as here, omitted. Kühn. 540, note 6. — 8. εί ήν ... αὐτεπάγγελτος: εί with indic. presents the actual case more vividly to the mind than the causal ἐπεί would do. Cf. c. 76. 8; 86. 4; iv. 10. 20. The rel. clause with the antec. incorporated in it (G. 1037; H. 995), ην δύναμιν ύμιν προσγενέσθαι, which is the obj. of ύμεις αν . . . ἐτιμήσασθε (cf. iii. 40. 33; vi. 10. 17), is placed first for effect, and then resumed by the emphatic αῦτη. Cf. c. 83. 8. αὐτεπάγγελτος, offering itself, from the mid. ἐπαγγέλλεσθαι. So in iv. 120. 18. — 11. ές τους πολλούς: in the eyes of the world. - 12. aperniv: genαὐτοῖς ἰσχύν · ἃ ἐν τῷ παντὶ χρόνῷ ὀλίγοις δη ἄμα πάντα ξυνέβη, καὶ ὀλίγοι ξυμμαχίας δεόμενοι οῖς ἐπικαλοῦνται 15 ἀσφάλειαν καὶ κόσμον οὐχ ἣσσον διδόντες ἢ ληψόμενοι παραγίγνονται) τὸν δὲ πόλεμον δι' ὄνπερ χρήσιμοι ἃν 8 εἶμεν, εἴ τις ὑμῶν μὴ οἴεται ἔσεσθαι, γνώμης ἁμαρτάνει καὶ οὐκ αἰσθάνεται τοὺς Λακεδαιμονίους φόβῷ τῷ ὑμετέρῷ πολεμησείοντας καὶ τοὺς Κορινθίους, δυναμένους 20 παρ' αὐτοῖς καὶ ὑμῖν ἐχθροὺς ὄντας, [καὶ] προκαταλαμβάνοντας ἡμᾶς νῦν ἐς τὴν ὑμετέραν ἐπιχείρησιν, ἴνα μὴ τῷ κοινῷ ἔχθει κατ' αὐτοὺς μετ' ἀλλήλων στῶμεν μηδὲ

erosity, which is ready to succour the needy. Cf. c. 69. 7; ii. 40. 22; iii. 56. 27. Here = δόξαν ἀρετηs, the repute of magnanimity. Kühn. 346, 6. B. L. G. on Pind. Py. IV. 173. Cf. Soph. Απτ. 924, την δυσσέβειαν εὐσεβοῦσ' ἐκτησάμην. - ols δ' έπαμυνείτε . . . Ισχύν : and gratitude in the hearts of those whom you shall help, and increase of strength for yourselves. - 14. καὶ ολίγοι ... παpaylyvorta: few, when they beg for an alliance, come and offer to those whom they call upon (c. 101. 3) security and honour in no less degree than they expect to receive them. Here κόσμος (see on c. 5. 11) corresponds to ἀρετή, and ἀσφάλεια to χάρις and ἐσχύς.

16. τὸν δὲ πόλεμον: though subj. of ἔσεσθαι, has almost the effect of an abs. acc. See on c. 32. 17. See App. — 17. γνώμης άμαρτάνει: he fails to form a right opinion. Cf. c. 92. 6; iii. 98. 13. But with γνώμη in vi. 78. 16. — 18. τῷ ὑμετέρῳ: for the order, see on c. 1. 6. The pron. as obj. gen. Cf. 21; c. 69. 30; 77. 21; 137. 31. G. 999; H. 694; Kühn. 454, note 11. — 19. πολεμησείοντας: partic. depending on alσθάνεται. G. 1582; H. 982. This desiderative here only; others in c. 95. 24; iii. 84. 4; iv. 28. 7; viii.

56. 11; 79. 13. In c. 118. 10, Thuc. denies this eagerness for war. But the statement is here justified, as one of τὰ δέοντα, c. 22. 5, by the actual outbreak of the war. See also c. 88. Herbst. - και τούς Κορινθίους . . . έπιχείρησιν: St. is right in making προκαταλαμβάνοντας alone depend on αἰσθάνεται, showing by commas that δυναμένους and σντας are subord. to it. and in rejecting ral. δυναμένους, of great weight. Cf. c. 18. 10. προκαταλαμβάνοντας (c. 36. 18) κτέ., are assailing us now in preparation for an attack on you. - 22. κατ' αὐτούς . . . στώμεν: stand together against them, as it were on the battle-field. Cf. c. 48. 12; 62. 24; ν. 71. 22; 73. 10. - μηδέ . . . άμάρτωσιν: the order is, μηδέ δυοίν άμαρτωσι (cf. iii. 53. 6; 69. 9; vii. 50. 2; viii. 71. 14) φθάσαι, so that the inf. is epexegetic; and that they may not be disappointed in their two objects, to gain them before our alliance is effected. δυοίν is explained in the two inf. clauses, ή κακώσαι . . . βεβαιώσασθαι, which after the neg. are not mutually exclusive but are placed co-ord. = μήτε κακῶσαι μήτε βεβαιώσασθαι. Since each of these is indispensable to the Corinthians, the Schol, is wrong in

δυοίν φθάσαι ἄμάρτωσιν, ἢ κακῶσαι ἡμᾶς ἢ σφᾶς αὐτοὺς βεβαιώσασθαι. ἡμέτερον δ' αὖ ἔργον προτερῆσαι, τῶν 4 25 μὲν διδόντων, ὑμῶν δὲ δεξαμένων τὴν ξυμμαχίαν, καὶ προεπιβουλεύειν αὐτοῖς μᾶλλον ἢ ἀντεπιβουλεύειν.

34 "*Ην δὲ λέγωσιν ὡς οὐ δίκαιον τοὺς σφετέρους ἀποί- 1 κους ὑμᾶς δέχεσθαι, μαθέτωσαν ὡς πᾶσα ἀποικία εὖ μὲν πάσχουσα τιμῷ τὴν μητρόπολιν, ἀδικουμένη δὲ ἀλλοτριοῦται· οὐ γὰρ ἐπὶ τῷ δοῦλοι, ἀλλ' ἐπὶ τῷ ὁμοῖοι τοῖς λει- 5 πομένοις εἶναι ἐκπέμπονται. ὡς δὲ ἠδίκουν σαφές ἐστι. 2 προκληθέντες γὰρ περὶ Ἐπιδάμνου ἐς κρίσιν πολέμῳ μᾶλλον ἢ τῷ ἴσῳ ἐβουλήθησαν τὰ ἐγκλήματα μετελθεῖν. καὶ 3 ὑμῖν ἔστω τι τεκμήριον ἃ πρὸς ἡμᾶς τοὺς ξυγγενεῖς δρῶσιν, ὥστε ἀπάτῃ τε μὴ παράγεσθαι ὑπ' αὐτῶν, δεομένοις 10 τε ἐκ τοῦ εὐθέος μὴ ὑπουργεῖν· ὁ γὰρ ἐλαχίστας τὰς με-

saying that δυοῖν is for δυοῖν τοῦ ἐτέρου, as in iv. 28. 25, in a positive sent.,
not neg., as here.—24. ἡμέτερον: i.e.
τῶν τε Κερκυραίων και τῶν ᾿Αθηναίων.
Το avoid confusion after this use of
ἡμέτερον, the Corcyraeans are next
referred to not by ἡμῶν but by τῶν
μέν.—25. διδόντων: offering (cf. c.
35. 22), and therefore pres. partic.,
whereas the decisive δεξαμένων is in
the aor.—26. Note the paronomasia,
as often in Thuc. Cf. c. 37. 16; ii.
62. 27; iii. 39. 10; 82. 31; iv. 62. 10;
vi. 76. 7.

34. You need feel no scruple on the ground of interference with the traditional relations of colony and mothercity; for the Corinthians have already trespassed on these. And you will do well to be on your guard against their hostile purposes.

2. μαθέτωσαν: we would have them know, with a touch of irony. Such turns are common in the tragic poets. See App. — 5. ἐκπέμπονται: the sub-

ject is by synesis of &ποικοι implied in πᾶσα ἀποικία. Cf. c. 13. 6. — 6. προκληθέντες: προκαλεῖσθαί τινα (always mid.) ἐς κρίσιν, as ἐς σπονδὰς καὶ διάλυσιν, iv. 19. 1; ἐς δίκας, vii. 18. 16, 28. — 7. τῷ ἐστῳ: i.e. δίκας διδόντες καὶ λαμβάνοντες. Cf. ii. 37. 5; iii. 53. 5. — μετελθεῖν: μετιέναι is used with acc. either of the charge to be maintained or of the person to be punished. Cf. iv. 62. 13.

8. ἔστω τι... δρῶσιν: "let their behaviour to us be a warning for you." For τι, bringing out the significance of the τεκμήριον, cf. ii. 11. 14; iii. 13. 4.—
9. ἀπάτη τε... δεομένοις τε: these words placed at the head of their clauses to emphasize the two means of seduction which may be employed; and therefore not the usual μήτε... μήτε.—
10. ἐκτοῦ εὐθέος: belongs to δεομένοις, in an open way, opp. to ἀπάτη, which resorts to crooked ways. Cf. ἀπὸ τοῦ τροφανοῦς, c. 35. 17; ἀπὸ τοῦ εὐθέος, iii. 42. 5; ἀπὸ ποίου ἃν τάχους ἀποφύγοι,

ταμελείας έκτοῦ χαρίζεσθαι τοῖς ἐναντίοις λαμβάνων ἀσφαλέστατος αν διατελοίη.

35 "Λύσετε δὲ οὐδὲ τὰς Λακεδαιμονίων σπονδὰς δεχό- 1 μενοι ἡμᾶς μηδετέρων ὅντας ξυμμάχους. εἴρηται γὰρ 2 ἐν αὐταῖς, τῶν Ἑλληνίδων πόλεων ἥτις μηδαμοῦ ξυμμαχεῖ, ἐξεῖναι παρ' ὁποτέρους ἃν ἀρέσκηται ἐλθεῖν· καὶ δεινὸν 3 5 εἰ τοῖσδε μὲν ἀπό τε τῶν ἐνσπόνδων ἔσται πληροῦν τὰς ναῦς καὶ προσέτι καὶ ἐκ τῆς ἄλλης Ἑλλάδος καὶ οὐχ ἤκιστα ἀπὸ τῶν ὑμετέρων ὑπηκόων, ἡμᾶς δὲ ἀπὸ τῆς προκειμένης τε ξυμμαχίας εἴρξουσι καὶ ἀπὸ τῆς ἄλλοθέν ποθεν ὡφελίας, εἶτα ἐν ἀδικήματι θήσονται πεισθέντων 10 ὑμῶν ἃ δεόμεθα. πολὸ δὲ ἐν πλείονι αἰτία ἡμεῖς μὴ 4

Xen. An. ii. 5. 7.—11. λαμβάνων: this verb with substs. of moral meaning forms a periphrasis of verbs expressing disposition, feeling, etc. (μεταμέλειαν λαμβάνειν = μεταμελείσθαι), αs ποιείσθαι does with expressions of activity. See on c. 6. 3. Cf. εὔνοιαν, c. 77. 21; σωφροσύνην, viii. 64. 21; φρόνησιν, Soph. Phil. 1078. Then the place of an adv. is supplied by a pred. adj., as ἐλαχίσταs here. — 12. διατελοίη: with adj. without ἄν, as vi. 89. 6. See on c. 32. 9.

35. § 1-4. Your admitting us will be no violation of your obligations to the Lacedaemonians: we claim no more than is permitted by the treaty.

1. οὐδέ: i.e. just as little as you will violate colonial obligations. — 2. μηδετέρων: not οὐδετέρων, because, though expressing a fact, it is under the influence of the cond. partic. δεχόμενοι. — εἴρηται: it is expressly stipulated. Cf. c. 40. 4; 139. 7; 140. 14; iv. 23. 6; v. 21. 6; 25. 10; vii. 18. 14. — 3. ήτις. . . ἐνμμαχεῖ rel. sent. = logical cond. GMT. 525; H. 914. — 4. παρ'. . . ἐλθεῖν: to join whichever

side it may feel itself inclined. The verb is used pers. with dat., c. 129. 14; ii. 68.7; viii. 84. 16; without obj., v. 4. 11; 37. 19. Cf. Hdt. vi. 128. 11; ix. 79. 10. In c. 40. 5, we have βούλεται for it. - και δεινόν . . . ά δεόμεθα: the period has its two members, the coexistence of which is said to be detνόν, arranged in parataxis, though we should naturally make the former subord. with 'while' (see on c. 121. 19); and each member comprises the ascending steps of indignity (a) ἀπό τε κτέ., καὶ προσέτι κτέ., καὶ οὐχ ηκιστα κτέ.; (b) ἀπὸ τῆς κτέ., καὶ ἀπό κτέ., εἶτα κτέ. The use of είτα, actually, expresses lively indignation; without a conj. also in Ar. Pl. 79; Plat. Apol. 23 c; Theaet. 151 c; Dem. 1. 12. This arrogance is strongly protested against in the simple words πολύ δέ . . . έξομεν, as in iii. 63. 13. See App. - 10. & δεόμεθα: see on c. 32. 4.

10. ἐν αἰτία (or δι' αἰτίαs) ἔχειν: is used by Thuc. for αἰτιᾶσθαι; the former in ii. 59. 4; v. 60. 10; 65. 24; vii. 81. 3; the latter in ii. 60. 16. On the position of πολύ before the prep., see

πείσαντες ύμας εξομεν ήμας μεν γαρ κινδυνεύοντας καὶ οὐκ έχθροὺς ὅντας ἀπώσεσθε, τῶνδε δὲ οὐχ ὅπως κωλυταὶ ἐχθρῶν ὅντων καὶ ἐπιόντων γενήσεσθε, ἀλλὰ καὶ ἀπὸ τῆς ὑμετέρας ἀρχῆς δύναμιν προσλαβεῖν περιόψεσθε. 15 ἢν οὐ δίκαιον, ἀλλ᾽ ἢ κἀκείνων κωλύειν τοὺς ἐκ τῆς ὑμετέρας μισθοφόρους, ἢ καὶ ἡμῶν πέμπειν καθ᾽ ὅ τι ἄν πεισθῆτε ἀφελίαν, μάλιστα δὲ ἀπὸ τοῦ προφανοῦς δεξαμένους βοηθεῖν. πολλὰ δέ, ὥσπερ ἐν ἀρχῆ ὑπείπομεν, τὰ ξυμφέροντα τὰ ἀποδείκνυμεν, καὶ μέγιστον ὅτι οἴ τε αὐτοὶ πολέμιοι ἡμῶν 20 ἦσαν (ὅπερ σαφεστάτη πίστις), καὶ οὖτοι οὐκ ἀσθενεῖς, ἀλλ᾽

Kühn. 452, note 3. Cf. c. 63. 5. — 12. ούκ έχθρούς: as the Corinthians are, c. 33. 20. — ούχ ὅπως: = non modo non. . When the οὐχ ὅπως clause precedes, it always contains the weaker of the two contrasted notions. But since here there is no relation of climax between 'hindering' and 'promoting,' the required meaning forces us to take the notion of 'hindering' negatively. Aken, T. u. M. § 119 ff.; Kühn. 525, 3 b. - κωλυταί γενήσεσθε: will plant yourselves as opponents: not a simple periphrasis for κωλύσετε. On iii. 2. 11, Cl. refers, among other examples, to iii. 23. 13; v. 9. 38; viii. 86. 23. Cf. c. 4. 3; ii. 43. 8. - 14. προσλαβείν: see on c. 24. 17. — 15. ην: grammatically in same const. as δύναμιν, but referring in adversative relation to the whole preceding sentence, = "this, however, is not right, but it is right --." For this force of the rel., cf. c. 10. 20; 39. 2, 10; 69. 20; 95. 20. - κάκείνων: see on c. 30. 14. Instead of μισθοῦσθαι, we have strangely τους μισθοφόρους. We should say rather, "you should prevent them from raising mercenaries in places under your control." The reading of Codex Monacensis, τας . . . μισθοφοplas, though suiting the sense, must

be regarded as a gloss. The use of κal before $i \kappa \epsilon l \nu \omega \nu$ and $i \mu l \nu$ implies that impartiality requires perfect equality of treatment: "If you will not help us, stop them also; if you allow them to enlist men among your subjects, send help to us also." — 16. $\kappa a \theta$ ' of $\tau \iota$ $\tilde{\alpha} \nu$ $\pi \epsilon \iota \sigma \theta \tilde{\eta} \tau \epsilon$: in so far as we may succeed in persuading you. Cf. c. 69. 10; iv. 118. 54. — 17. $\tilde{\alpha} \pi \tilde{\alpha} \tilde{\nu} \tau \tilde{\nu} \tilde{\nu}$ $\tilde{\nu} \tilde{\nu} \tilde{\nu}$ 34. — 18. 54. — 19. $\tilde{\alpha} \tilde{\nu} \tilde{\nu} \tilde{\nu}$ $\tilde{\nu} \tilde{\nu} \tilde{\nu}$ 35. $\tilde{\nu} \tilde{\nu} \tilde{\nu}$ 36. 36. 10.

§ 5. By receiving us you will gain allies who are perfectly trustworthy and very powerful on the sea.

18. ὑπείπομεν: we premised, we alleged as the basis of our proposal, in c. 32. § 1. Cf. Dem. xvIII. 60. In the two other passages in Thuc. where this verb occurs, c. 90. 25; ii. 102. 30, it means 'say besides.' - 19. kal μέγιστον: see on c. 142. 1; and, what is most important. — οί τε αὐτοί: the correlative of this is not καl οὖτοι, which means iique, and these too, but καὶ ναυτικής κτέ., which in consequence of the parenthetical insertions takes the form of a new sentence. The force of ἀποδείκνυμεν is felt in what follows only generally as a verb of exhortation. - juiv: both of us. Cf. ἡμέτερον, c. 33. 24. — 20. ήσαν: they are as we saw, c. 33. § 3. Kr. Spr.

ίκανοὶ τοὺς μεταστάντας βλάψαι καὶ ναυτικῆς καὶ οὖκ ἦπειρώτιδος τῆς ξυμμαχίας διδομένης οὐχ ὁμοία ἡ ἀλλοτρίωσις,
ἀλλὰ μάλιστα μέν, εἰ δύνασθε, μηδένα ἄλλον ἐᾶν κεκτῆσθαι ναῦς, εἰ δὲ μή, ὄστις ἐχυρώτατος, τοῦτον φίλον ἔχειν.
36 "Καὶ ὅτῳ τάδε ξυμφέροντα μὲν δοκεῖ λέγεσθαι, 1
φοβεῖται δὲ μὴ δι' αὐτὰ πειθόμενος τὰς σπονδὰς λύση,
γνώτω τὸ μὲν δεδιὸς αὐτοῦ ἰσχὺν ἔχον τοὺς ἐναντίους

53, 2, 5, calls this the didactic impf. GMT. 40; H. 833; Kühn. 383, 5. But Cl. thinks that the tense is used as if the desired alliance were already realized. - όπερ . . . πίστις: and this is the surest quarantee of fidelity. On δπερ (for which Cobet reads ήπερ, comparing Eur. Med. 14; Thuc. iii. 116.4), see Kühn, 369, 2. — 21. τοὺς μεταστάν-Tas: i.e. the Corcyraeans themselves, since they have fully abandoned their mother-city. Cf. c. 107. 27; ii. 67. 8; v. 29. 12; viii. 53. 19. The fact that those whom they had deserted were able to punish them if they stood alone, would induce them to hold fast to their new allies. - ναυτικής . . . διδομένης: i.e. ναυτικής ούσης τής ξυμμαχίας ην δίδομεν (see on c. 33. 25). — 22. ούχ όμοία: ί.ε. ύμιν βλαβερωτέρα ή εί ἡπειρώτις ἡ ξυμμαχία ἐδίδοτο. - ἡ άλλοτρίωσις: the rejection; only here in classic writers. — 23. μάλιστα μέν: best of all. Cf. c. 32.4; 40.13. On el de μή, see on c. 28. 10. — ἐᾶν and ἔχειν: may be taken as imv. infs., as in v. 9. 26. Or, as Kr. thinks, they may depend on κράτιστόν ἐστι implied in μάλιστα μέν. Cl. seems to govern them by άποδείκνυμεν, 19. - 24. τούτον φίλον Exerv: cf. iv. 86. 5. Exerv expresses a fixed relation better than χρησθαι would do.

36. § 1-3. Do not, therefore, allow any timidity to delay you; but, in view of the great advantages of our position,

attach us to yourselves, and so gain the preponderance over the Peloponnesians, instead of letting us fall into the hands of the Corinthians, only to increase the strength of your enemies.

1. τάδε ξυμφέροντα λέγεσθαι: for ξυμφέροντα τάδε είναι & λέγεται. - 2. φοβείται: the subj. to be supplied from the preceding 87\omega. See on c. 10. 21. - μή . . . τάς σπονδάς λύση: i.e. if the argument of the preceding chap, has not succeeded in removing your misgiving, that the reception of a state which is engaged in open hostility with another may be regarded as an act of hostility against the latter. This anxiety is not confuted; but they are advised to have a full apprehension of the danger (70 8681-6s), and to realize all the consequences of taking the step; for this only will inspire respect in their opponents. Inactivity may indeed secure a certain sort of confidence (τὸ θαρσοῦν). but can only betray weakness in the eyes of their enemies. - 3. το δεδιός and το θαρσούν: this use of neut. parties, and adjs. for abstract nouns (GMT. 829; H. 966 b; Kühn. 403 γ) is a favourite one with Thuc. presents to the mind the abstract quality in operation, standing between e.q. το δεδιέναι and δτι δέδιε. το δεδιος αὐτοῦ: i.e. the fear which sees in himself no adequate strength. Opp. to this is τὸ θαρσοῦν μὴ δεξαμένου, i.e. the

μᾶλλον φοβῆσον, τὸ δὲ θαρσοῦν μὴ δεξαμένου ἀσθενὲς ὅν 5 πρὸς ἰσχύοντας τοὺς ἐχθροὺς ἀδεέστερον ἐσόμενον, καὶ ἄμα οὐ περὶ τῆς Κερκύρας νῦν τὸ πλέον ἢ καὶ τῶν ᾿Αθηνῶν βουλευόμενος, καὶ οὐ τὰ κράτιστα αὐταῖς προνοῶν, ὅταν ἐς τὸν μέλλοντα καὶ ὅσον οὐ παρόντα πόλεμον τὸ αὐτίκα περισκοπῶν ἐνδοιάζῃ χωρίον προσλαβεῖν ὁ μετὰ μεγίστων 10 καιρῶν οἰκειοῦταί τε καὶ πολεμοῦται. τῆς τε γὰρ Ἰταλίας 2 καὶ Σικελίας καλῶς παράπλου κεῖται, ὥστε μήτε ἐκεῖθεν ναυτικὸν ἐᾶσαι Πελοποννησίοις ἐπελθεῖν τό τε ἐνθένδε πρὸς τἀκεῖ παραπέμψαι, καὶ ἐς τἆλλα ξυμφορώτατόν ἐστι. βραχυτάτω δ᾽ ἃν κεφαλαίω, τοῖς τε ξύμπασι καὶ καθ᾽ 3

confidence that he has nothing to fear, which has led him to reject allies. The gen. δεξαμένου, like αὐτοῦ, properly depends on the partic., but has the effect of an abs. gen. - lox vv Exov: if it is backed by strength, i.e. if it leads him to secure the means of effective action. — 4. φοβήσον: this and εσόμενον, βουλευόμενος, προνοών are supplementary parties. to γνώτω. GMT. 904; H. 982, - 5. αδεέστερον: here in the rare pass. sense, less formidable. Cf. Plat. Symp. 198 a, àbeès δέος δεδιέναι. In ii. 59. 13; iii. 37. 4, ' without fear.' - 6. ού το πλέον ή: see on c. 9. 21. - ή καί: cf. c. 140. 10; ii. 38. 7. Kühn. 524, 2; Kr. Spr. 69, 32, 13. — τῶν 'Αθηνῶν: without repeated prep. See on c. 6.21. - 7. kal ού...προνοών: and that he is not taking the best thought for her. — 8. es τον ... πόλεμον: in view of the coming and all but present war. - το αὐτίκα περισκοπών: from regard for the moment. Cf. v. 16. 12; vii. 42. 8; viii. 27. 25. - 9. ev-Souitn: he hesitates. Cf. c. 122. 15; vi. 91. 20. Not elsewhere in Attic. δ μετά μεγίστων ... πολεμούται: which is with the most momentous consequences made either friend or foe. πολεμοῦται.

"placed in a hostile attitude," as in c. 57. 5, 6. The καιροί are regarded as themselves friends or enemies.

10. της τε . . . Σικελίας: depending on παράπλου (as c. 44. 16), which is governed by καλώς κείται. See on c. 22. 13. Cf. c. 75. 3; iii. 92. 14, 17. -11. παράπλου: not διάπλου, because the ancient mariners hugged the coast, The art. omitted as in c. 1. 11. -12. έπελθείν: to come to join. Cf. iii. 69. 8; Hdt. vi. 95. 5, ένταῦθα στρατοπεδευομένοισι ἐπηλθε δ ναυτικός πας στρατός. Usually in hostile sense. See on c. 70. 16. — τό τε ἐνθένδε: the art, merely to give a subst. character to ἐνθένδε, α fleet from this side. Herbst notes that this passage could be regarded as one of τὰ δέοντα (c. 22. 5) only by a writer who was acquainted with the latter part of the war. - 14. βραχυτάτφ κεφαλαίω κτέ.: for κεφάλαιον τόδε βραχύτατόν ἐστιν & αν μάθοιτε. For αν repeated in emphatic positions, cf. 77. 21; 136. 18. GMT. 223; H. 862. - TOIS TE ξύμπασι καὶ καθ' ἔκαστον: to be taken adv., on the whole as well as in detail, without any grammatical relation to κεφαλαίφ, to which Kr. and B. make it appos., like c. 145. 4, καθ' ἔκαστά τε 15 ἔκαστον, τῷδ' ἄν μὴ προέσθαι ἡμᾶς μάθοιτε· τρία μὲν ὅντα λόγου ἄξια τοῖς Ἑλλησι ναυτικά, τὸ παρ' ὑμῖν καὶ τὸ ἡμέτερον καὶ τῶν Κορινθίων· τούτων δ' εἰ περιόψεσθε τὰ δύο ἐς ταὐτὸν ἐλθεῖν καὶ Κορίνθιοι ἡμᾶς προκαταλήψονται, Κερκυραίοις τε καὶ Πελοποννησίοις ἄμα ναυμαχή-20 σετε· δεξάμενοι δὲ ἡμᾶς ἔξετε πρὸς αὐτοὺς πλείοσι ναυσὶ ταῖς ἡμετέραις ἀγωνίζεσθαι."

Τοιαῦτα μὲν οἱ Κερκυραῖοι εἶπον \cdot οἱ δὲ Κορίν θ ιοι 4 μετ' αὐτοὺς τοιάδε \cdot

37 " 'Αναγκαίον Κερκυραίων τῶνδε οὐ μόνον περὶ τοῦ 1 δέξασθαι σφᾶς τὸν λόγον ποιησαμένων, ἀλλ' ὡς καὶ ἡμεῖς τε ἀδικοῦμεν καὶ αὐτοὶ οὐκ εἰκότως πολεμοῦνται, μνησθέντας πρῶτον καὶ ἡμᾶς περὶ ἀμφοτέρων, οὕτω καὶ

και το ξύμπαν. In viii. 91. 3, τοις ξύμπασι is perhaps to be taken so, and not personally. O. Ribbeck (Rhein. Mus. 23, 211) proposes to place these words before ξυμφορώτατον, as v. H. places them after ¿στι, saying "intelligo: cum universis tum singulis (hominibus)."-15. μάθοιτε: with inf, implies reaching not merely a correct view, but a decision. - τρία μέν ... ναυτικά: sc. ἐστί, ὕντα being joined with λόγου άξια, as ών is often placed before important attributes. Cf. c. 21. 5; 118. 10; 124. 4; ii. 97. 20; iv. 13. 19. But Sh. perhaps better makes ὄντα depend on μάθοιτε taken now in the sense of 'learn that,' not of 'learn to.' Cf. vi. 40. 2. The two clauses τρία μέν . . . Κορινθίων, and τούτων δέ ... αγωνίζεσθαι are formally co-ord. by $\mu \dot{\epsilon} \nu$, $\delta \dot{\epsilon}$, but in effect the former is subord, to the latter. - 17. των Κορινθίων: the omission of τό is surprising, yet established by the best Mss., so that the omission of the art, is similar to that of the prep. in 6. It is inserted, however, by St., B., and most editors. — τούτων δ' εί κτέ.: notice the "minatory and monitory" form of the condition, εί with fut. indic. B. L. G. Trans. of Am. Phil. Assoc. 1876, p. 9.—21. ταῖς ἡμετέραις: the dat. of measure of difference with πλείοσι, with a naval force augmented by our fleet.

Speech of the Corinthian Ambassadors. Chaps. 37-43.

37. The Corcyraeans have misrepresented their position as well as ours. They have hitherto maintained their isolation that they might have no check on their wrong-doing.

2. ἀλλ ὡς καί: instead of the usual ἀλλὰ καὶ ὡς. The trajection is due to a desire to emphasize strongly the perversion of truth attributed to the Corcyraeans. καί, actually, covers the two following clauses, which are again united in περὶ ἀμφοτέρων, neut. (not ἐκατέρων). See App.—3. πολεμοῦνται: pass. of πολεμεῖν τινι, as c. 68. 18; iv. 68. 12. See on c. 2. 18.—4. οὕτω: in reference to μνησθένταs: "we must

5 ἐπὶ τὸν ἄλλον λόγον ἰέναι, ἴνα τὴν ἀφ' ἡμῶν τε ἀξίωσιν ἀσφαλέστερον προειδῆτε καὶ τὴν τῶνδε χρείαν μὴ ἀλογίστως ἀπώσησθε. φασὶ δὲ ξυμμαχίαν διὰ τὸ σῶφρον 2 οὐδενός πω δέξασθαι· τὸ δ' ἐπὶ κακουργία καὶ οὐκ ἀρετῆ ἐπετήδευσαν, ξύμμαχόν τε οὐδένα βουλόμενοι πρὸς 10 τἀδικήματα οὐδὲ μάρτυρα ἔχειν οὖτε παρακαλοῦντες αἰσχύνεσθαι. καὶ ἡ πόλις αὐτῶν ἄμα, αὐτάρκη θέσιν κει- 3 μένη, παρέχει αὐτοὺς δικαστὰς ὧν βλάπτουσί τινα μᾶλ-

first make our statement on both these points; when that is done." Kühn. 486, note 5. Cf. c. 22. 7; iii. 96. 8; iv. 88. 8; vi. 24. 3. — 5. την ἀφ' ήμων αξίωσιν: implies that the Corinthians are making a well-grounded claim, as opposed to the pressing entreaty (xpela) of the Corcyraeans. The emphatic ἀφ' ἡμῶν is for the same reason preferred to the simple gen. Cf. c. 39. 14; ii. 39. 6; iv. 108. 36; vi. 40. 15; vii. 77. 17. — 6. ασφαλέστερον προειδητε: i.e. that you may the better protect yourselves against their deceptive persuasion by knowing the facts in time, before you take the decisive step. - un aloylorus: not without reasonable grounds; litotes for 'with mature consideration.' uh here is to be closely connected with the adv., as οὐκ with εἰκότως in 3. See on c. 32. 24.

7. φασὶ δέ: now they assert; δέ marks the transition from the general statement to the details, and should not be altered with Kr. to δή. See on c. 32.7. Cf. iii. 61.9.—τὸ σῶφρον: see on c. 2.19.—8. τὸ δέ: δέ expresses a vigorous opposition, but on the contrary, like cum tamen and τό retains its old dem. sense. Cf. Dem. xviii. 140, τὸ δ΄ οὐ τοιοῦτόν ἐστι; Stallbaum on Plat. Apol. 23 a. Kühn. 459 c.—ἀρετῆ: from magnanimity. The repetition of

the prep. is not necessary. Cf. iv. 19. 12. — 9. ξύμμαχόν τε οὐδένα: for οὕτε ξύμμαχόν τινα, to lay more stress on the noun. Cf. c. 34. 9. Since the connexion of οὕτε — οὕτε depends on the repeated τε, so here τε — οὕτε, though not occurring elsewhere in Thuc., is not less justifiable than οὕτε — τε. So Herbst, Philol. 10, p. 333. — 10. παρακαλοῦντες: gives the occasion of αἰσχύνεσθαι, "they are not inclined to expose themselves to shame by inviting others to join them in their base undertakings." See App.

11. θέσιν: since κεῖσθαι is the pf. pass. of τιθέναι, θέσις is its verbal noun, and so this expression is like ¿δραν καθησθαι, Eur. Heracl. 55; προσθακείν, Soph. O. C. 1166. G. 1051; H. 715; Kühn. 410, 2 b. - 12. παρέχει: copiam facit, here with acc. and inf .; with inf. alone, iii. 63. 10; with dat. and inf., viii. 50. 26. — αὐτοὺο δικαστάς ... γίγνεσθαι: Cl. explains this, with a zeugma of γίγνεσθαι, "to constitute themselves judges of the wrongs they do rather than enter into any covenant which would hamper them." He thinks that this sense of κατά ξυνθήκας γίγνεσθαι is justified by γίγνεσθαι with κατά ξυστάσεις, ii. 21. 15; κατά ξυλλόγους, iii. 27. 7; δι' ἀνοκωχής, c. 40. 16; ἐπ' ἀμφότερα, c. 139. 20; ἐκ τοῦ ἴσου, ii. 3. 18; ἐν δικασταῖς.

λον ἢ κατὰ ξυνθήκας γίγνεσθαι, διὰ τὸ ἦκιστα ἐπὶ τοὺς πέλας ἐκπλέοντας μάλιστα τοὺς ἄλλους ἀνάγκη καταί15 ροντας δέχεσθαι. κἀν τούτῳ τὸ εὖπρεπὲς ἄσπονδον οὐχ 4 ἴνα μὴ ξυναδικήσωσιν ἐτέροις προβέβληνται, ἀλλ' ὅπως κατὰ μόνας ἀδικῶσι, καὶ ὅπως ἐν ῷ μὲν ἄν κρατῶσι βιά-ζωνται, οὖ δ' ἄν λάθωσι, πλέον ἔχωσιν, ἢν δέ πού τι προσλάβωσιν, ἀναισχυντῶσι. καίτοι εἰ ἢσαν ἄνδρες, ὥσ- 5 20 περ φασίν, ἀγαθοί, ὄσῳ ἀληπτότεροι ἢσαν τοῖς πέλας, τόσῳ

iii. 53. 4; δι' ἔχθρας, Ar. Ran. 1412. Another explanation seems simpler: "They can in consequence of their independent position make themselves judges of the wrongs they do to a greater extent than would be possible if commercial treaties bound them," where γίγνεσθαι is taken impers., = rem agi. Sh. and Jowett understand δικαστάς as subj. of γίγνεσθαι, "than that judges should be appointed by covenant." — 14. ἐκπλέοντας: sc. τους Κερκυραίους, while the other partic. agrees with τους άλλους, i.e. the citizens of other cities who ανάγκη καταίρουσι by reason of the position of the island (c. 36. 10).

15. κάν τούτω: and in this state of things, described in § 2, 3. Cf. c. 81. 9. — το εὐπρεπές ἄσπονδον: cf. c. 32, § 3, 4. An adj. used as subst. qualified by an epithet, as τὸ ἀνθρώπειον κομπώδες, V. 68. 6; το ξύνηθες ήσυχον, νί. 34. 17; τὸ πρότερον ξύνηθες φοβερόν, vi. 55. 15. — 16. προβέβληνται: they have put forward as a cloak. Cf. ii. 87. 14; iii. 63. 9. Their designs expressed by final sentences; ξυναδικήσωσιν, the aor., of single cases, άδικῶσι, pres., of long opportunity. There is a paronomasia (c. 33. 26) here, since ката µо́vas (cf. c. 32. 18) answers to the Eur. St. after Cobet omits the second $\delta\pi\omega s$, since the following

clauses are merely an epexegesis of άδικωσι. - 18. πλέον έχωσι: this phrase is regularly employed to designate unrighteous gain. Cf. c. 76. 15; iii. 43. 12; iv. 62. 16; viii. 99. 12; and so the noun Theovertus, c. 40. 2. — ήν δέ πού . . . άναισχυντώσι: this does not, as Cl. says, imply that there is a third method, opposed to the force or fraud of the two preceding clauses; but that, if by either of these means they have made some (mov) gain, they may be able to brazen it out in the absence of witnesses. Cf. iv. 86. 5, where βία and ἀπάτη are named as the two means by which men προσλαμβάνουσι what they want. See App.

19. εl ησαν: if they really were. Cf. c. 25. 23. — 20. σσφ... ησαν: though this clause expresses the actual state of things, "in proportion as they are less assailable by others" (cf. c. 143. 21), the impf. is used by assimilation to the unreal cond. GMT. 559; H. 919 b; Kühn. 399, 6. — τόσφ δέ: so we should probably read with Hertlein for τοσφδε, which occurs only in reference to real relations of magnitude (cf. c. 23. 6; 122. 16; ii. 72. 7, etc.). The simple τόσφ for τοσούτφ is found in iv. 28. 13; viii. 24. 22. The use of δέ in apodosi after a dem. pron. or emphatic art. (ii. 46. 6; 65. 19; iii,

δὲ φανερωτέραν ἐξῆν αὐτοῖς τὴν ἀρετὴν διδοῦσι καὶ δεχομένοις τὰ δίκαια δεικνύναι.

38 "' Αλλ' οὖτε πρὸς τοὺς ἄλλους οὖτε ἐς ἡμᾶς τοι- 1 οίδε εἰσίν, ἄποικοι δὲ ὄντες ἀφεστᾶσί τε διὰ παντὸς καὶ νῦν πολεμοῦσι, λέγοντες ὡς οὖκ ἐπὶ τῷ κακῶς πάσχειν ἐκπεμφθεῖεν. ἡμεῖς δὲ οὖδ' αὐτοί φαμεν ἐπὶ τῷ ὑπὸ τού- 2 5 των ὑβρίζεσθαι κατοικίσαι, ἀλλ' ἐπὶ τῷ ἡγεμόνες τε εἶναι καὶ τὰ εἰκότα θαυμάζεσθαι. αἱ γοῦν ἄλλαι ἀποικίαι τιμῶ- 3 σιν ἡμᾶς καὶ μάλιστα ὑπὸ ἀποίκων στεργόμεθα· καὶ δῆλον 4 ὅτι, εἰ τοῖς πλέοσιν ἀρέσκοντές ἐσμεν, τοῖσδ' ἄν μόνοις οὐκ

98.2) is as early as Homer. Cf. Hom. A 58; I 167; γ 10. G. 1422; H. 1046, 1 c; Kühn. 532, 1. Cf. also ως δέ, Plat. Prot. 326 d, and οὐτω δέ, 328 a. —21. ἐξῆν: like other imperss. of power, manner, etc., regularly in the impf. without ἀν. GMT. 416, 421; H. 897. —22. τὰδίκαια: more usually δίκαs. Cf. c. 140. 14; v. 59. 24. See on c. 28. 6. The Corinthians did not regard the offers of the Corcyraeans, c. 28. § 2 ff., as δίκαια, as is stated in c. 39; and probably the art. is used with δίκαια to denote the behaviour which is actually required by justice.

38. They have behaved to us, their mother-city, in the most reckless way in many former instances, and recently in the case of Epidamnus.

1. οὖτε πρός τοὺς ἄλλους: with no special reference, but to put stress on ἡμᾶς. πρός = in their attitude towards. As ἐς is the favourite prep. with ἡμαρτάνειν, 13, Thuc. may have shifted to it here to indicate the hostile relation of the Coreyraeans to the Corinthians. Cf. c. 55. 13; 130. 12; ii. 60. 1; 68. 25; iii. 37. 4, 5; vi. 18. 30; 86. 15. — τοιοίδε: = ἄνδρες ἀγαθοί, as just defined. — 2. ἀφεντάσι: = ἡλλοτρίωνται (c. 34. 3), the pf. denoting the fact

as now manifested: they have separated themselves from us, and are in the unfriendly relation depicted in с. 25. § 4. — бій тауто́я: as usual of time, constantly. Cf. c. 76.3; 84.4; 85. 2; ii. 16. 9; 49. 26; iii. 58. 14; 93. 8; iv. 61. 20; 119. 12; v. 69. 8; 105. 5; vii. 6. 6; 61. 8. The open hostility is introduced by kal vûv. -3. ἐπὶ τῷ κακῶς πάσχειν: cf. c. 34. § 1. — 4. ἐκπεμφθεῖεν: as Heraclides ap. Eustath. Hom. φ 195, says: ἡ ἀρχαία 'Ατθίς τὰ εὐκτικὰ συγκόπτει κατ' έξαίρεσιν μιᾶς συλλαβης (cf. Stahl, Qu. gr. p. 18); the shorter form of the opt. is everywhere adopted, even against the Mss. The opt. = $\xi \xi \epsilon \pi \epsilon \mu \phi \theta \eta \mu \epsilon \nu$ of the dir. disc.

6. τὰ εἰκότα: in all proper matters. Cf. c. 25. § 4. The acc. neut. pl. of the inner obj. approximates to an adv. Cf. τὰ κράτιστα, c. 19. 8; 31. 4; τὰ τελευταῖα, c. 24. 12; τὰ πρότερα, c. 2. 2; τὰ ἄλλα, c. 65. 10; ἐναντία, iii. 55. 9; ἀντίπαλα, vii. 34. 23; ἀγχώμαλα, vii. 71. 21. So below, 13, πολλὰ ἄλλα. — θανμάζεσθαι: to be held in honour. Cf. iii. 39. 30. — 8. ἀρέσκοντες: cf. iii. 34. 14; v. 41. 23; Soph. O. T. 274; Eur. I. T. 581. The partic. expresses an adj. notion always in readiness to

όρθως ἀπαρέσκοιμεν, οὐδ' ἐπεστρατεύομεν ἐκπρεπως μὴ 10 καὶ διαφερόντως τι ἀδικούμενοι. καλὸν δ' ἦν, εἰ καὶ ἡμαρ- 5 τάνομεν, τοῖσδε μὲν εἶξαι τῆ ἡμετέρα ὀργῆ, ἡμῖν δὲ αἰσχρὸν βιάσασθαι τὴν τούτων μετριότητα· ὕβρει δὲ καὶ 6 ἐξουσία πλούτου πολλὰ ἐς ἡμᾶς ἄλλα τε ἡμαρτήκασι καὶ Ἐπίδαμνον ἡμετέραν οὖσαν κακουμένην μὲν οὐ προσεποι-15 οῦντο, ἐλθόντων δὲ ἡμῶν ἐπὶ τιμωρία ἐλόντες βία ἔχουσι.
39 "Καὶ φασὶ δὴ δίκη πρότερον ἐθελῆσαι κρίνεσθαι, 1 ἤν γε οὐ τὸν προύχοντα καὶ ἐκ τοῦ ἀσφαλοῦς προκαλούμενον λέγειν τι δοκεῖν δεῖ, ἀλλὰ τὸν ἐς ἴσον τά τε ἔργα

εκετt itself. See Am. J. of Ph., IV. p. 297. — οὐκ ὀρθῶς ἄν ἀπαρέσκοιμεν: = οὐκ ὀρθῶς ἃν ἔχοι, εἰ ἀπαρέσκοιμεν. — 9. ἐπεστρατεύομεν: so we should read with Ullrich (Beitr. z. Krit. I. 1), for ἐπιστρατεύομεν, repeating the ἄν from τοῖσδ' ἄν. See App. — ἐκπρεπῶς: in a way so unusual, considering the ordinary relation of a mother-city to its colonies. Cf. ἐκπρεπέστερον, iii. 55. 6. — μὴ . . ἀδικούμενοι: = εἰ μὴ . . . ἤδικούμεθα.

10. καλὸν ήν: see on c. 37. 21. — 11. τοῖσδε μέν ... ήμιν δέ αίσχρόν: the second member of the sentence would naturally have been ἡμῖν δὲ (καλὸν) της δργης δφίεσθαι. But the suggestion of a willing submission on the part of the Corcyraeans occasions the vivid change, thus it would be a shame for us. - 12. βιάσασθαι: to use violence to, with acc. as in viii. 53. 9. - ¿ξουσία πλούτου: from the license which wealth occasions. The two words are used, together in dat. in c. 123. 5. The position of τε shows that πολλά is not to be taken directly with ἄλλα, but rather covers the action of both the following clauses. — 14. κακουμένην (= $\epsilon \nu \, \phi$ ἐκακοῦτο) κτέ.: a similar parataxis to that in c. 28, 15. Cf. 35. § 3. - προσεποιοῦντο: cf. c. 8. 16; 57. 10; ii. 30. 6; 33. 9; iv. 77. 13.—15. ἐλόντες βίφ ἔχουτ: they have taken by force and now hold. Cf. c. 29. 23. From this use of ἔχειν it comes to be employed with the partic. aor. or pf. as a periphrasis for those tenses, but expressing strongly the maintenance of the result attained; in Thuc. only in vi. 39. 10; 76. 11; frequent in the tragic poets, particularly Soph.; as Aj. 22; O. T. 577, 699; Antig. 1058, 1068. GMT. 831; H. 981 a.

39. For it was not till after they had begun their wrong-doing that they professed to be ready to submit to arbitration; and they allege this to entangle

you in their quilt.

2. ἥν γε κτέ.: the rel. has the effect of a strong adversative conj., as in c. 35. 15. So below, 10, οὖs χρῆν. ἥν depends on τὸν — προκαλούμενον (cf. iv. 20. 4; v. 37. 24), which is defined by προύχοντα as well as ἐκ τοῦ ἀσφαλοῦς: but surely not he who from a commanding and safe position challenges such a decision ought to be considered as saying anything worth listening to. For a similar combination of a partic. and adv. expression, cf. ii. 89. 22; iii. 34. 17; 42. 23. — 3. λέγειν τι: opp. to οὐδὲν

όμοίως καὶ τοὺς λόγους πρὶν διαγωνίζεσθαι καθιστάντα. 5 οὖτοι δ' οὐ πρὶν πολιορκεῖν τὸ χωρίον, ἀλλ' ἐπειδὴ ἡγή- 2 σαντο ἡμᾶς οὐ περιόψεσθαι, τότε καὶ τὸ εὐπρεπὲς τῆς δίκης παρέσχοντο· καὶ δεῦρο ἤκουσιν, οὐ τἀκεῖ μόνον αὐτοὶ ἀμαρτόντες, ἀλλὰ καὶ ὑμᾶς νῦν ἀξιοῦντες οὐ ξυμμαχεῖν, ἀλλὰ ξυναδικεῖν καὶ διαφόρους ὅντας ἡμῖν δέ- 10 χεσθαι σφᾶς· οὓς χρῆν, ὅτε ἀσφαλέστατοι ἦσαν, τότε 3 προσιέναι, καὶ μὴ ἐν ῷ ἡμεῖς μὲν ἠδικήμεθα, οὖτοι δὲ κινδυνεύουσι, μηδ' ἐν ῷ ὑμεῖς τῆς τε δυνάμεως αὐτῶν τότε οὐ μεταλαβόντες τῆς ἀφελίας νῦν μεταδώσετε, καὶ

Aéyew. Cf. Plat. Crit. 46 d; Men. 92 d; Eur. H. F. 279; Ar. Eq. 334. - 45 ίσον . . . καθιστάντα: places on the same level with his opponent. Cf. c. 121. 15. The stress lies on έργα, which therefore attracts omolws. Cf. c. 58. 7; 70. 25; iii. 47. 13. Their offer to submit to arbitration should be accompanied by the evacuation of Epidamnus. - 4. mply Siaywileovai: before proceeding to appeal to arms. Cl. gives a rendering which covers alike Poppo's armis discernere and Reiske's iudicio disceptare. But this is not necessary. Note the force of mpiv with pres. inf. In the next line it occurs again apparently in a neg, sentence. But here, as in c. 68. 9, the following clause with ἀλλ' ἐπειδή shows that οὐ $\pi \rho l \nu$ is used only as a note of time to bring out rhetorically the contrast of before and after. Sturm, IIPIN, p. 89. GMT. 627; H. 924; Kr. Dial. 54, 17, 11. Cf. also the use of ov in 8 after a ξιούντες with the regular un in c. 43. 4.

6. το εὐπρεπές τῆς δίκης: more striking than τὴν εὐπρεπῆ δίκην. Cf. c. 68. 1; 69. 14. — 7. παρέσχοντο: they proffered. Cf. iii. 36. 3; 54. 1; 90. 18; 112. 15; iv. 108. 15. — οὐ τὰ-

κεί... άμαρτόντες: not satisfied with the wrongs they have committed yonder by themselves.—8. ξυμμαχείν κτέ.: note the adv. force of ξόν (cf. c. 37. 16), to be, not their allies, but their accomplices in crime. Jowett. It is this parenthetical antithesis which justifies οὐ with inf. after a verb of will. Kr. Spr. 67, 7, 3.—9. διαφόρους: qualifies σφῶς, though placed first for emphasis: to receive them now that they are at variance with us, and therefore in danger. The opposite to this follows, 10, ὅτε ἀσφαλέστατοι ἦσαν.

11. προσιέναι: i.e. for the purpose of seeking alliance. Cf. c. 40. 23; 71. 22; 75. 6; iv. 76. 27. - mi: a pres. inf. depending on xph regularly takes μή. μή ποίει is expressed by χρη μη ποιείν, but usually μη ποιήσης by οὐ χρη ποιῆσαι. See Gildersleeve on Pind. Ol. 1x. 40. Cf. Eur. Heracl. 969, χρην τόνδε μη ζην μηδέ φως δράν έτι. Isocr. IV. 176, & χρην άναιρείν καλ μηδε μίαν εαν ήμεραν. — εν φ: not merely temporal, like 876, but including the notion of condition, circumstances. - Cf. c. 42. 4; 122. 6; ii. 35. 9; vi. 55. 18; viii. 86. 22; and ἐν τούτφ, c. 37. 15. - 13. μεταδώσετε: and in 15 Efere, express categorically the cerτῶν ἁμαρτημάτων ἀπογενόμενοι τῆς ἀφ' ἡμῶν αἰτίας τὸ 15 ἴσον ἔξετε, πάλαι δὲ κοινωνήσαντας τὴν δύναμιν κοινὰ καὶ τὰ ἀποβαίνοντα ἔχειν.

40 " Ως μεν οὖν αὖτοί τε μετὰ προσηκόντων ἐγκλημά- 1 των ἐρχόμεθα καὶ οἴδε βίαιοι καὶ πλεονέκται εἰσί, δε-δήλωται ὡς δὲ οὖκ ἄν δικαίως αὖτοὺς δέχοισθε, μαθεῖν χρή. εἰ γὰρ εἴρηται ἐν ταῖς σπονδαῖς, ἐξεῖναι παρ' ὁπο- 2 5 τέρους τις τῶν ἀγράφων πόλεων βούλεται ἐλθεῖν, οὐ τοῖς ἐπὶ βλάβη ἑτέρων ἰοῦσιν ἡ ξυνθήκη ἐστίν, ἀλλ' ὄστις μὴ ἄλλου αὑτὸν ἀποστερῶν ἀσφαλείας δεῖται, καὶ ὄστις μὴ τοῖς δεξαμένοις, εἰ σωφρονοῦσι, πόλεμον ἀντ' εἰ-

tainty of the disastrous results. - 14. απογενόμενοι: though having had nothing to do with. $\dot{\alpha}\pi\dot{\phi} = 'far from.'$ Cf. Hdt. ix. 69. 4, ἀπογενομένοισι τῆς μάχης. Plut. Them. 2. 1, από των μαθημάτων γενόμενος. Elsewhere in Thuc. 'be destroyed, lost.' Cf. ii. 34. 4; 98. 10; v. 74. 12. - της αφ' ήμων altías: cf. c. 37. 5, alτία being = αἰτίασις. Cf. c. 83.8; ii. 18. 9. Schol. αἰτιασόμεθα γὰρ τοὺς συμμαχήσαντας τοις Κερκυραίοις ώς έχθρούς. -15. πάλαι δὲ κοινωνήσαντας: this reading of the best Mss. requires for its subj. not τοὺς Κερκυραίους implied in obs (10), but, following the intermediate clauses, ἐκείνους τε καὶ ὑμᾶς. See on c. 18. 21. And since κοινωνείν is really = $\kappa o \iota \nu \delta \nu \in \chi \in \iota \nu$, it here has the acc. obj. δύναμιν in contrast with τὰ ἀποβαίνοντα (cf. c. 83. 7; ii. 11. 37; viii. 89. 26); and only if both parties had before shared their power, ought they now to have the results of their policy in common. See App.

40. By receiving them you will break your obligations under the treaty, since you will be plainly acting to the prejudice of us, to whom you are bound by it.

4. είρηται: see on c. 35. 2. — 5.

αγράφων: i.e. μη έγγεγραμμένων. Cf. с. 31. 7. — où тоîs . . . є отіv: is not for, does not refer to, those who join one side to the prejudice of the other. With ιοίσιν supply παρά τους έτέρους. - 6. ή ξυνθήκη: i.e. the whole treaty as well as each article of it. - 7. un άλλου αύτον αποστερών: not withdrawing himself from another who has a claim on him. Cf. Ar. Nub. 1305, δ γέρων ἀποστερησαι βούλεται τὰ χρήμαθ άδανείσατο; Arist. Rhet. ii. 6. 3, τδ ἀποστερησαι παρακαταθήκην. Usually the const. is reversed, as in c. 69. 4. Kühn. 411, note 10 c. - 8. εί σωφροvour: this condition applies to the whole clause, and not to τοις δεξαμέvois only; and the force of it will be felt if, instead of "who will not cause war instead of peace to his new friends" (τοις δεξαμένοις), we substitute its positive equivalent: "who will permit peace to be maintained by his new friends" if they exercise ordinary discretion (cf. c. 120. 16); i.e. no new allies should be received who will render ordinary discretion unavailing to prevent war, as the Corcyraeans are sure to do. See App. -

ρήνης ποιήσει· ὁ νῦν ὑμεῖς μὴ πειθόμενοι ἡμῖν πάθοιτε
10 ἄν. οὐ γὰρ τοῖσδε μόνον ἐπίκουροι ἃν γένοισθε, ἀλλὰ 3
καὶ ἡμῖν ἀντὶ ἐνσπόνδων πολέμιοι. ἀνάγκη γάρ, εἰ ἴτε
μετ' αὐτῶν, καὶ ἀμύνεσθαι μὴ ἄνευ ὑμῶν τούτους. καί- 4
τοι δίκαιοί γ' ἐστὲ μάλιστα μὲν ἐκποδὼν στῆναι ἀμφοτέροις, εἰ δὲ μή, τοὐναντίον ἐπὶ τούτους μεθ' ἡμῶν ἰέναι
15 (Κορινθίοις μέν γε ἔνσπονδοί ἐστε, Κερκυραίοις δὲ οὐδὲ
δι' ἀνοκωχῆς πώποτ' ἐγένεσθε), καὶ τὸν νόμον μὴ καθιστάναι ὥστε τοὺς ἑτέρων ἀφισταμένους δέχεσθαι. οὖδὲ 5
γὰρ ἡμεῖς Σαμίων ἀποστάντων ψῆφον προσεθέμεθα ἐναντίαν ὑμῖν, τῶν ἄλλων Πελοποννησίων δίχα ἐψηφισμέ20 νων εἰ χρὴ αὐτοῖς ἀμύνειν, φανερῶς δὲ ἀντείπομεν τοὺς
προσήκοντας ξυμμάχους αὐτόν τινα κολάζειν. εἰ γὰρ τοὺς 6
κακόν τι δρῶντας δεχόμενοι τιμωρήσετε, φανεῖται καὶ ἃ

9. δ: i.e. πόλεμον ἔχειν ἀντ' εἰρήνης.—
12. καὶ ἀμύνεσθαι ... τούτους: to revenge ourselves on them not without you, i.e. you will necessarily be involved in the vengeance we must take on them. The suppression of ἡμῦν οτ ἡμᾶς αfter ἀνάγκη, and the use of μὴ ἄνευ ὑμῶν for the downright μεθ' ὑμῶν, are due, perhaps, to a desire to show how unwelcome the contingency would be.

13. δίκαιοί γ' ἐστέ: = δίκαιον γ' ἐστίν ὑμᾶς, according to the tendency of the Greek language to construct such adj. in agreement with the principal subject. H. 944; Kr. Spr. 55, 3, 10. See on c. 20. 1. — ἐκποδών στῆναι ἀμφοτέροις: ef. c. 53. 5, ἡμῖν ἐμποδών ἴστασθε. Cf. c. 35. 16 of the corresponding speech. — 15. μέν γε: γε belongs to Κορινθίοις. This combination occurs in c. 70. 6; iii. 39. 11; vi. 86. 8; Dem. xiv. 29, 40, etc. — 16. δι' ἀνοκωχῆς ἐγένεσθε: see on c. 37. 13. Cf. also δι' ὅχλον, διὰ μάχητ, διὰ δίκης ἰέναι

and elvai, c. 73. 13; ii. 11. 13; vi. 60. 18. — 17. ωστε: superfluous, as viii. 45. 5, ἐπιστολής . . . ωστ' ἀποκτείναι. GMT. 588; Kühn. 473, note 9. - 18. Σαμίων ἀποστάντων: Β.С. 440. In с. 115. The service which the Corinthians here claim to have rendered is mentioned only here and in c. 41. 8. ψήφον: dat. in c. 20. 18. - 19. δίχα έψηφισμένων: (Schol. δισταζόντων) i.e. when there was a division of opinion as to lending them aid, we joined the party in your favour. δίχα, as in c. 64.6; iv. 61. 11; vi. 100. 4: not, with Bétant, in contrariam partem. -21. autor tiva: each for himself; tis as in c. 37. 12; 43. 2. Cf. vi. 31. 27. - κολάζειν: dependent on ἀντείπομεν = αντεκελεύσαμεν. - 22. τιμωρήσετε: sc. αὐτοῖς, to be supplied from the preceding acc. - φανείται α: connected closely, like forw a, and so followed by an adj.; it will turn out that no fewer of your allies will join us.

τῶν ὑμετέρων οὐκ ἐλάσσω ἡμῖν πρόσεισι, καὶ τὸν νόμον ἐφ' ὑμῖν αὐτοῖς μᾶλλον ἢ ἐφ' ἡμῖν θήσετε.

41 "Δικαιώματα μὲν οὖν τάδε πρὸς ὑμᾶς ἔχομεν, ἱκανὰ 1 κατὰ τοὺς Ἑλλήνων νόμους, παραίνεσιν δὲ καὶ ἀξίωσιν χάριτος τοιάνδε, ἢν οὐκ ἐχθροὶ ὄντες, ὥστε βλάπτειν, οὐδ' αὖ φίλοι, ὥστ' ἐπιχρῆσθαι, ἀντιδοθῆναι ἡμῖν ἐν 5 τῷ παρόντι φαμὲν χρῆναι· νεῶν γὰρ μακρῶν σπανίσαντές 2 ποτε πρὸς τὸν Αἰγινητῶν ὑπὲρ τὰ Μηδικὰ πόλεμον παρὰ Κορινθίων εἴκοσι ναῦς ἐλάβετε· καὶ ἡ εὐεργεσία αὕτη τε καὶ ἡ ἐς Σαμίους, τὸ δι' ἡμᾶς Πελοποννησίους αὐτοῖς μὴ βοηθῆσαι, παρέσχεν ὑμῖν Αἰγινητῶν μὲν ἐπι-10 κράτησιν, Σαμίων δὲ κόλασιν, καὶ ἐν καιροῖς τοιούτοις ἐγένετο, οῖς μάλιστα ἄνθρωποι ἐπ' ἐχθροὺς τοὺς σφετέρους ἰόντες τῶν πάντων ἀπερίοπτοί εἰσι παρὰ τὸ νικὰν· φίλον τε γὰρ ἡγοῦνται τὸν ὑπουργοῦντα, ἢν καὶ πρότερον 3

-23. πρόσεισι: cf. c. 39. 11. -24. έφ' ύμιν: in a hostile sense. Cf. c. 102. 19; 124. 16.

41. On the contrary, we have a claim on your gratitude for services rendered

you in former times.

1. Sikaiwuata: claims on ground of right. Cf. v. 97. 1. - τάδε: refers to the foregoing, which is rare. Cf. c. 43. 9. So τοσοίδε, vi. 2. 40; τοιάδε, vii. 78. 1, the only instance after a speech. -2. παραίνεσιν κτέ.: in same const. as δικαιώματα, though it would have been more natural to use verbs: παραινοῦμεν και άξιουμεν ύμας χάριν ήμιν άντιδουναι. - 3. ην κτέ.: the antec. is χάριτος. The meaning is: this repayment you ought not to refuse on the ground either that we are your enemies, who are seeking to injure you, or friends so intimate as not to care for recompense. The rare verb ἐπιγοῆσθαι (see on c. 2. 5) occurs in Plat. Legg. 953 a,

where it is recommended that intercourse with strangers be restricted, δίκας αὐτοῖς ὀρθῶς δίανέμοντας, ἀναγκαῖα μὲν ὡς ὀλίγιστα δ' ἐπιχρωμένους; and in Hdt. iii. 99. 9, αὶ ἐπιχρεώμεναι μάλιστα γυναῖκες, of a woman's intimate friends.

6. τον . . . πόλεμον: see on c. 14. 12. Cf. Hdt. vi. 89. 6, διδοῦσι δὲ πενταδράχμους ἀποδόμενοι δωτίνην γάρ ἐν τώ νόμω οὐκ ἐξῆν δοῦναι. Here ὑπέρ= πρό, a rare use. Cf. Plat. Tim. 23 c, ύπερ την μεγίστην φθοράν. - 8. το ... βοηθήσαι: appos. as in c. 32. 16. - 9. παρέσχεν: rendered possible. Cf. c. 37. 12. - 11. ols: i.e. èv ols. Cf. c. 6. 21; 21. 5. — 12. των πάντων . . . νικάν : indifferent to everything in comparison with victory. Cf. c. 23. 14. The same thought is expressed more strongly in 15, και τὰ οἰκεῖα . . . τῆς αὐτίκα, "they mismanage (see on c. 25.2) even their real interests if they can only gain

έχθρὸς ἢ, πολέμιον τε τὸν ἀντιστάντα, ἢν καὶ τύχη φίλος 15 ἄν, ἐπεὶ καὶ τὰ οἰκεῖα χεῖρον τίθενται φιλονικίας ἔνεκα τῆς αὐτίκα.

42 " Ων ἐνθυμηθέντες καὶ νεώτερός τις παρὰ πρεσβυ- 1 τέρου αὐτὰ μαθὼν ἀξιούτω τοῖς ὁμοίοις ἡμᾶς ἀμύνεσθαι, καὶ μὴ νομίση δίκαια μὲν τάδε λέγεσθαι, ξύμφορα δέ, εἰ πολεμήσει, ἄλλα εἶναι. τό τε γὰρ ξυμφέρον ἐν ῷ ἄν τις 2

5 ἐλάχιστα ἁμαρτάνη μάλιστα ἔπεται, καὶ τὸ μέλλον τοῦ πολέμου, ῷ φοβοῦντες ὑμᾶς Κερκυραῖοι κελεύουσιν ἀδικεῖν, ἐν ἀφανεῖ ἔτι κεῖται, καὶ οὐκ ἄξιον ἐπαρθέντας αὐτῷ φανερὰν ἔχθραν ἤδη καὶ οὐ μέλλουσαν πρὸς Κορινθίους κτήσασθαι, τῆς δὲ ὑπαρχούσης πρότερον διὰ Μεγαρέας

their present end."—14. η : in connexion with πρότερον = fuerit, not sit. (Cf. Ar. Vesp. 1074, βαδίως έγὰ διδάξω, κὰν ἄμουσος η το πρίν. Β. L. G.).—16. τῆς αὐτίκα: on the order, cf. 11, τοὺς σφετέρους, and see on c. 1. 6.

42. And you will thus at the same time best consult your own interests.

1. w: on the rel. in this position, see on c. 9. 19. - ἐνθυμηθέντες: with gen. of neut. rel. here and vi. 60. 1, like φροντίζειν. Elsewhere either without case, c. 120. 27; 122. 8; ii. 43. 9; 60. 20; iii. 40. 26, etc.; or with ace. of noun, ii. 40. 9; v. 32. 5; vii. 18. 17; 63. 11. In v. 32. 6 the gen. is abs. The appeal in this pl. partic. to all present passes to a part through νεώτερός τις (see on c. 40. 21), which controls the sing. ἀξιούτω, νομίση. See on c. 18, 21. - 2. avrá: might have been omitted after &v, and is bracketed by Cobet. See on c. 10. 21; 36. 2. But often the second of two really rel. clauses assumes an independent form, and takes for the rel. the corresponding case of αὐτός. Cf. ii. 4. 25; 34. 13; 72. 7; 74. 13. Kr. Spr. 60,

6, 2.— ἀξιούτω: implies the recognition of something as a duty. Cf. c. 22. 9; 74. 12. — ἀμύνεσθαι: has the general meaning of 'requital,' not simply of 'repelling evil,' also in ii. 67. 28; iv. 63. 11. — 3. δίκαια: not adv., but for δίκαια μὲν τάδε εἶναι ἃ λέγεται. — 4. ἐν φ̄: as in c. 39. 11; and so ἔπεται is abs., arises, is present. Cf. Hom. Θ 140.

5. το μέλλον του πολέμου: cf. c. 39. 6. "That war will come is still uncertain"; a reply to c. 33. § 3. To this is opposed φανερά έχθρα και οὐ μέλλουσα. - 9. της δε ύπαρχούσης ... ύποψίας: P., B., Kr. explain this by c. 103. § 4; the Megarians join the Athenian alliance, in consequence of border disputes with the Corinthians, cir. B.C. 462. So Herbst, Philol. 38, p. 568. The ὑποψία is then felt by the Corinthians. But Cl. refers to c. 114. § 1: the Megarians by Peloponnesian aid expel the Athenian garrison, B.C. 446. This would create ὑποψία in the minds of the Athenians. Of the two, the former reference is no doubt to be preferred. Then δφελείν will mean

- 10 ύποψίας σῶφρον ὑφελεῖν μᾶλλον· ἡ γὰρ τελευταία χάρις 8 καιρὸν ἔχουσα, κὰν ἐλάσσων ἢ, δύναται μεῖζον ἔγκλημα λῦσαι. μηδ' ὅτι ναυτικοῦ ξυμμαχίαν μεγάλην διδόασι, 4 τούτω ἐφέλκεσθε· τὸ γὰρ μὴ ἀδικεῖν τοὺς ὁμοίους ἐχυρωτέρα δύναμις ἢ τῷ αὐτίκα φανερῷ ἐπαρθέντας διὰ 15 κινδύνων τὸ πλέον ἔχειν.
- 43 " Ἡμεῖς δὲ περιπεπτωκότες οἶς ἐν τῆ Λακεδαίμονι 1 αὐτοὶ προείπομεν τοὺς σφετέρους ξυμμάχους αὐτόν τινα κολάζειν, νῦν παρ' ὑμῶν τὸ αὐτὸ ἀξιοῦμεν κομίζεσθαι, καὶ μὴ τῆ ἡμετέρα ψήφω ἀφεληθέντας τῆ ὑμετέρα ἡμᾶς

reduce, render less intense, with part. gen., as Xen. An. vii. 4. 5, ἀφίησι τῶν αἰχμαλώτων. Cf. c. 30. 8, τῆς γῆς ἔτεμον. But a reference to τὸ περὶ Μεγαρέων ψήφισμα, c. 67. 14; 139. 6, would be still more likely, if it were certain that it had been enacted at this time.—
10. σῶφρον μάλλον: would rather show wisdom and discretion. Cf. c. 120. 16; vi. 6. 22.

ή γάρ τελευταία ... λύσαι: this χάpis is the service the Athenians will render in not interfering; this will be highly opportune (καιρον έχουσα) though involving a trifling sacrifice (ἐλάσσων). But Cl. refers χάρις to the services of the Corinthians in the Samian affair, c. 40. § 5. - 12. oti vautiκού . . . διδόασι: cf. c. 35. 21; 36. 20. μεγάλην has an ironical tone. - 15. τὸ πλέον έχειν: it is better to connect τό with έχειν, answering to τὸ ἀδικεῖν of 13, than, with Cl., to join τὸ πλέον, though, as Thuc. uniformly omits the art. in this phrase (cf. c. 37. 18; 76. 15; iii. 43. 12; viii. 99. 12), he proposes to read τι πλέον, as in iv. 59. 7; vii. 36. 6; viii. 99. 12. This v. H. adopts.

43. Do not then take up their cause, since it has no basis of justice.

1. περιπεπτωκότες: chiefly used

of unfortunate circumstances. Cf. ii. 54. 1; 59. 6; v. 14. 15; 111. 16; viii. 27. 14; 33. 13. - ols: Cl. follows St., Jahrb. 1863, p. 471, in governing this (= τούτοις οίς) by περιπεπτωκότα understood with αὐτόν τινα. But it is hardly credible that this could have been felt; and it seems better, with P. and Cl.'s earlier opinion, to resolve ols into τούτοις a, the rel. being governed by προείπομεν (cf. c. 26. 20; ii. 8. 15) and κολάζειν being governed by the continued force of elmomer now = ἐκελεύσαμεν. "Finding ourselves fallen under the operation of the rule which we proclaimed in Sparta (c. 40. 20), (when we recommended) that each power should discipline its own allies." But the words τους σφετέρους . . . κολά-Ceware bracketed by v. H. after Cobet, as a gloss introduced from c. 40. 20; and the use of operépous as a poss. pron. of the sing. seems very dubious in prose. Kühn. 170, p. 602. See Naber, Mnem. 12, p. 33. — 3. κομίζεσθαι: usually of good things. Cf. iii. 58.6; iv. 98. 25; Dem. xxi. 171, κεκόμισται χάριν παρ' ύμῶν. - 4. καὶ μή . . . βλάψαι: sc. ὑμᾶς (inserted by v. H.), with abrupt change of subject. μή with inf. after $\dot{a}\xi\iota o\hat{v}v = o\hat{v}\kappa$ with $\dot{a}\xi\iota o\hat{v}v$ itself (as with

5 βλάψαι. τὸ δ' ἴσον ἀνταπόδοτε, γνόντες τοῦτον ἐκεῖνον 2 εἶναι τὸν καιρόν, ἐν ῷ ὅ τε ὑπουργῶν φίλος μάλιστα καὶ ὁ ἀντιστὰς ἐχθρός. καὶ Κερκυραίους τούσδε μήτε ξυμ- 3 μάχους δέχεσθε βία ἡμῶν μήτε ἀμύνετε αὐτοῖς ἀδικοῦσι. 10 καὶ τάδε ποιοῦντες τὰ προσήκοντά τε δράσετε κὰὶ τὰ 4

και τασε ποισυντές τα προσηκοντά τε οράσετε και τα 4

άριστα βουλεύσεσθε ύμιν αὐτοίς."

44 Τοιαῦτα δὲ καὶ οἱ Κορίνθιοι εἶπον. ᾿Αθηναῖοι δὲ 1 ἀκούσαντες ἀμφοτέρων, γενομένης καὶ δὶς ἐκκλησίας, τῆ μὲν προτέρα οὐχ ἦσσον τῶν Κορινθίων ἀπεδέξαντο τοὺς λόγους, ἐν δὲ τῆ ὑστεραία μετέγνωσαν Κερκυραίοις ξυμ5 μαχίαν μὲν μὴ ποιήσασθαι ὧστε τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν (εἰ γὰρ ἐπὶ Κόρινθον ἐκέλευον σφίσιν οἱ Κερκυραῖοι ξυμπλεῖν, ἐλύοντ᾽ ἃν αὐτοῖς αἱ πρὸς

ἐᾶν, c. 133. 13). Cf. c. 136. 12; ii. 89.2; iii. 44. 12.

5. γνόντες: having determined, i.e., as Sh. says, "showing by your vote."

- 6. ἐν ῷ . . . ἐχθρός: the general statement of c. 41. 13 applied to the present case; μάλιστα belongs to both members. — 9. βία ἡμών: see on c. 11. 9; in defiance of us, a forcible ἀκόντων ἡμῶν. Cf. c. 68. 19; iv. 99. 6; v. 21. 9. — 11. βουλεύσεσθε: with acc. of a neut. pron. or adj. only. Cf. c. 85, 11; vi. 23. 9.

44. The Athenians conclude a defensive alliance with the Corcyraeans.

1. τοιαῦτα δέ: resumptive from c. 36. 22, as in c. 18. 11. So also iii. 49. 1 after iii. 41. 1. — 2. καὶ δίς: (not once but) even twice, indicating the seriousness of the matter in hand. Cf. iii. 87. 5, καὶ δύο ἔτη. — τῷ μὲν προτέρα . . . ὑστεραία: notice the omission of ἐν with προτέρα, as in c. 128. 17; ii. 20. 3; though with words which are not properly designations of time ἐν is usually inserted. G.

1192; H. 782; Kr. Spr. 48, 2, 9. Here ἐκκλησία is to be understood with both expressions. The adj. ὑστεραία, only fem. in Thuc., is used most frequently of the following day, though ἡμέρα is never expressed; yet here, iii. q1. 16; v. 46. 1; vii. 11. 8, it is joined with other nouns (μάχη, ἐκκλησία) of what takes place on the next day. But προτεραία is applied only to the preceding day itself, also without ήμέρα. With other nouns πρότερος is used of occurrences on the preceding day, as here; iii. 36. 25; 41. 2; vii. 36. 5. (Herbst, Gegen Cobet, p. 33 ff.) -4. μετέγνωσαν: = την γνώμην μεταβαλόντες ἔγνωσαν. — 5. ώστε: = ἐφ' ὧτε.Cf. c. 29. 22; iii. 75. 4; 114. 15. The conj., however, is not used c. 117, 17; ii. 4. 31; iv. 54. 11; v. 48. 6, as in 9 below. - 7. ἐλύοντ' αν: not, of course, by the demand (¿κέλευον), but by the assumed compliance with it, i.e. εί κελευόντων των Κερκυραίων έπι Κόρινθον ξυνέπλεον. σφίσιν, depending on ξυμπλείν, refers to the Corcyraeans;

Πελοποννησίους σπονδαί), ἐπιμαχίαν δὲ ἐποιήσαντο τῆ ἀλλήλων βοηθεῖν, ἐάν τις ἐπὶ Κέρκυραν ἔη ἢ ᾿Αθήνας ἢ 10 τοὺς τούτων ξυμμάχους. ἐδόκει γὰρ ὁ πρὸς Πελοποννη- 2 σίους πόλεμος καὶ ὡς ἔσεσθαι αὐτοῖς, καὶ τὴν Κέρκυραν ἐβούλοντο μὴ προέσθαι Κορινθίοις ναυτικὸν ἔχουσαν τοσοῦτον, ξυγκρούειν δὲ ὅτι μάλιστα αὐτοὺς ἀλλήλοις, ἴνα ἀσθενεστέροις οὖσιν, ἤν τι δέη, Κορινθίοις τε καὶ τοῖς 15 ἄλλοις ναυτικὸν ἔχουσιν ἐς πόλεμον καθιστῶνται. ἄμα 3 δὲ τῆς τε Ἰταλίας καὶ Σικελίας καλῶς ἐφαίνετο αὐτοῖς 45 ἡ νῆσος ἐν παράπλω κεῖσθαι. τοιαύτη μὲν γνώμη οἱ 1 ᾿Αθηναῖοι τοὺς Κερκυραίους προσεδέξαντο, καὶ τῶν Κορινθίων ἀπελθόντων οὐ πολὺ ὕστερον δέκα ναῦς αὐτοῖς ἀπέστειλαν βοηθούς· ἐστρατήγει δὲ αὐτῶν Λακεδαιμόνιός 2

αὐτοῖς, depending on the pass. ἐλύοντο, to the Athenians. — 8. ἐπιμαχίαν: a defensive alliance. So v. 48. 8. — ἐποιήσαντο: after the parenthesis the government of μετέγγνωσαν is lost sight of, and the fact is stated independently. — τη ἀλλήλων: cf. c. 15. 9; 142. 11; 143. 9, etc.

11. Kal ws: even under these circumstances, in any case. Cf. iii. 33. 9; vii. 74. 2; viii. 51. 10; 56. 10; 87. 18. - καὶ ἐβούλοντο: though in parataxis, this expresses the consequence of the preceding, and accordingly they wished. - 13. Eugkpoverv: trans. bring into hostility. Dem. xvIII. 19, 163; Arist. Pol. v. 11. 8 (1313 b. 17), διαβάλλειν άλλήλοις καὶ συγκρούειν. In vii. 36. 26, intr. in a literal sense. - 14. ασθενεστέροις οὖσιν: placed first for emphasis. Cf. c. 36. 5. - τοις αλλοις ... ἔχουσιν: = τοῖς ἄλλοις ναυτικοῖς, particularly the places named in c. 27. § 2. The insertion of a second τοιs before ναυτικόν, with Bekk., P., v. H., Kr., is unnecessary, if ναυτικόν έχουσιν is taken as a compound word, which the frequent use of this expression rendered easy. Cf. iii. 13. 31; vii. 55. 8; and similarly c. 56. 11, τοὺς ἄλλους ἐπὶ Θράκης ξυμμάχους. But there also Bekk. and Kr. insert τούς. — 16. τῆς τε Ἰταλίας κτέ.: depending on ἐν παράπλφ. Cf. c. 36. 10.

45. And send them ten ships to protect them against attack on the part of the Corinthians.

3. οὐ πολύ ὕστερον: so c. 136. 11; and often ὅστερον οὐ πολλῷ, c. 137. 3; ii. 27. 6; 30. 10; 65. 12. — 4. Λακεδαιμόνιος: son of the great Cimon, who gave him this name because he was proxenus of Sparta. Curtius, Hist. of Greece, III. p. 12. Plutarch, Per. 29. 2, attributes the small number of ships to Pericles's desire to humiliate the family of Cimon. This rests, no doubt, on statements coloured by party feeling. See Grote, V. c. 47, p. 325. Diotimus is not elsewhere mentioned; Proteas was στρατηγός also in 431, ii. 23. 8. The names of these

5 τε ὁ Κίμωνος καὶ Διότιμος ὁ Στρομβίχου καὶ Πρωτέας ὁ Ἐπικλέους. προείπον δὲ αὐτοῖς μὴ ναυμαχεῖν Κοριν- 3 θίοις, ἡν μὴ ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀποβαίνειν ἡ ἐς τῶν ἐκείνων τι χωρίων· οὔτω δὲ κωλύειν κατὰ δύναμιν· προείπον δὲ ταῦτα τοῦ μὴ λύειν ἔνεκα τὰς 10 σπονδάς. αἱ μὲν δὴ νῆες ἀφικνοῦνται ἐς τὴν Κέρκυραν, 4 46 οἱ δὲ Κορίνθιοι, ἐπειδὴ αὐτοῖς παρεσκεύαστο, ἔπλεον 1 ἐπὶ τὴν Κέρκυραν ναυσὶ πεντήκοντα καὶ ἑκατόν. ἦσάν δὲ Ἡλείων μὲν δέκα, Μεγαρέων δὲ δώδεκα καὶ Λευκαδίων δέκα, ᾿Αμπρακιωτῶν δὲ ἐπτὰ καὶ εἴκοσι καὶ ᾿Ανακτορίων 5 μία, αὐτῶν δὲ Κορινθίων ἐνενήκοντα · στρατηγοὶ δὲ τού- 2 των ἦσαν μὲν καὶ κατὰ πόλεις ἑκάστων, Κορινθίων δὲ

generals are mentioned in the inscription providing for the expenses of the expedition, C. I. A. I. 179; Hicks, Inscr. No. 41. If it is rightly referred to the archonship of Apseudes, Ol. 86. 4, we may suppose that the debate just recounted took place early in B.C. 432, and the despatch of the 10 ships a little later. See App. on c. 51. 12.

6. προείπον: of a distinctly expressed order. Cf. c. 26. 20; 29. 3. On the repraesentatio by which the moods of the original are retained in the following conditions, see GMT. 695; H. 933. - 8. ές τῶν ἐκείνων τι xwplwv: so in c. 53. 17, and similarly v. 82. 25, των έν Πελοποννήσφ τινές πόλεων. Observe that in Attic 713 is interposed between art. and noun only when the art. is followed immediately by some other modifier of the noun; here by ἐκείνων, masc. In Hdt., however, often without this restriction. Kühn. 463, 1; Kr. Spr. 47, 9, 20. Cf. the position of τις in c. 106. 3; vi. 4. 3. - ούτω δέ: but in that case, = έαν δέ τοῦτο ποιήσωσι, just as εί δὲ μή, c. 32. 5, means "in the opposite case." - 10. at nev on vies ktł: a usual parataxis in narration in passing from one side to the other, the particles $\mu \hat{\epsilon} \nu \delta \eta$, $\mu \hat{\epsilon} \nu \delta \delta \nu$ (c. 46. 17), and $\mu \hat{\epsilon} \nu$ alone (c. 54. 19; 58. 17) serving to sum up what precedes, while $\delta \hat{\epsilon}$ introduces the new statement.

46. The Corinthians with a fleet of 150 ships anchor in the harbour of Chimerium on the Thesprotian coast.

1. παρεσκεύαστο: the impers. pass. is much rarer in Greek than in Latin. But cf. c. 49. 30; 73. 15; 78. 6; 91. 15; iii. 22. 1; iv. 14. 14; 67. 2; vi. 64. 25; vii. 75, 2; Plat. Gorg. 453 d; Phaedr. 230 c; 232 a. G. 1240; H. 602; Kühn. 378, 6, note 2; Kr. Spr. 61, 5, 6. - ἔπλεον: impf. of the beginning of the undertaking. See on c. 26. 24. - 3. 'Ηλείων κτέ.: Elis and Megara were allies, the other places colonies, of Corinth. - 5. στρατηγοί δὲ κτέ.: ἦσαν has the pregnant meaning were present, with στρατηγοί as pred. The officers of the separate allied contingents are not named, but by mer ral are put in contrast with the Corinthian commanders who doubtless had charge of the whole. - Εενοκλείδης ὁ Εὐθυκλέους πέμπτος αὐτός. ἐπειδὴ δὲ 3 προσέμιξαν τῆ κατὰ Κέρκυραν ἤπείρῳ ἀπὸ Λευκάδος πλέοντες, ὁρμίζονται ἐς Χειμέριον τῆς Θεσπρωτίδος γῆς. 10 ἔστι δὲ λιμήν, καὶ πόλις ὑπὲρ αὐτοῦ κεῖται ἀπὸ θαλάσ- 4 σης ἐν τῆ Ἐλαιάτιδι τῆς Θεσπρωτίδος Ἐφύρη. ἐξίησι δὲ παρ' αὐτὴν ᾿Αχερουσία λίμνη ἐς θάλασσαν· διὰ δὲ τῆς Θεσπρωτίδος ᾿Αχέρων ποταμὸς ῥέων ἐσβάλλει ἐς αὐτήν, ἀφ' οῦ καὶ τὴν ἐπωνυμίαν ἔχει· ῥεῖ δὲ καὶ Θύαμις πο- 15 ταμός, ὁρίζων τὴν Θεσπρωτίδα καὶ Κεστρίνην, ὧν ἐντὸς ἡ ἄκρα ἀνέχει τὸ Χειμέριον. οἱ μὲν οὖν Κορίνθιοι τῆς 5 ἤπείρου ἐνταῦθα ὁρμίζονταί τε καὶ στρατόπεδον ἐποιή- 47 σαντο. οἱ δὲ Κερκυραῖοι, ὡς ἤσθοντο αὐτοὺς προσπλέ- 1 οντας, πληρώσαντες δέκα καὶ ἑκατὸν ναῦς, ὧν ἦρχε Μικι-

7. πέμπτος αὐτός: with four others; the usual mode of indicating at once the whole number and the chief person. Cf. the German selbander, selbdritter. — 8. προσέμιξαν: used of approach to (cf. iii. 31.13; vi. 104.19), δρμίζεσθαι, of putting in to, the coast (cf. iii. 76. 6; viii. 11. 3; 92. 18). Here the aor., of the collective fleet, with dat., which as it were personifies the coast; the pres. with prep., of the several portions of it. Cf. iii. 22. 5, 12. — ката: over against. Cf. c. 48. 11; ii. 30. 8. Leucas had no doubt been the rendezvous for the fleet. - 9. Χειμέριον: name both of roadstead and promontory, 16.

10. ἔστι δὲ λιμήν: sc. τὸ Χειμέριον. Cf. c. 30. 15. Strabo, vii. 7. 5, calls it Γλυκὸς λιμήν; now, acc. to Leake, Northern Greece, III. p. 4, Splantza. See App. — ἀπό: see on c. 7. 6. — 11. Έλαιάτιδι: the strip of coast on each side of the mouth of the Acheron, so called from the town Elaea. — Ἐφύρη: all Mss. give this name in the

Ionic form, which was preferred in Herodian, Bekk. Anecd. p. 1173. — έξίησι: though found only in inferior Mss., to be preferred to ¿ξεισι. Cf. ii. 102. 15; iv. 103. 4; Hdt. i. 6. 4; 180. 5; ii. 17. 20. ἐσβάλλει in 13 in the same sense occurs here only in Thuc. Cf. Hdt. iv. 48. 13; 49. 4; 57. 5. — 12. 'Axepouría: on this and the river Acheron, now the river of Suli or the Gurla, see Leake, N. G. I. p. 232, IV. p. 51-53, 94 ff. - 14. Oúams: now the Calamar, further to the north; between it and the Acheron (ὧν ἐντόs) is the promontory . Chimerium, now Varlás. - 16. dvéxet: rises. So iv. 53. 13; vii. 34. 10, προανεχούσαις. - της ήπείρου: part. gen. with the local adv. ἐνταῦθα, as with ἐs тойто, с. 49. 31; ііі. 57. 12. G. 1088; H. 757.

47. The Corcyraeans with 110 ships take their station at one of the Sybota islands, and the 10 Attic ships with them.

2. Μικιάδης: to be preferred to Mei-

άδης καὶ Αἰσιμίδης καὶ Εὐρύβατος, ἐστρατοπεδεύσαντο ἐν μιᾳ τῶν νήσων αι καλοῦνται Σύβοτα, καὶ αι ᾿Αττικαὶ

- δέκα παρήσαν. ἐπὶ δὲ τῆ Λευκίμμη αὐτοῖς τῷ ἀκρωτηρίῳ 2 ὁ πεζὸς ἢν καὶ Ζακυνθίων χίλιοι ὁπλῖται βεβοηθηκότες, ἢσαν δὲ καὶ τοῖς Κορινθίοις ἐν τῆ ἠπείρῳ πολλοὶ τῶν 3 βαρβάρων παραβεβοηθηκότες· οἱ γὰρ ταύτη ἠπειρῶται ἀεί ποτε αὐτοῖς φίλοι εἰσίν.
- 18 Έπειδη δὲ παρεσκεύαστο τοῖς Κορινθίοις, λαβόντες 1 τριῶν ἡμερῶν σιτία ἀνήγοντο ὡς ἐπὶ ναυμαχίαν ἀπὸ τοῦ Χειμερίου νυκτός, καὶ ἄμα ἔφ πλέοντες καθορῶσι τὰς 2 τῶν Κερκυραίων ναῦς μετεώρους τε καὶ ἐπὶ σφᾶς πλεού-

κιάδης of the better Mss., as connected with Μίκα, Μίκων. Weeklein, Curae Epigraphicae, p. 56.—4. Σύβοτα: name of islands, promontory, and harbour on the Thesprotian coast, c. 50. 14; 54. 4; still existing in S. Nicolo di Sivota.—καὶ...παρῆσαν: closely connected with preceding sent.; and the Attic ships too arrived immediately.

παρῆσαν = παρεγένοντο. Cf. iii. 6. 3.

5. Δευκίμμη: c. 30. 2. Strab. vii. 7. 5, είσι δε νησίδες τὰ Σύβοτα της μεν 'Ηπείρου μικρόν ἀπέχουσαι, κατά δὲ τὸ έφον άκρον της Κερκυραίας την Λευκίμμην κείμεναι. - 6. ο πεζός: subst. as in ii. 86. 13; vii. 62. 18; adj. with στρατός, iv. 8. 10. - Ζακυνθίων: though no alliance has been mentioned, they appear here from the similarity of their interests on the side of the Corcyraeans, as later (ii. 7. 17; iii. 94. 7; vii. 57. 33) with the Athenians. For xilio supply hoar from he, but not, as Cl. says, here forming a periphrastic plpf. with the partic., as the local phrase is one of rest. Cf. c. 50. 14, οί . . . προσεβεβοηθήκει. The partic. is inserted as an afterthought. - 8. παραβεβοηθηκότες: παρα- implies the

drawing up along the coast. Cf. ii. 90. 15; iv. 14. 12; vii. 37. 18; 53. 5; 70. 5. The repetition of the word has an effect like that in c. 28. 8; 30. 17; and $\ell\nu$ $\tau\hat{p}$ $\hbar\pi\epsilon\ell\rho\varphi$, which has been without reason suspected, is in natural opposition to $\ell\pi l$ $\tau\hat{p}$ $\Lambda\epsilon\nu\kappa\ell\mu\mu\hat{p}$. 9. del $\pi\sigma\tau\epsilon$: expresses forcibly the continual existence of a state of things. See on c. 13. 16; ii. 102. 10.

48. The putting to sea and arrangement of the two fleets.

2. τριῶν ἡμερῶν: gen. of description, which in Greek is nearly confined to numerical definitions of magnitude and age. Cf. ii. 23, 11; iii. 1.8; ii. 13, 50 (space); ii. 13, 33 (value). G. 1085, 5; H. 729 d. — ἀνήγοντο: impf. as in c. 46. 2. — ἀς ἐπὶ ναυμαχίαν: so ii. 83, 10; iv. 13, 13. In iii. 4. 6; vi. 34, 34 the dat. is used with ἐπί in same sense. Placed thus before the prep. ὡς implies the 'purpose,' 'intention' of the subj. Cf. c. 50. 21; 62. 20.

3. καl... καθορώσι: lively transition by parataxis. See on c. 26. 16. — 4. μετεώρους: out at sea. Cf. ii. 91. 12; iii. 33. 15; iv. 14. 3; etc. Not in this sense in Hdt. or Xen.

5 σας. ὡς δὲ κατείδον ἀλλήλους, ἀντιπαρετάσσοντο ἐπὶ 3 μὲν τὸ δεξιὸν κέρας Κερκυραίων αἱ ᾿Αττικαὶ νῆες, τὸ δὲ ἄλλο αὐτοὶ ἐπείχον, τρία τέλη ποιήσαντες τῶν νεῶν, ὧν ἦρχε τριῶν στρατηγῶν ἑκάστου εἶς. οὔτω μὲν Κερκυραίοι ἐτάξαντο, Κορινθίοις δὲ τὸ μὲν δεξιὸν κέρας αἱ Μεγαρί- 4

10 δες νηες είχον καὶ αἱ ᾿Αμπρακιώτιδες, κατὰ δὲ τὸ μέσον οἱ ἄλλοι ξύμμαχοι ὡς ἔκαστοι, εὐώνυμον δὲ κέρας αὐτοὶ οἱ Κορίνθιοι ταῖς ἄριστα τῶν νεῶν πλεούσαις κατὰ τοὺς

49 'Αθηναίους καὶ τὸ δεξιὸν τῶν Κερκυραίων εἶχον. ξυμμί- 1 ξαντες δέ, ἐπειδὴ τὰ σημεῖα ἑκατέροις ἦρθη, ἐναυμάχουν, πολλοὺς μὲν ὁπλίτας ἔχοντες ἀμφότεροι ἐπὶ τῶν καταστρωμάτων, πολλοὺς δὲ τοξότας τε καὶ ἀκοντιστάς, τῷ

5. άντιπαρετάσσοντο: so placed to include both sides and all their divisions; but in the details this connexion is at once given up. The Attic ships are named first, because such enumerations usually begin with the right wing. Cf. ii. 90. 6; iii. 107. 23; iv. 43. 8. — 6. το άλλο: includes the remainder of the right wing, the centre, and the left. So ἐπεῖχον, as in iii. 107.25, indicates the extent of this portion. - 7. τρία τέλη ποιήσαντες: they formed three divisions Cf. ii. 81. 8; iii. 50. 6; vi. 62. 2. τέλος applied to a fleet, vi. 42.8; to cavalry, ii. 22.10; iv. 96. 20; to land forces in general, ii. 81. 8. - ŵv . . . els: an involved order of words, we depending on endστου and σρτατηγών on εls. v. H. after Cobet inserts των before τριών.

9. **Κορινθίοις**: dat. as in c. 6. 8. — 10. εἶχον: the regular verb in such tactical statements. *Cf.* iii. 107. 23; iv. 31. 10; 93. 17; vi. 67. 3; 101. 20; vii. 34. 11; 52. 6; viii. 104. 9. In ii. 81. 11 and vii. 70. 9 we have ἔχειν τὸ μέσον, for which here κατὰ τὸ μέσον, sc. ἐτάξαντο, perhaps because ἔχειν

could hardly be said of the small number of 21 ships, c. 46. 3, 4.—10. κατὰ τὸ μέσου: at the centre, but 12, κατὰ τοὺs 'Αθηναίους, over against (c. 46. 8). Cf. iii. 108. 6 with 107. 29; 108. 10.—11. ἀς ἐκαστοι: singuli deinceps, there being no need of a precise statement of order. See on c. 3. 19; 67. 13.

49. In the battle near Sybota the Corcyraeans conquer on their left wing; on their right and in the centre, where they are being beaten, the 10 Attic ships vainly come to their aid.

1. ξυμμίξαντες: of hostile meeting, c. 50. 7; 62. 21; v. 9. 26; 65. 11; vii. 6. 9; viii. 25. 19; 104. 14; of friendly conjunction, ii. 84. 34; iii. 110. 4; vii. 26. 4. — 2. ἐπειδή... ἤρθη: gives the time of ξυμμίξαντες, not of ἐναυμάχουν (impf. as c. 26. 23). Το ἤρθη, which implies the raising a flag or some such signal (Schol. σύμβολά τινα περί τὸν καιρὸν τῆς μάχης δεικνύμενα) is opposed κατεσπάση, c. 63. 14. — 4. τῷ παλαιῷ κτέ.: cf. c. 10. 32. This want of naval skill is shown in the large number of variously armed soldiers

5 παλαιῷ τρόπῳ ἀπειρότερον ἔτι παρεσκευασμένοι. ἢν τε 2 ἡ ναυμαχία καρτερά, τἢ μὲν τέχνη οὐχ ὁμοίως, πεζομαχία δὲ τὸ πλέον προσφερὴς οὖσα. ἐπειδὴ γὰρ προσβάλοιεν 3 ἀλλήλοις, οὐ ῥαδίως ἀπελύοντο ὑπό τε πλήθους καὶ ὄχλου τῶν νεῶν καὶ μᾶλλόν τι πιστεύοντες τοῖς ἐπὶ τοῦ κατα-

10 στρώματος ὁπλίταις ἐς τὴν νίκην, οἱ καταστάντες ἐμάχοντο ἡσυχαζουσῶν τῶν νεῶν · διέκπλοι δ' οὐκ ἦσαν, ἀλλὰ
θυμῷ καὶ ῥώμη τὸ πλέον ἐναυμάχουν ἢ ἐπιστήμη. παν- 4
ταχῆ μὲν οὖν πολὺς θόρυβος, καὶ ταραχώδης ἦν ἡ ναυμαχία, ἐν ἢ αἱ ᾿Αττικαὶ νῆες παραγιγνόμεναι τοῖς Κερκυ15 ραίοις, εἶ πη πιέζοιντο, φόβον μὲν παρεῖχον τοῖς ἐναντίοις,

ο ραίοις, εἴ πη πιέζοιντο, φόβον μὲν παρεῖχον τοῖς ἐναντίοις, μάχης δὲ οὖκ ἦρχον δεδιότες οἱ στρατηγοὶ τὴν πρόρρησιν

on board $(\ell\pi\iota\beta d\tau a\iota)$. "The number of combatants assigned to a ship was diminished in the same degree in which the art of fighting at sea was improved." Böckh, $Publ.\ Econ.\ p.\ 383$. While in early times the number was probably 30 (see on c. 29. 4), "in the Peloponnesian war only 10 heavy-armed epibatae used to be put on board of a trireme." $Ibid.\ p.\ 384$.

5. $\sqrt{\eta} \nu \tau \epsilon$: and so (c. 4. 5) it actually was, as might be expected from the large fighting force. $\sqrt{\eta} \nu$ placed first, as in c. 25. 23. — 6. $\tau \hat{\eta} \hat{\mu} \dot{\nu} \nu \tau \dot{\epsilon} \chi \nu \eta \dots$ ova: the reason of the fight being kaptepa is expressed in varied form (cf. 8); "the battle was hotly contested, not so much from the skill displayed, as because it was more like a battle on land." où $\chi \delta \mu o i \omega s = \tilde{\eta} \sigma \sigma o \nu$. Cf. ii. 60. 21; ν . II. 13. $\tau \delta \pi \lambda \dot{\epsilon} o \nu = \mu \tilde{\alpha} \lambda \delta o \nu$. Cf. 12; c. 69. 32; 74. 20; 81. 6; ii. 89. 21, etc.

7. ἐπειδη προσβάλοιεν: this is to be preferred to προσβάλλοιεν of most Mss., as expressing the repetition of rapid shocks. So in vii. 70. 31. On the other hand, 15, πιέξοιντο, of longer enduring pressure. — 8. ἀπελύοντο:

see on c. 18. 28. Cf. vii. 70. 31. ύπό τε πλήθους . . . πιστεύοντες: the reasons expressed first by a subst., then by a partic., as in 6. "They did not readily get clear of one another. partly from the number and throng of the ships, and still more because they trusted for victory to the hoplites on the decks." - 10. καταστάν-TES: when they had got into position. Cf. c. 59. 7; ii. 1. 3; iii. 92. 24; v. 4. 15; more literally in iii. 86. 19; iv. 14. 23; 75. 8. - 11. διέκπλοι: the favourite Attic manœuvre of breaking through an enemy's line, and so taking the separated portions at a disadvantage to attack them on flank or rear; first mentioned by Hdt. vi. 12.3; viii. 9.9. - ойк поах: see on c. 2. 5. Cf. ii. 89. 35; vii. 36. 22; 70. 26.

14. παραγιγνόμεναι: "the durative tense of vision: 'rallying to the Corcyraeans if they saw them pressed at any point.'" B. L. G. The subj. αἰ 'Αττικαὶ νῆες is narrowed in the second clause to οἱ στρατήγοἱ, by whom the order to attack would be given.—16. See Αpp. τὴν πρόρρησιν: see c. 45. 6; the subst. of προειπεῖν, only here in this sense.

τῶν ᾿Αθηναίων. μάλιστα δὲ τὸ δεξιὸν κέρας τῶν Κορινθίων ἐπόνει. οἱ γὰρ Κερκυραῖοι εἴκοσι ναυσὰν αὐτοὺς 5 τρεψάμενοι καὶ καταδιώξαντες σποράδας ἐς τὴν ἤπειρον 20 μέχρι τοῦ στρατοπέδου πλεύσαντες αὐτῶν καὶ ἐπεκβάντες ἐνέπρησάν τε τὰς σκηνὰς ἐρήμους καὶ τὰ χρήματα διήρπασαν. ταύτη μὲν οὖν οἱ Κορίνθιοι καὶ οἱ ξύμμαχοι β ἡσσῶντό τε καὶ οἱ Κερκυραῖοι ἐπεκράτουν ἢ δὲ αὐτοὶ ἤσαν οἱ Κορίνθιοι, ἐπὶ τῷ εὐωνύμῳ, πολὺ ἐνίκων, τοῖς ΣΕκρκυραίοις τῶν εἴκοσι νεῶν ἀπὸ ἐλάσσονος πλήθους ἐκ τῆς διώξεως οὐ παρουσῶν. οἱ δ' ᾿Αθηναῖοι ὁρῶντες τοὺς Τ Κερκυραίους πιεζομένους μᾶλλον ἤδη ἀπροφασίστως ἐπεκούρουν, τὸ μὲν πρῶτον ἀπεχόμενοι ὥστε μὴ ἐμβάλλειν τινί ἐπεὶ δὲ ἡ τροπὴ ἐγίγνετο λαμπρῶς καὶ ἐνέκειντο οἱ 30 Κορίνθιοι, τότε δὴ ἔργου πᾶς εἴχετο ἤδη καὶ διεκέκριτο

19. σποράδας: in disorder, pred. to καταδιώξαντες. — 20. ἐπεκβάντες: landing in pursuit. Cf. viii. 105. 3. — 21. ἐρήμους: = ἐρήμους καταλαβόντες. ἐρήμους is of two terminations also in ii. 4. 10; iii. 22. 13; 67. 14; 106. 4; of three, in ii. 32. 3; 81. 7; iv. 26. 13; vi. 61. 37. — τὰ χρήματα: in the general sense of property. Cf. iii. 74. 10;

vi. 97. 27.

22. of Koρίνθιοι και of ξύμμαχοι: an expression adapted to the diverse fortunes of the allied forces (though in c. 48. 9 and c. 49. 17 of Κορίνθιοι is given alone, as the leading power which is subj. of ἐνίκων, 24, as well as of ἡσσῶντο, 23, but restricted in each case by the local phrases τωίτη μέν and ή δὲ κτέ. The particles τε καί have the effect of combining complements or opposites into an exhaustive whole; the second clause is here added (as Cl. says, almost as if it were parenthetical) to give the reverse side of the action expressed in

the first. It is not necessary to bracket τε, or with St. to read τότε. — 25. ἀπὸ ἐλάσσονος πλήθους: from a smaller number to begin with, i.e. 110 against 150. Cf. ii. 65. 7; viii. 87. 33.

27. μάλλον ἀπροφασίστως: i.e. than as in 15. But there are still two stages: (1) ἀπεχόμενοι . . . τινί, "so far as not actually to attack"; (2) έπει δέ . . . οί Κορίνθιοι, " as soon as the Corcyraeans began decidedly (λαμπρώs, see on vii. 55. 1) to turn their backs." - 29. eylyveto: though found in only one Ms., the impf. is necessary here to represent the beginning of the flight, while the Corinthians ενέκειντο. So too P. and St. Cf. the impf. with κατά τάχος, iii. 106. 3; with θασσον, iii. 111. 5; with δια τάχους, iii. 109. 20. Not till the rout is complete do we find c. 50. 1, της τροπης γενομένης. - 30. τότε δή: introduces the decisive moment with reference to the serious consequences of it. Cf. c. 58. 10; so οῦτω δή, c. 131. 8; ii. 12. οὐδὲν ἔτι, ἀλλὰ ξυνέπεσεν ἐς τοῦτο ἀνάγκης ὥστε ἐπιχειρῆσαι ἀλλήλοις τοὺς Κορινθίους καὶ ᾿Αθηναίους.

50 Τῆς δὲ τροπῆς γενομένης οἱ Κορίνθιοι τὰ σκάφη 1 μὲν οὐχ εἶλκον ἀναδούμενοι τῶν νεῶν ἃς καταδύσειαν, πρὸς δὲ τοὺς ἀνθρώπους ἐτράποντο φονεύειν διεκπλέοντες μᾶλλον ἢ ζωγρεῖν, τούς τε αὐτῶν φίλους, οὐκ αἰσθόμενοι 5 ὅτι ἤσσηντο οἱ ἐπὶ δεξιῷ κέρᾳ, ἀγνοοῦντες ἔκτεινον. πολλῶν γὰρ νεῶν οὐσῶν ἀμφοτέρων καὶ ἐπὶ πολὺ τῆς 2 θαλάσσης ἐπεχουσῶν, ἐπειδὴ ξυνέμιξαν ἀλλήλοις, οὐ ῥᾳ-δίως τὴν διάγνωσιν ἐποιοῦντο ὁποῖοι ἐκράτουν ἢ ἐκρα-

16. - Epyov elxero: put his hand to the work. Cf. c. 78. 8; ii. 2, 23; Hdt. viii. 11.4. - ήδη: emphasizes the critical instant. Cf. c. 18. 28. - Kal Sieκέκριτο οὐδὲν ἔτι: and no longer was any distinction maintained between the Corcyraeans who were declared enemies, and the Athenians who were nominal allies, of the Corinthians. See on c. 46. 1. — 31. ξυνέπεσεν: impers., like a stronger ξυνέβη. Cf. iv. 68. 8. — ές τούτο ἀνάγκης: see on c. 5. 10. Cf. ές τοῦτο ξυμφορας, iii. 57. 12; ές τοῦτο δυστυχίας, vii. 86.25; έν τούτφ παρασκευής, ii. 18. 1; ές τοῦτο ἀνάγκης, Plat. Theaet. 170 d; εls τοῦθ εβρεως, Dem. IV. 37; XXII. 16. — ἐπιχειρήσαι: with dat, in proper sense; cf. iii. 94. 23; vi. 48. 12; = εs χείρας ελθείν, c. 52. 13.

50. The Corinthians improve their victory, but abstain from a second engagement, since 20 additional Attic ships come up.

1. τῆς τροπῆς γενομένης: see on c. 49. 29. — τὰ σκάφη: hulls. Schol. τὰ κοιλώματα τῶν νεῶν ὰ ἡμεῖς γάστρας καλοῦμεν. The contrast between what was usually done and the action of the Corinthians is brought out by the position of τὰ σκάφη μὲν κτέ, and πρὸς

δε τους ανθρώπους κτέ. Cf. c. 44. 5, 8. -2. είλκον αναδούμενοι: took in tow and hauled off: the regular expression. Cf. ii. 90. 26; iv. 14. 9; vii. 74. 16. as: unassimilated for &v. Cf. c. 52. 9; 99. 13; іі. 61. 12; 92. 19. — а́з катаδύσειαν: iterative opt., whatever ships they disabled. - 3. povevery . . . Iwγρείν: dependent upon ετράποντο. Cf. ii. 65. 43, ετράποντο καθ' ήδονας τω δήμω τὰ πράγματα ἐνδιδόναι. This relation is not prevented by the position of προς τους ανθρώπους, which is required by the contrast. The partic. διεκπλέοντες describes the way in which they did it. - 4. τούς τε αύτῶν φίλους: the Megarians and Ambraciots of the defeated right wing. Cf. c. 49. 22. τε adds a third member. See on c. 2. 6; 33. 6. - 5. ἐπὶ δεξιώ: the Vat. Ms. omits the art. Cf. c. 48. 11; iv. 93. 17; vi. 67. 2. Kr. Spr. 50, 2, 13.

6. ἐπὶ πολὺ τῆς θαλάσσης: taken together as the object of ἐπεχουσῶν, = μέγα μέρος τῆς θαλάσσης. Cf. ii. 76. 20; iv. 3. 11; 12. 16; vii. 65. 7; as nom., iv. 100. 12. Kühn. 351, 3. — 7. ἐπειδη ξυνέμιξαν: as soon as they had joined battle: quite different from the opt. in c. 49. 7. — 8. τὴν διάγνωσιν ἐποιοῦντο: = διεγίγνωσκον: with Thuc. a

τοῦντο· ναυμαχία γὰρ αὕτη Ελλησι πρὸς Ελληνας νεῶν 10 πλήθει μεγίστη δὴ τῶν πρὸ αὐτῆς γεγένηται. ἐπειδὴ δὲ 3 κατεδίωξαν τοὺς Κερκυραίους οἱ Κορίνθιοι ἐς τὴν γῆν, πρὸς τὰ ναυάγια καὶ τοὺς νεκροὺς τοὺς σφετέρους ἔτράποντο, καὶ τῶν πλείστων ἔκράτησαν ὥστε προσκομίσαι πρὸς τὰ Σύβοτα, οἷ αὐτοῖς ὁ κατὰ γῆν στρατὸς τῶν βαρ-15 βάρων προσεβεβοηθήκει· ἔστι δὲ τὰ Σύβοτα τῆς Θεσπρωτίδος λιμὴν ἐρῆμος. τοῦτο δὲ ποιήσαντες αὖθις ἀθροισθέντες ἐπέπλεον τοῖς Κερκυραίοις. οἱ δὲ ταῖς πλοίμοις 4 καὶ ὅσαι ἦσαν λοιπαὶ μετὰ τῶν ᾿Αττικῶν νεῶν καὶ αὐτοὶ ἀντεπέπλεον, δείσαντες μὴ ἐς τὴν γῆν σφῶν πειρῶσιν 20 ἀποβαίνειν. ἤδη δὲ ἦν ὀψὲ καὶ ἔπεπαιάνιστο αὐτοῖς 5

favourite periphrasis for a simple verb. Cf. c. 6. 3; 8. 12; 51. 8; 68. 7; 72. 9. — όποῖοι: Cl. explains what sort of men, whether friend or foe, since probably difference of dress or arms would be little observed. But Sh. reads ὁπότεροι after Cobet, who, however, now brackets the whole clause. — 9. ναυμαχία γάρ... γεγίνηται: on the order, see on c. 1. 8. The pf. takes this sentence out of the course of the narrative and presents the statement as it would be made by an observer who witnessed the result. — 10. τῶν πρὸ αὐτῆς: see on c. 1. 4.

12. τὰ νανάγια: i.e. the wrecks, and the men that were on them, the saving of whom was their chief care. See L. Herbst, Die Schlacht bei den Arginusen, p. 37, note 51.—14. οι αὐτοῦς κτέ.: cf. c. 47. 7; ii. 86. 13.—15. ἔστι δὲ τὰ Σύβοτα: (see on c. 47. 5) the same turn as in c. 46. 10; here, however, the repetition of the name is necessitated by the parenthesis.—16. τοῦτο ποιήσαντες: i.e. προσκομίσαντες τοὺς νεκρούς.

18. και όσαι ήσαν: i.e. those which were not present at the first engage-

ment but had come up later. For the Corcyraeans, c. 25. 24, had 120 ships, and had engaged with only 110, c. 47. 3. - και αὐτοι ἀντεπέπλεον: this is the correct reading here and in c. 54. 18 (though Bekk. reads ἀντέπλεον with the best Mss.), after ἐπέπλεον, και αὐτοί is not necessary, since ἀντιdenotes only on their part and not 'against'; but it gives additional force. Cf. c. 105. 28; iv. 124. 17; v. 6. 9; viii. 104. 4. See Ullrich, Beitr. z. Krit. I. p. 9. — 19. πειρώσιν: the act. πειράν (ii. 72. 21; 77. 5; iv. 9. 16; 102. 4; 128. 4) and the mid. πειρᾶσθαι (c. 25. 5; 31. 11; 71. 27; 78. 14; 81. 5; 143. 3; ii. 35. 19; 58. 6; iii. 38. 13; iv. 15. 10, etc.) are used with the inf., apparently without important difference of meaning. Perhaps the act. presents rather the notion of risk, and the mid. of effort.

20. ήδη δὲ ην... καὶ οἱ Κορίνθιοι: parataxis, as c. 26. 17; 29.13. Soph. Phil. 355. Kühn. 516, 8. St. rightly prefers ἐπεπαιάνιστο to the form with ω (παιων-). Schol., δύο παιᾶνας ήδον οἱ Ἑλληνες, πρὸ μὲν τοῦ πολέμου τῷ ᾿Αρει, μετὰ δὲ τὸν πόλεμον τῷ ᾿Απόλλω-

ώς ἐς ἐπίπλουν, καὶ οἱ Κορίνθιοι ἐξαπίνης πρύμναν ἐκρούοντο, κατιδόντες εἶκοσι ναῦς ᾿Αθηναίων προσπλεούσας, ἃς ὕστερον τῶν δέκα βοηθοὺς ἐξέπεμψαν οἱ ᾿Αθηναίοι, δείσαντες, ὅπερ ἐγένετο, μὴ νικηθῶσιν οἱ Κερκυτος ραῖοι καὶ αἱ σφέτεραι δέκα νῆες ὀλίγαι ἀμύνειν ὧσι. Ἰ ταύτας οὖν προϊδόντες οἱ Κορίνθιοι καὶ ὑποτοπήσαντες ὶ ἀπ' ᾿Αθηνῶν εἶναι, οὐχ ὅσας ἑώρων ἀλλὰ πλείους, ὑπανεχώρουν τοῦς δὲ Κερκυραίοις (ἐπέπλεον γὰρ μᾶλλον ἐκ 2 τοῦ ἀφανοῦς) οὐχ ἑωρῶντο καὶ ἐθαύμαζον τοὺς Κοριντοῦς ἐκεῖναι ἐπιπλέουσι. τότε δὲ καὶ αὐτοὶ ἀνεχώρουν (ξυνεσκόταζε γὰρ ἤδη), καὶ οἱ Κορίνθιοι ἀποτραπόμε-

νι. - 21. πρύμναν έκρούοντο: backed water: withdrew without turning the vessels. Schol., τὸ κατ' ὀλίγον ἀναχωρείν μη στρέψαντα το πλοίον. Cf. c. 51. 5; 54. 16; iii. 78, 12. - 23. as ύστερον κτέ.: now these the Athenians had sent out later. Cf. the same use of the rel. pron., c. 35. 15; and for the aor. = our plpf. in rel. sentence, cf. c. 99. 9; ii. 92. 9; 98. 6; iii. 86. 8; Plat. Phaed. 59 d. Kühn. 386, 14. - 25. ολίγαι αμύνειν: cf. Hdt. vi. 109. 3; vii. 207.9. "Not precisely our 'too few to aid,' which would be ελάσσονες ή ἀμύνειν. The latter expresses disbelief, the former, misgiving." Sh. Cf. ταπεινή έγκαρτερείν, ii. 61. 12; φύσεις χαλεπαί άρξαι, vii. 14. 6; βραχέα περιγίγνεσθαι, v. 111. 8. GMT. 758; H. 952.

51. The Corcyraeans return to the harbour of Leucimme, into which the Attic ships also sail.

1. προϊδόντες: when they saw them from afar. Cf. iii. 22. 6; iv. 34, 22; vii. 25. 32; 44. 10; and so πρόοψες, v. 8. 11. — 2. οὐχ ὅσας: not so few as; explained by ἀλλὰ πλείους.

3. ἐπέπλεον γὰρ κτέ.: see on c. 31. 7. The close connexion of the parenthesis with the main sentence is seen in the reference of the dat. Tois Kepκυραίοις to the adverbial ἐκ τοῦ ἀφαvovs (cf. c. 34. 10; 35. 17; 39. 2), 'less visibly for them.' But the dat. may be taken as of the agent interested, with ἐωρῶντο. G. 1186; H. 769; Kühn. 423, 18 c. Cf. Plat. Legg. 715 b, λέγεται ἡμίν; Virg. Aen. i. 440, neque cernitur ulli. - 4. και έθαύμαζον: as if οί Κερκυραίοι οὐχ ἐώρων αὐτάs had preceded. - 5. πρίν: until, with indic. Cf. c. 118. 14; 132. 28; iii. 29. 5; 101. 13; 104. 42; v. 61. 6; vii. 39. 5; 71. 26; viii. 105. 9. In all these instances the principal clause is actually or virtually negative; as here, "they could not make out what they were about, till --." See Gildersleeve, Am. J. of Ph. II. 469. - ὅτι νῆες ἐκεῖναι έπιπλέουσι: almost a direct exclamation: "yonder are ships sailing up." Cf. c. 27. 2. — 6. каl avrol: as well as the Corinthians, c. 50. 21. -7. και οί Κορίνθιοι κτέ.: continues the narrative from c. 50. 21. ἀποτρανοι τὴν διάλυσιν ἐποιήσαντο. οὖτω μὲν ἡ ἀπαλλαγὴ 3 ἐγένετο ἀλλήλων καὶ ἡ ναυμαχία ἐτελεύτα ἐς νύκτα. τοῖς 4

10 δὲ Κερκυραίοις στρατοπεδευομένοις ἐπὶ τῆ Λευκίμμη αἱ εἴκοσι νῆες ἀπὸ τῶν ᾿Αθηνῶν αὖται, ὧν ἦρχε Γλαύκων τε ὁ Λεάγρου καὶ ᾿Ανδοκίδης ὁ Λεωγόρου, διὰ τῶν νεκρῶν καὶ ναυαγίων προσκομισθεῖσαι κατέπλεον ἐς τὸ στρατό. πεδον οὐ πολλῷ ὖστερον ἡ ἄφθησαν. οἱ δὲ Κερκυραῖοι 5 15 (ἦν γὰρ νύξ) ἐφοβήθησαν μὴ πολέμιαι ὧσιν, ἔπειτα δὲ ἔγνωσαν, καὶ ὡρμίσαντο.

52 Τῆ δ' ὑστεραία ἀναγαγόμεναι αι τε 'Αττικαὶ τριά- 1 κοντα νῆες καὶ τῶν Κερκυραίων ὅσαι πλόιμοι ἦσαν ἐπέ- πλευσαν ἐπὶ τὸν ἐν τοῖς Συβότοις λιμένα, ἐν ῷ οἱ Κορίν- θιοι ὤρμουν, βουλόμενοι εἰδέναι εἰ ναυμαχήσουσιν. οἱ 2

πόμενοι, opp. to πρύμναν ἐκρούοντο, implies the actual turning of the ships, and τὴν διάλυσιν ἐποιήσαντο (see on c. 50. 8) the breaking up of regular order, in order to reach the harbour, where they are found, c. 52. 3.

8. ἡ ἀπαλλαγὴ ἐγένετο: periphrasis of ἀπηλλάγησαν, "they separated."—9. ἐτελεύτα ἐς νύκτα: lasted till night, continued to night, and then ended. Cf. iii. 78. 15; 108. 18; μέχρι τοῦδε ὡρίσθω, c. 71. 15; ἐς τὸ . . . ἔχον δρίζοντες, iii. 82. 62.

τοις δέ Κερκυραίοις κτέ.: the dat. depends on προσκομισθείσαι, having made their way to join. Cl. interprets στρατοπεδευομένοις as if it were pf. partic., and then finds it necessary to assume a change of subj. (as in iii. 5. 17) in 16, supplying αί ἀπὸ τῶν ᾿Αθηνῶν νῆες for ὡρμίσαντο. This seems unnecessary. The impf. partic. στρατοπεδευομένοις implies that at that time the Corcyraeans were engaged in the process of taking their station at their encampment. It must be assumed that, while the character of

the strange ships was doubtful, the operation of bringing the ships to their station was suspended, since it might prove necessary to resist an attack. When, however, the Corcyraeans had ascertained the nationality of the new-comers, they then brought their ships to a stand, δρμίσαντο. See Müller-Strübing, Jahrb. 127, 589. In αί εἴκοσι νη ες ἀπὸ τῶν ᾿Αθηνῶν note the absence of the art. before ἀπό. vi. 55. 5; vii. 41. 6. — 12. 'Ανδοκίδης: this cannot be the orator, who was born about B.C. 440. It might possibly have been his grandfather of the same name. See App.

52. The Corinthians decide to with-draw without further fighting.

1. ἀναγαγόμεναι: see on c. 29. 18. — 3. τον έν Συβότοις λιμένα: cf. ii. 25. 22; iv. 25. 22. — 4. βουλόμενοι είδεναι: bracketed by Kr., occurs in v. 21. 13; vi. 44. 24; 62. 4. The synesis βουλόμενοι after αί νῆες is not more surprising than τὴν ὑπηρεσίαν πλείους καὶ ἀμείνους, c. 143. 7; τὴν ἡλικίαν ὧν, iii. 67. 11, etc. See App.

5 δὲ τὰς μὲν ναῦς ἄραντες ἀπὸ τῆς γῆς καὶ παραταξάμενοι μετεώρους ἡσύχαζον, ναυμαχίας οὐ διανοούμενοι ἄρχειν ἐκόντες, ὁρῶντες προσγεγενημένας τε ναῦς ἐκ τῶν ᾿Αθηνῶν ἀκραιφνεῖς καὶ σφίσι πολλὰ τὰ ἄπορα ξυμβεβηκότα, αἰχμαλώτων τε περὶ φυλακῆς, οῦς ἐν ταῖς ναυσὶν εἶχον,

10 καὶ ἐπισκευὴν οὐκ οὖσαν τῶν νεῶν ἐν χωρίῳ ἐρήμῳ. τοῦ 3 δὲ οἴκαδε πλοῦ μᾶλλον διεσκόπουν ὅπη κομισθήσονται, δεδιότες μὴ οἱ ᾿Αθηναῖοι νομίσαντες λελύσθαι τὰς σπονδάς, διότι ἐς χεῖρας ἦλθον, οὐκ ἐῶσι σφᾶς ἀποπλεῖν. 53 ἔδοξεν οὖν αὐτοῖς ἄνδρας ἐς κελήτιον ἐσβιβάσαντας ἄνευ 1

κηρυκείου προσπέμψαι τοις 'Αθηναίοις και πείραν ποιή-

5. τας μέν ναύς ... άρχειν: corresponds to 10, τοῦ δὲ οἴκαδε πλοῦ . . . διεσκόπουν. Their preparations seemed to show an intention of renewing the fight; but in fact they were thinking rather of returning home. αραντες, of putting to sea, only here with acc. obj. It is freq. abs., ii. 25. 15; 56. 16; 103. 1; iii. 32. 1; 91. 8; iv. 11. 4; 45. 1; v. 3. 26; vi. 94. 2; 104. 15; vii. 26. 2; 69. 27; viii. 28. 2; 32. 5; 88. 10; or with a dat., c. 29. 4; ii. 23. 9; iii. 95. 9; iv. 129. 11; vi. 43. 2; 51. 12; viii. 60. 10; 79. 4; 99. 14. Once, in viii. 39. 4, we find at vnes άρασαι έπλεον. In the same way, since μετεώρους, in the open sea, must have ναῦς supplied, παραταξάμενοι here only is used with acc.; abs. in c. 29. 18: iv. 73. 3; v. 59. 9; vii. 3. 3. - 8. ακραιφνείς: see on c. 19.8. - πολλά τα άπορα ξυμβεβηκότα: = τὰ άπορα α ξυνεβεβήκει πολλά όντα; and these difficulties are explained by the clauses αίχμαλώτων περί φυλακής and έπισκευήν . . . ἐρήμφ, which again depends on δρώντες. With the former of these cf. σεισμών πέρι, c. 23, 12. περί so used almost means 'that is to say,' 'for example.' Cf. Plat. Rep. 425 c; 479 c.

- 10. ἐπισκευήν: opportunity for repairs. — οὐκ οὖσαν: see on c. 2. 5.

τοῦ οἴκαδε πλοῦ: this gen. is placed proleptically before the dependent sentence, ὅπη κομισθήσονται, which, as containing an inquiry as to the manner of carrying out their design, stands to τοῦ πλοῦ as a part to the whole. Cf. c. 68. 7. Kühn. 417, note 10 b. So Cl. "The gen. at the head of a sentence is often used without strict dependence. Here τοῦ πλοῦ = τὸ τοῦ πλοῦν. — 12. τὰς σπονδάς: τὰς τριακοντούτεις, c. 23. 19; 35. 1; 40. 11, 15. — οὐκ ἐῶτι: see on c. 28. 9.

53. The Athenians do not interfere with their departure.

1. ἔδοξεν οὖν: the result of διεσκόπουν, c. 52. 11. — ἐσβιβάσαντας: acc. though following αὐτοῖς. See on c. 31. 10. — 2. κηρυκείου: a herald's staff, caduceus. Schol. ξύλον ὀρθὸν ἔχον ἐκατέρωθεν δύο ὅφεις περιπεπλεγμένους καὶ ἀντιπροσώπους πρὸς ἀλλήλους κειμένους. Το bear such a staff would have been a recognition of a state of war. Cf. ii. 1. 3. — πείραν ποιήσασθαι: to test their intentions.

σασθαι. πέμψαντές τε έλεγον τοιάδε· '' Αδικείτε, & ἄν- 2 δρες ' Αθηναίοι, πολέμου ἄρχοντες καὶ σπονδὰς λύοντες· 5 ἡμῖν γὰρ πολεμίους τοὺς ἡμετέρους τιμωρουμένοις ἐμποδῶν ἴστασθε ὅπλα ἀνταιρόμενοι. εἰ δ' ὑμῖν γνώμη ἐστὶ κωλύειν τε ἡμᾶς ἐπὶ Κέρκυραν ἢ ἄλλοσε εἴ ποι βουλόμεθα πλεῖν καὶ τὰς σπονδὰς λύετε, ἡμᾶς τούσδε λαβόντες πρῶτον χρήσασθε ὡς πολεμίοις." οἱ μὲν δὴ τοιαῦτα 3 10 εἶπον· τῶν δὲ Κερκυραίων τὸ μὲν στρατόπεδον ὅσον ἐπήκουσεν ἀνεβόησεν εὐθὺς λαβεῖν τε αὐτοὺς καὶ ἀποκτεῖναι, οἱ δὲ ' Αθηναίοι τοιάδε ἀπεκρίναντο· '' Οὔτε ἄρχο- 4 μεν πολέμου, ὧ ἄνδρες Πελοποννήσιοι, οὔτε τὰς σπονδὰς λύομεν, Κερκυραίοις δὲ τοῖσδε ξυμμάχοις οὖσι βοηθοὶ ἤλ-15 θομεν. εἰ μὲν οὖν ἄλλοσέ ποι βούλεσθε πλεῖν, οὐ κωλύομεν· εἰ δὲ ἐπὶ Κέρκυραν πλευσεῖσθε ἢ ἐς τῶν ἰκείνων 54 τι χωρίων, οὐ περιοψόμεθα κατὰ τὸ δυνατόν." τοιαῦτα 1

τῶν ᾿Αθηναίων ἀποκριναμένων οἱ μὲν Κορίνθιοι τόν τε πλοῦν τὸν ἐπ' οἶκου παρεσκευάζοντο καὶ τροπαῖον ἔστη-

3. πέμψαντές τε έλεγον: and accordingly they sent and said (by the mouth of messengers). Cf. ii. 71. 6, etc. - άδικεῖτε: cf. c. 37. 3. - 4. πολέμου . . . σπονδάς: without art., the reproach being generalized, "being beginners of war and truce-breakers." Below, 8, τàs σπονδάs, in reference to the actually existing truce. - 5. πολεμίους τους ήμετέρους: cf. c. 1.5. - έμποδών ໃστασθε: see on c. 40. 13. -6. ύμιν γνώμτ ἐστί: only here; elsewhere γνώμην έχειν. Cf. ii. 86. 17; iii. 92. 11; iv. 125. 20; vii. 72. 18; viii. 44. 2. - 7. κωλύειν τε: should strictly be followed by kal Abeir, which Cobet reads; but in the second clause the purpose is vividly expressed as a fact. - 8. ήμας τούσδε: obj. of λαβόντες, and then to be supplied in thought in the dat. for $\chi \rho \eta \sigma \alpha \sigma \theta \epsilon$. — 9. $\pi \rho \tilde{\omega} \tau \sigma v$:

referring to the whole sentence, "first of all commit this wrong." Cf. vi. 3, 5.

10. τῶν δὲ Κερκυραίων τὸ μὲν στρατόπεδον: the μέν points to an unmentioned antithesis: the leaders kept silent, while the excited multitude called for the death of the messengers. So Cl.; but see App.—11. ἐπήκουσεν: here and in ii. 36. 20 of hearing from a distance.—ἀνεβόησεν: takes the inf., as containing an ἐκέλευσε.—16. εἰ... πλευσεῖσθε: minatory form of cond. See on c. 36. 17.—ἐς τῶν ... χωρίων: see on c. 45. 8.—17. κατὰ τὸ δυνατόν: pro viribus. Cf. ii. 89. 39; v. 23. 5; vii. 36. 23.

54. The Corinthians as well as the Corcyraeans erect a trophy.

3. παρεσκευάζοντο: impf. of the time which elapsed before their de-

σαν ἐν τοῖς ἐν τἢ ἠπείρῳ Συβότοις οἱ δὲ Κερκυραῖοι 5 τά τε ναυάγια καὶ νεκροὺς ἀνείλοντο τὰ κατὰ σφᾶς ἐξενεχθέντα ὑπὸ τοῦ ροῦ καὶ ἀνέμου, ὃς γενόμενος τῆς νυκτὸς διεσκέδασεν αὐτὰ πανταχῆ, καὶ τροπαῖον ἀντέστησαν ἐν τοῖς ἐν τῆ νήσῳ Συβότοις ὡς νενικηκότες. γνώμη δὲ 2 ἑκάτεροι τοιᾳδε τὴν νίκην προσεποιήσαντο Κορίνθιοι 10 μὲν κρατήσαντες τῆ ναυμαχία μέχρι νυκτός, ὥστε καὶ ναυάγια πλεῖστα καὶ νεκροὺς προσκομίσασθαι, καὶ ἀνδρας ἔχοντες αἰχμαλώτους οὐκ ἐλάσσους χιλίων ναῦς τε καταδύσαντες περὶ ἑβδομήκοντα ἔστησαν τροπαῖον Κερκυραῖοι δὲ τριάκοντα ναῦς μάλιστα διαφθείραντες, καὶ ἐπειδὴ

parture, c. 55. 1, during which Tpoπαίον ἔστησαν aor. - 4. τοίς έν τή ηπείρω: cf. c. 50. 15; τοῖς ἐν τῆ νήσφ, 8. See on c. 47. 5. — 5. τά τε ναυάγια και νεκρούς: here and in 15 taken together with the art. 7d as constituting one notion (see on c. 6. 1 and c. 143. 23), as also the following τὰ ἐξενεγθέντα refers to both. The clauses τά τε ναυάγια κτέ. and 7, καὶ τροπαΐον ἀντέστησαν κτέ. are parallel to the two preceding about the Corinthians, and this is enforced by avt éστησαν. See on c. 50. 18. - ἀνείλον-To: the collection of the corpses (not ύποσπόνδους, i.e. without applying to the enemy for permission) was understood as a sign that the field was still maintained, and therefore of victory, which at sea under particular circumstances, as here, might be claimed by both parties. - 6. ind τοῦ ροῦ καὶ ἀνέμου: one article for both nouns, which is the less felt because the gender as well as the direction and activity of both is the same. - γενόμενος: often used of the phenomena of nature, δδωρ, βρονταί καί αστραπαί, σεισμός. Cf. c. 101. 5; ii. 5. 5; 77. 23; iii. 87. 9; iv. 75. 17; vi.

70. 2; viii. 41. 10. So also ἡμέρα and νύξ.

8. γνώμη τοιάδε: the adj. gains force from position. See on c. 1. 6. -- 10. μέχρι νυκτός: cf. c. 50. 20. --11. προσκομίσασθαι: mid. conveyed to their side, without further designation of place. But c. 50. 13, προσκομίσαι πρὸς τὰ Σύβοτα. - 12. οὐκ ἐλάσσους: = δλίγφ πλείους, as is seen in c. 55. § 1. Cf. ii. 31. 10; iii. 68. 14; 75. 22; 87. 7; vi. 25. 7; vii. 75. 27; 87. 19. The number given states the limit which may be exceeded but must be reached: at least. - 14. uáλιστα: see on c. 13. 11. - και ἐπειδη 'Aθηναίοι ήλθον: this clause, as also the corresponding one in 18, separates sharply between the two aspects of the occurrences of the two days: (a) favourable for the Corcyreans, (1) the destruction of 30 ships on the Corinthian right wing, c. 49. § 5; (2) the recovery of their dead, c. 54. § 1. (b) unfavourable for the Corinthians, (1) their retreat on the evening of the first day when they had got sight of (186vres) the Athenian ships, c. 51. § 1; (2) their refusal to renew the engagement after the

15 'Αθηναίοι ήλθον, ἀνελόμενοι τὰ κατὰ σφᾶς αὐτοὺς ναυάγια καὶ νεκρούς, καὶ ὅτι αὐτοῖς τῆ τε προτεραία πρύμναν κρουόμενοι ύπεχώρησαν οἱ Κορίνθιοι ἰδόντες τὰς ᾿Αττικὰς ναῦς, καὶ ἐπειδὴ ἦλθον οἱ ᾿Αθηναῖοι, οὐκ ἀντεπέπλεον έκ των Συβότων, διὰ ταῦτα τροπαίον ἔστησαν. οὕτω 55 μεν εκάτεροι νικαν ήξίουν οι δε Κορίνθιοι αποπλέοντες 1 έπ' οἴκου 'Ανακτόριον, ο έστιν έπὶ τῷ στόματι τοῦ 'Αμπρακικοῦ κόλπου, εξλον ἀπάτη (ἦν δὲ κοινὸν Κερκυραίων καὶ ἐκείνων), καὶ καταστήσαντες ἐν αὐτῷ Κορινθίους οἰ-5 κήτορας ἀνεχώρησαν ἐπ' οἶκου, καὶ τῶν Κερκυραίων όκτακοσίους μεν οι ήσαν δούλοι ἀπέδοντο, πεντήκοντα δε καὶ διακοσίους δήσαντες ἐφύλασσον καὶ ἐν θεραπεία εἶχον πολλή, όπως αὐτοῖς τὴν Κέρκυραν ἀναχωρήσαντες προσποιήσειαν ετύγχανον δε καὶ δυνάμει αὐτῶν οἱ πλείους 10 πρώτοι όντες της πόλεως. ή μεν οθν Κέρκυρα οθτω 2 περιγίγνεται τῷ πολέμω τῶν Κορινθίων, καὶ αἱ νῆες τῶν

Athenians had joined the Corcyraeans, c. 52. § 2, 3. See App. — 16. τη προτεραία: see on c. 44. 2. — 18. ἀντεπέπλεον: for the form, see on c. 50. 19; for the fact, see c. 52. § 2, 3. — 19. οὖτω: corresponds to γνώμη τοιάδε of 9. — 20. νικῶν: inf. of the impf. ἐνίκων. See on c. 13. 32. For this use of νικῶν, be victorious, cf. iii. 8. 5; vii. 34. 24. Kr. Spr. 53, 1, 3.

55. The Corinthians and the Athenians return home.

2. 'Ανακτόριον: a little to the south of Actium, c. 29. 10. - 3. ἀπάτη: opposed to βία, which is joined with it in iv. 86. 5. - ην δὲ κοινὸν κτέ.: it was therefore a compensation for their lost interest in Epidamnus. The gen. is possessive, and κοινόν a secondary pred. -6. δούλοι: these were no doubt the ἐρέται, whereas the 250 were ἐπιβάται. -7. δήσαντες ἐφύλασσον:

as the Corcyraeans held the captive Corinthians, c. 29. 23; 30. 4. - iv θεραπεία είχον: a periphrastic expression to denote an enduring relation. Cf. ἐν φυλακῆ, iv. 14. 26; ἐν ἡδονῆ, iii. 9. 4; ἐν ὀρρωδία, ii. 89. 3; ἐν ὀργῆ, ii. 21. 22. - 8. προσποιήσειαν: causative to προσχωρείν. Cf. ii. 2. 16; and iii. 70. 5, where the carrying out of this plan of the Corinthians leads to the bloody feud at Corcyra. — 9. ἐτύγχανον: as ησαν, ην in c. 25. 23; 49. 5, placed at the beginning to confirm the preceding remark: "and it actually was the case that the greater part of them belonged to the most influential families of the city." δυνάμει, of political importance, as in c. 77. 9.

11. περιγίγνεται: maintained itself.
In this sense elsewhere abs. Cf. c.
32. 22; 69. 30; 141. 20 (ἐκ τῶν κινδύνων); ii. 49. 36 (ἐκ τῶν μεγίστων); iii.

' Αθηναίων ἀνεχώρησαν έξ αὐτῆς. αἰτία δὲ αὕτη πρώτη ἐγένετο τοῦ πολέμου τοῖς Κορινθίοις ἐς τοὺς ' Αθηναίους, ὅτι σφίσιν ἐν σπονδαῖς μετὰ Κερκυραίων ἐναυμάχουν.

56 Μετὰ ταῦτα δ' εὐθὺς καὶ τάδε ξυνέβη γενέσθαι τοῖς 1 'Αθηναίοις καὶ Πελοποννησίοις διάφορα ἐς τὸ πολεμεῖν. τῶν γὰρ Κορινθίων πρασσόντων ὅπως τιμωρήσονται αὐ- 2 τούς, ὑποτοπήσαντες τὴν ἔχθραν αὐτῶν, οἱ 'Αθηναῖοι Πο- 5 τειδαιάτας, οἱ οἰκοῦσιν ἔπὶ τῷ ἰσθμῷ τῆς Παλλήνης, Κορινθίων ἀποίκους, ἑαυτῶν δὲ ξυμμάχους φόρου ὑποτε-

11. 23; 37. 12; 98. 18; iv. 10. 5; 27. 8; v. 60. 31; 111. 8; vi. 78. 12; probably here only with the gen. (Two Koρινθίων, against the Corinthians), with which it has commonly the meaning of 'overcome.' Cf. ii. 65. 61; iii. 82. 59; vii. 56. 17; viii. 53. 6; 76. 25. (B. gives the word this meaning here, comparing ii. 65. 61. v. H. brackets των Κορινθίων: "quippe περιγίγνεται hic est salva fuit.") It is true that the Corcyraeans have the advantage of the Corinthians in having secured Epidamnus; but of this there is no thought here. For τφ πολέμφ, in the war, cf. ii. 13. 59. - καλ αὶ νῆες κτέ.: added in parataxis as the consequence of the former clause. - 12. airia αύτη πρώτη: on the order and construction, see on c. 1. 8. Cf. c. 50. 9. Cobet omits τοῦ πολέμου, giving airla the meaning of έγκλημα. - 13. es τούς 'Aθηναίους: see on c. 38. 1. Cf. c. 66. 2; 79. 2. - 14. σφίσιν: refers to Κορινθίοιs, which is virtually the subject of the main sentence. - iv σπονδαις: in time of peace, during the continuance of the truce. Cf. ii. 5. 20; iii. 56. 4; 65. 2; vii. 18. 13. See on ii. 54. 3. - evauuaxouv: impf., "they persisted in fighting, notwithstanding the σπονδαί." B. L. G.

THE HOSTILITIES BETWEEN THE COR-INTHIANS AND THE ATHENIANS ON ACCOUNT OF POTIDAEA. Chaps. 56-66.

56. The Athenians take measures to prevent the intended revolt of Potidaea, and to counteract the hostile designs of Perdiccas.

2. διάφορα: pred. to τάδε, ξυνέβη και τάδε γενέσθαι διάφορα ές το πολεμεῖν, it came to pass that the following events also proved points of difference tending to war. The article would otherwise be indispensable. διάφορα as in c. 67. 14; 78. 12; v. 45. 2. See on c. 68. 8.

3. όπως τιμωρήσονται: see on c. 19. 3. Here πράσσειν = contrive, manœuvre. Cf. iii. 4. 21; vi. 88. 19; iii. 70. 6, where also the future αποστήσουσι is to be preferred to the aor. subjv. — 4. υποτοπήσαντες: see on c. 20. 9. - Ποτειδαιάτας: this form rather than Hot idaidras is confirmed by the constant usage in inscriptions, particularly the metrical one referred to on c. 63. 20 (Wecklein, Cur. epigr. p. 52). We should expect the art. here; but the use or omission of it by Thuc. with ethnic names seems quite arbitrary. - 6. Κορινθίων αποίκους: the time of this settlement cannot be accurately fixed. It was certainly before

λείς, ἐκέλευου* τὸ ἐς Παλλήνην τείχος καθελείν καὶ ὁμήρους δούναι, τούς τε έπιδημιουργούς έκπέμπειν και τὸ λοιπον μη δέχεσθαι ους κατά έτος έκαστον Κορίνθιοι 10 έπεμπον, δείσαντες μη ἀποστῶσιν ὑπό τε Περδίκκου πειθόμενοι καὶ Κορινθίων, τούς τε ἄλλους ἐπὶ Θράκης ξυν-

57 αποστήσωσι ξυμμάχους. ταῦτα δὲ πρὸς τοὺς Ποτειδαι- 1 άτας οἱ ᾿Αθηναῖοι προπαρεσκευάζοντο εὐθὺς μετὰ τὴν ἐν Κερκύρα ναυμαχίαν· οι τε γάρ Κορίνθιοι φανερώς ήδη 2 διάφοροι ήσαν, Περδίκκας τε ὁ ᾿Αλεξάνδρου, Μακεδόνων 5 βασιλεύς, ἐπεπολέμωτο ξύμμαχος πρότερον καὶ φίλος ών.

the Persian war. See O. Müller, Die Dorier, I. 6, 8. - φόρου ὑποτελεῖς: cf. c. 19. 6. - 7. τὸ ἐς Παλλήνην τεῖχος καθελείν: by this means the town would be open on the seaside, and always accessible to the Athenians. The Spartans, on the contrary, desired towns to be open on the land side: see viii. 16. 12. For the verb, cf. c. 58. 17; 90. 25; iii. 3. 17; v. 33. 13. - 8. ἐπιδημιουργούς: probably officers of supervision, sent yearly to the colony. As δημιουργοί was a not uncommon title of town magistrates in Doric states (cf. v. 47. 54), so ἐπιδημιουργός seems to mean 'the chief demiurgus.' See Müller, Dor. II. 8, 5. Cf. ἐπιστράτηγος, Böckh, Inscr. II. 2285. — ἐκπέμπειν: inf. pres., following the aor., acc. to the common usage of this verb. See on c. 26. 2. - 11. τούς άλλους ἐπὶ Θράκης ξυμμάxous: without a second art., as c. 44. 15. ἐπὶ Θρίκης, the usual designation of the Thracian coast, so far as it was occupied by Hellenic colonies, from the mouth of the Hebrus on the east to the Thermaic gulf on the west; particularly Chalcidice as far as Amphipolis: chiefly in the phrases τὰ ἐπὶ Θράκης and οί ἐπὶ Θράκης Εύμμαχοι. Cf. v. 34. 1. - 12. ξυναποστήσωσι: refers to the intr. ἀποστώσι, but indicates not a common activity (as the compound in c. 37. 16; 39. 9), but a similar result.

57. The Athenians send 30 triremes to secure their possessions in Thrace.

 ταῦτα δέ κτέ.: connected epexegetically with the preceding (as in 6, ἐπολεμώθη δέ) to define more precisely the time. - 2. εὐθὺς μετά τὴν ἐν Κερκύρα ναυμαχίαν: the stress of the sentence lies on this: "the Athenians began to take these precautions immediately after the sea-fight, before the Corinthians could hinder them." This moment is emphasized by ήδη, 3; and the two motives for the activity of the Athenians, the open enmity of the Corinthians and the hostile attitude of Perdiccas, are joined on the same level by $\tau \epsilon \tau \epsilon$. Cf. c. 8. 14; 26.8. What in c. 56.7 ff. appears merely as a direction given to the Potidaeans, is in this chap., 19 ff., laid as a command on the generals of the expedition.

5. ἐπεπολέμωτο: this verb is pass. also in c. 36. 10; had been made an enemy. In v. 98. 6 it is used trans. in the mid., 'to excite to hostility,' and έπολεμώθη δέ, ὅτι Φιλίππω τῷ ἑαυτοῦ ἀδελφῷ καὶ Δέρδα 3 κοινἢ πρὸς αὐτὸν ἐναντιουμένοις οἱ ᾿Αθηναῖοι ξυμμαχίαν ἐποιήσαντο. δεδιώς τε ἔπρασσεν ἔς τε τὴν Λακεδαίμονα 4 πέμπων ὅπως πόλεμος γένηται αὐτοῖς πρὸς Πελοποννη-10 σίους, καὶ τοὺς Κορινθίους προσεποιεῖτο τῆς Ποτειδαίας ἔνεκα ἀποστάσεως προσέφερε δὲ λόγους καὶ τοῖς ἐπὶ 5 Θράκης Χαλκιδεῦσι καὶ Βοττιαίοις ξυναποστῆναι, νομίζων, εἰ ξύμμαχα ταῦτα ἔχοι, ὅμορα ὅντα χωρία, ῥᾶον ἂν τὸν πόλεμον μετ' αὐτῶν ποιεῖσθαι. ὧν οἱ ᾿Αθηναῖοι 6 15 αἰσθόμενοι καὶ βουλόμενοι προκαταλαμβάνειν τῶν πόλεων τὰς ἀποστάσεις (ἔτυχον γὰρ τριάκοντα ναῦς ἀποστέλλοντες

so' iii. 3. 4, προσπολεμώσασθαι. Alexander, the father of Perdiccas and Philip, had been friendly to the Greeks in the Persian war. See Hdt. v. 19 ff.; viii. 136 ff.; ix. 44 ff. Perdiceas, who originally possessed only lower Macedonia, had deprived Philip of upper Macedonia, which had been his portion. See ii. 100. 10. - 6. Δέρδα: Schol., Δέρδας 'Αριδαίου παις, ανεψιός Περδίκκα και Φιλίππου. In c. 59. 8 the brothers of this Derdas are mentioned among the opponents of Perdiceas, and the Pausanias of c. 61. 17 was probably one of them. -7. προς αὐτόν: unusual const. for αὐτῷ (so πολεμεῖν has both consts.), probably to avoid the repetition of dats. in different relations.

8. δεδιώς τε: the inferential τε, as in c. 4. 5; 49. 5. — ἔπρασσεν: cf. c. 56. 3. — 9. ὅπως γένηται: subjv. after a verb of striving. See GMT. 339; H. 885 b. — 10. και . . . προσεποιεῖτο: as if the preceding clause had been ἔς τε τὴν Λακεδαίμονα ἔπρασσε πέμπων. Cf., for a like change to a finite verb, c. 53. 8; iii. 87. 3. — 11. ἔνεκα: for the position, see on c. 5. 6; to bring about the revolt of Potidaea. The impf.

tenses express the effort without regard to the result.

προσέφερε λόγους: with dat. also in ii. 70. 7; iii. 4. 8; 109. 6; viii. 32. 12, but only here with following inf. See on c. 53. 11. — 12. Χαλκιδεύσι: a collective name for the Greek settlers on the Thracian coast, because the most and oldest of them had issued from Chalcis in Euboea. - Bottialois: originally settled in eastern Macedonia near Pella, - a district which retained the name Bottiaeis, they had under pressure of the Macedonians removed to the northwest part of the Chalcidian peninsula, which was called Bottuch. Cf. c. 65. 14. — 13. ταῦτα: the obj. of έχοι, conforming in gender to the attrib., δμορα ὄντα χωρία, though referring to Χαλκιδεῦσι καὶ Βοττιαίοις.

14. τὸν πόλεμον ποιεῦσθαι: see on c. 6. 3; 34. 11. — ὧν: the gen. of the thing with αἰσθάνεσθαι in c. 72. 3; iv. 108. 31. Cf. iii. 102. 11; v. 83. 2. G. 171, 2; H. 742. — 15. προκαταλαμβάνειν: to prevent; here and v. 30. 5, with acc. of thing; with acc. of person, c. 33. 21; 36. 19; without obj., iii, 2. 15; 46. 25; vi. 18. 13. — 16. ἔτυ-

καὶ χιλίους ὁπλίτας ἐπὶ τὴν γῆν αὐτοῦ, ᾿Αρχεστράτου τοῦ Λυκομήδους μετ' ἄλλων δύο στρατηγοῦντος), ἐπιστέλλουσι τοῖς ἄρχουσι τῶν νεῶν Ποτειδαιατῶν τε ὁμήρους λαβεῖν 20 καὶ τὸ τεῖχος καθελεῖν, τῶν τε πλησίον πόλεων φυλακὴν 58 ἔχειν ὅπως μὴ ἀποστήσονται. Ποτειδαιᾶται δὲ πέμψαντες 1 μὲν καὶ παρ' ᾿Αθηναίους πρέσβεις, εἴ πως πείσειαν μὴ σφῶν πέρι νεωτερίζειν μηδέν, ἐλθόντες δὲ καὶ ἐς τὴν Λακεδαίμονα μετὰ Κορινθίων, [ἔπρασσον] ὅπως ἑτοιμά-5 σαιντο τιμωρίαν, ἡν δέῃ, ἐπειδὴ ἔκ τε ᾿Αθηναίων ἐκ πολλοῦ πράσσοντες οὐδὲν ηὕροντο ἐπιτήδειον, ἀλλ' αἱ νῆες ἐπὶ Μακεδονίαν καὶ ἐπὶ σφᾶς ὁμοίως ἔπλεον, καὶ τὰ τέλη τῶν Λακεδαιμονίων ὑπέσχετο αὐτοῖς, ἡν ἐπὶ Ποτείδαιαν ἴωσιν ᾿Αθηναῖοι, ἐς τὴν ᾿Αττικὴν ἐσβαλεῖν,* τότε 10 δὴ κατὰ τὸν καιρὸν τοῦτον ἀφίστανται μετὰ Χαλκιδέων καὶ Βοττιαίων κοινῆ ξυνομόσαντες. καὶ Περδίκκας πείθει 2

χον γάρ: see on c. 31.7.—18. μετ άλλων δύο: see App.—19. όμήρους ... καθελεῖν: the compliance, therefore, of the Potidaeans (c. 56.7) was not to be waited for.—20. φυλακήν έχειν: cf. c. 143. 24; ii. 69. 3; viii. 13. 5; also ποιεῖσθαι, ii. 94. 21; vii. 17. 18. 58. Potidaea, in concert with the Chalcidians and Bottiaeans, breaks off

from Athenian control.

2. καί: and καί in 3 combine into one whole the two acts which are contrasted by μέν, δέ. Cf. the double καί in comparative sentences. Kühn. 524, 2.— εἴ πως πείσειαν: so ii. 67. 5. The apod. is not formulated but implied, and εἴ πως has nearly the effect of ὅπως in 3. GMT. 489; H. 907. Cf. Kühn. Lat. Gr. II. 219, 2. — 3. νεωτερίζειν: applied to any innovation in established order, specially to harsh and violent changes. Cf. ii. 3. 6; iv. 51. 3.—4. [ἔπρασσον]: see App. — 5. ἢν δέη: after opt. GMT.

704; H. 933. — ἐκ πολλοῦ: temporal. Cf. c. 68. 17; ii. 85. 8; iv. 67. 12. — 6. nűροντο: see on c. 31. 11. - ἐπιτήδειον: in neut almost a subst., as in vi. 41. 12; vii. 20. 11. Cf. c. 29. 16, ἀπήγγειλαν οὐδεν εἰρηναῖον. — αί νηες: see App. -7. όμοίως: used not only with πάντες to denote 'without exception,' but with other antithetical expressions, stress being laid on the word to which δμοίως is annexed. Cf. c. 39. 4; 70. 25; iii. 47. 13 (in which places it stands with the former word); c. 141. 4. The ships were sailing against them as well as against Macedonia. — τὰ τέλη: see on c. 10. 30. — 8. nv twow: subjv. after a past tense. GMT. 689, 2; H.933.—9. τότε δή: see on c. 49. 30. - 10. κατά τὸν καιρὸν τοῦτον: at such a favourable moment, when the Athenians were threatened on several sides. This expression is not, therefore, as Cobet says, a mere gloss of τότε δή. Cf. ii. 84. 21.

Χαλκιδέας τὰς ἐπὶ θαλάσση πόλεις ἐκλιπόντας καὶ καταβαλόντας ἀνοικίσασθαι ἐς Ἦνοθον μίαν τε πόλιν ταύτην ἰσχυρὰν ποιήσασθαι τοῦς τε ἐκλιποῦσι τούτοις τῆς ἑαυτοῦς τῆς Μινοδονίας πεοὶ τῆν Βόλβην λίμηση ἔδονε

15 τοῦ γῆς τῆς Μυγδονίας περὶ τὴν Βόλβην λίμνην ἔδωκε νέμεσθαι, ἔως ἂν ὁ πρὸς ᾿Αθηναίους πόλεμος ἢ. καὶ οἱ μὲν ἀνωκίζοντό τε καθαιροῦντες τὰς πόλεις καὶ ἐς πόλε-

59 μον παρεσκευάζοντο· αἱ δὲ τριάκοντα νῆες τῶν ᾿Αθηναίων 1 ἀφικνοῦνται ἐς τὰ ἐπὶ Θράκης καὶ καταλαμβάνουσι τὴν Ποτείδαιαν καὶ τἆλλα ἀφεστηκότα. νομίσαντες δὲ οἱ 2 στρατηγοὶ ἀδύνατα εἶναι πρός τε Περδίκκαν πολεμεῖν τῆ

5 παρούση δυνάμει καὶ τὰ ξυναφεστῶτα χωρία, τρέπονται ἐπὶ τὴν Μακεδονίαν, ἐφ᾽ ὅπερ καὶ τὸ πρότερον ἐξεπέμποντο, καὶ καταστάντες ἐπολέμουν μετὰ Φιλίππου καὶ 60 τῶν Δέρδου ἀδελφῶν ἄνωθεν στρατιᾳ ἐσβεβληκότων. καὶ 1

13. ἀνοικίσασθαι: cf. c. γ. 9. — ταύτην: obj., with μίαν πόλιν ἰσχυράν pred. Cf. c. 10. 11, and ii. 15. 14, ἡνάγκασε μιῷ πόλει ταύτη χρῆσθαι. — 14. τοῦς ἐκλιπούσι: a repetition of the preceding ἐκλιπόντας, after the execution of the scheme, and therefore without obj. — τῆς. . . γῆς: part. gen. depending on the limitation implied in περὶ τὴν Βόλβην λίμνην. — 15. Μυγδονίας: the eastern portion of Macedonia above Therma, separated by the Axius from Emathia. See ii. 99. 14.

59. The 30 Attic ships proceed first to the Macedonian coast.

2. τὰ ἐπὶ Θράκης: see on c. 56. 11.

2. τὰ ἐπὶ Θράκης: see on c. 56. 11.

— τὴν Ποτείδαιαν: the best Mss. have no τε here; so that, though the close connexion of the events would have justified τε καί (which B. has restored; see on c. 49. 22), they are here simply placed side by side with καί. In 4, 5, the particles correctly indicate two united objects of hostility.— 3. ἀφεστηκότα: καταλαμβάνειν in the sense of meet with, find,

takes regularly the partic pres. or pf., never aor., since only existing states can be in question. *Cf.* c. 61.7; ii. 56. 20; iii. 69. 8; iv. 129. 2; vi. 53. 2; 94. 17; vii. 2. 6; 30. 2; 33. 25; viii. 55. 4; 65. 5. G. 279, 2; H. 982.

4. ἀδύνατα είναι: see on c. 7. 2. But Cobet reads ἀδύνατοι, comparing с. 32. 21; 105. 15; 117. 12. — 5. та ξυναφεστώτα χωρία: connected loosely with Περδίκκαν, for he ἐπολεμώθη (c. 57. 6), not ἀπέστη. — 6. ἐφ' ὅπερ: refers to the sentence as a whole. See App. on с. 33. 16. — 7. катаста́уτες: see on c. 49. 10. - μετά Φιλίππου κτέ.: see on c. 57. 6. — 8. ἄνωθεν: from the upper country of the interior. Cf. ii. 99. 16; 102. 14; iii. 115. 3. — ἐσβεβληκότων: the pf. partic. implies that the invasion was independent of any previous concert with the Athenians.

60. The Corinthians send Aristeus with 2000 men to the help of the Potidaeans.

1. και έν τούτφ: and then, not

ἐν τούτῳ οἱ Κορίνθιοι, τῆς Ποτειδαίας ἀφεστηκυίας καὶ τῶν ᾿Αττικῶν νεῶν περὶ Μακεδονίαν οὐσῶν, δεδιότες περὶ τῷ χωρίῳ καὶ οἰκεῖον τὸν κίνδυνον ἡγούμενοι πέμπουσιν 5 ἑαυτῶν τε ἐθελοντὰς καὶ τῶν ἄλλων Πελοποννησίων μισθῷ πείσαντες ἑξακοσίους καὶ χιλίους τοὺς πάντας ὁπλίτας καὶ ψιλοὺς τετρακοσίους. ἐστρατήγει δὲ αὐτῶν ᾿Αριστεὺς 2 ὁ ᾿Αδειμάντου, κατὰ φιλίαν τε αὐτοῦ οὐχ ἤκιστα οἱ πλεῖστοι ἐκ Κορίνθου στρατιῶται ἐθελονταὶ ξυνέσποντο· ἡν 10 γὰρ τοῖς Ποτειδαιάταις ἀεί ποτε ἐπιτήδειος. καὶ ἀφι- 8 κνοῦνται τεσσαρακοστῆ ἡμέρᾳ ὕστερον ἐπὶ Θράκης ἡ Ποτείδαια ἀπέστη.

of time, but emphasizing the importance of the occasion, which decides the action of the Corinthians; the circumstances are expressed in This Ho- $\tau \epsilon i \delta a las \dots o \dot{\nu} \sigma \hat{\omega} \nu$, where the pf. and pres. partics, are quite proper. - 3. περί τώ χωρίω: Thuc. uses περί, for, with dat. nearly always after verbs of fear. The gen., 'about,' occurs iii. 102. 11; viii. 93. 17. — 5. μισθώ πείσαντες: here for μισθοφόρους (c. 35. 16). This phrase is common: c. 31. 5; ii. 96. 11; iv. 80. 22; vii. 57. 52: in the last passage the pass, is used, but the act. is more common. - 6. étaκοσίους ... τετρακοσίους: the whole number (τοὺς πάντας, in all, c. 100.6; viii. 21. 4) to which the Corinthians, έθελονταί, and the allies, μισθώ πεισθέν-Tes, contribute.

8. 'Αδειμάντου: see Hdt. viii. 59, 61. Schol., τοῦτον ἴσμεν ἐν τοῖς Μηδικοῖς πρὸς τὸν Θεμιστοκλέα στασιάζοντα. — 9. ἦν γὰρ . . . ἐπιτήδειος: gives the reason only of ἐστρατήγει ᾿Αριστεύς, the clause κατὰ φιλίαν τε . . . ἐννέσποντο being inserted parenthetically, and τε introducing this subordinate matter,

as in c. 12. 15; 93. 24; ii. 10. 3; 19. 2. — 10. ἀεί ποτε: see on c. 13. 16; 47. 9.

11. τεσσαρακοστή ... ύστερον: dat. of time, on the fortieth day after. Cf. viii. 24. 5. Unusual, but not less correct logically than τεσσαράκοντα ήμέpais, which would, however, be the dat. of measure or difference after a comparative. - ent Opákus: see on c. 56. 11. Here the expression is construed with a verb. - 1 . . . dare orn : so the best Mss. for \(\). The complete expression would be \$ \$, which v. II. reads here, as in Plat. Crit. 44 a in all Mss., and in Symp. 173 a in most Mss. But Buttmann, commenting on Dem. xxi. 119 (τη προτεραία δτε ταῦτ' ξλεγεν), shows that the comparative particle # might in such carelessly condensed expressions be easily omitted, but hardly the rel. pron. In Antiphon, vi. 37, the Mss. have εὐθὺς τη δατεραία ή δ παις έθάπτετο.

61. Thereupon the Athenians send 40 additional ships and 2000 hoplites to Macedonia and Thrace.

1. ήλθε . . . ή άγγελία . . . και πέμ-

πόλεων ὅτι ἀφεστᾶσι, καὶ πέμπουσιν, ὡς ἤσθοντο καὶ τοὺς μετὰ ᾿Αριστέως ἐπιπαριόντας, δισχιλίους ἑαυτῶν ὁπλίτας καὶ τεσσαράκοντα ναῦς πρὸς τὰ ἀφεστῶτα, καὶ

5 Καλλίαν τον Καλλιάδου πέμπτον αὐτον στρατηγόν οι 2 ἀφικόμενοι ἐς Μακεδονίαν πρῶτον καταλαμβάνουσι τοὺς προτέρους χιλίους Θέρμην ἄρτι ἡρηκότας καὶ Πύδναν πολιορκοῦντας. προσκαθεζόμενοι δὲ καὶ αὐτοὶ τὴν Πύδναν 3 ἐπολιόρκησαν μέν, ἔπειτα δὲ ξύμβασιν ποιησάμενοι καὶ

10 ξυμμαχίαν ἀναγκαίαν πρὸς τὸν Περδίκκαν, ὡς αὐτοὺς κατήπειγεν ἡ Ποτείδαια καὶ ὁ ᾿Αριστεύς παρεληλυθώς, ἀπανίστανται ἐκ τῆς Μακεδονίας, καὶ ἀφικόμενοι ἐς 4 Βέροιαν κἀκεῖθεν ἐπὶ Στρέψαν, καὶ πειράσαντες πρῶτον τοῦ χωρίου καὶ οὐχ ἐλόντες, ἐπορεύοντο κατὰ γῆν πρὸς

πουσιν: parataxis as in c. 26, 16; 48. 3; and therefore a comma, not a colon or period, after ἀφεστασι. - τοις 'Αθηvalois: see on c. 13. 12. - των πόλεων оть афестась: as we could have ηγγέλθησαν αί πόλεις ὅτι ἀφεστᾶσι, this prolepsis is retained when the verb passes into the noun dyyella, which then takes the gen. Cf. viii. 15. 1, άγγελία της Xίου. Similarly, c. 97. 13; 138. 7; ii. 42. 15. Kühn. 600, 5. -3. έπιπαριόντας: see App. - 5. πέμπτον αὐτόν: Gilbert, Innere Geschichte Athens, p. 42, gives strong reasons for thinking that by such combinations of abros with a numeral Thuc, means to indicate that the general named had the supremacy over his colleagues at the time. So in c. 62. 14 Callias is mentioned alone as στρατηγός.

6. πρῶτον: with ἀφικόμενοι, first, before going to Potidaea and τὰ ἀφεστῶτα, their main object. — καταλαμβάνουσι: see on c. 59. 2. The following words continue the narrative of

that section.—7. Θέρμην: restored to Perdiceas, ii. 29. 28.

9. ἐπολιόρκησαν: to this and the following finite verbs the united force of 3000 men (c. 57. 17; 61. 3) is subj., not the latest comers only. See on c. 18. 21.—10. ἀναγκαίαν: made under stress, the ground of which is given in ὡς . . . παρεληλυθώς. This alliance was not felt as binding by either party; for the Athenians immediately resume hostilities, and Perdiccas ἀπέστη εὐθύς, c. 62. 6.

12. καὶ ἀφικόμενοι κτέ.: on this march, see App. — 13. ἐπὶ Στρέψαν: the emendation of Pluygers (Cobet, N. L. p. 382) for the unintelligible ἐπιστρέψαντες. Strepsa was in Mygdonia, north of Therma. — πειράσαντες: with gen., as iv. 70. 18; vii. 12. 7. — 14. ἐπορεύοντο κατὰ γῆν: Cl. thinks that these words with ἄμα δὲ νῆες κτέ., 17, imply that they started from Therma, to which they must have returned after their failure at Strepsa. But see App. It took them three

15 τὴν Ποτείδαιαν τρισχιλίοις μὲν ὁπλίταις ἑαυτῶν, χωρὶς δὲ τῶν ξυμμάχων πολλοῖς, ἱππεῦσι δὲ ἑξακοσίοις Μακεδόνων τοῖς μετὰ Φιλίππου καὶ Παυσανίου ἄμα δὲ νῆες παρέπλεον ἑβδομήκοντα. κατ' ὀλίγον δὲ προϊόντες τριταῖοι 5 62 ἀφίκοντο ἐς Γίγωνον καὶ ἐστρατοπεδεύσαντο. Ποτειδαιᾶται 1 δὲ καὶ οἱ μετὰ ᾿Αριστέως Πελοποννήσιοι προσδεχόμενοι τοὺς ᾿Αθηναίους ἐστρατοπεδεύοντο πρὸς ᾿Ολύνθω ἐν τῷ ἰσθμῷ καὶ ἀγορὰν ἔξω τῆς πόλεως ἐπεποίηντο. 5 στρατηγὸν μὲν τοῦ πεζοῦ παντὸς οἱ ξύμμαχοι ἤρηντο 2 ᾿Αριστέα, τῆς δὲ ἵππου Περδίκκαν ἀπέστη γὰρ εὐθὺς πάλιν τῶν ᾿Αθηναίων καὶ ξυνεμάχει τοῖς Ποτειδαιάταις, Ἰόλαον ἀνθ' αὐτοῦ καταστήσας ἄρχοντα. ἢν δὲ ἡ γνώμη 3

short marches (τριταῖοι, see on c. 12.3) to reach Gigonus.—15. χωρίς: here abs., besides. Cf. ii. 13. 29; 31. 11; iii. 17. 6; vi. 31. 39.—16. τῶν ξυμμά-χων: i.e. of those who remained faithful.—17. Φιλίππου: the brother of Perdiceas, c. 57. 6. Schol., Παυσανίας κατὰ μέν τινας νίδς τοῦ Δέρδου (see on c. 57. 7), κατὰ δὲ ἄλλους ἀδελφός.—νῆςς ἐβδομήκοντα: 30 in c. 57. 16; 59. 1; to which 40 are added in c. 61. 4.

62. An engagement takes place between the two armies before Potidaea,

not far from Olynthus.

3. ἐστρατοπεδεύοντο: Cobet reads ἐστρατοπέδευντο, since the meaning must be habere (not ponere) castra. Cf. iv. 54. 7; 129. 16. — πρός 'Ολύνθφ: in the neighbourhood of Olynthus on the isthmus. Aristeus marched to meet the advancing Athenians as far as the neighbourhood of Olynthus (60 stadia from Potidaea, c. 63. 9). While he himself with his main force occupied the approach to the isthmus (the road to Potidaea), and drew upon himself the

chief attack, he had pushed forward the Chalcidian troops and the Macedonian cavalry to Olynthus itself, that they might assail in the rear the Athenians when engaged. But this flank attack was prevented by a detachment dispatched by the Athenians; the battle took place between the two main bodies on the road between Olynthus and Potidaea, at a considerable distance from the latter. See App. - 4. ἐπεποίηντο: cf. ἡ ἀγορὰ παρεσκευάσθη, vii. 40. 2; they had arranged that provisions should be for sale outside of Potidaea, to prevent the soldiers from dispersing. Cf. vii. 39. 10.

5. στρατηγόν μέν: though μέν belongs strictly to πεζοῦ, opp. to τῆς δὲ Ἰππου, it is attracted by the principal word, which belongs to the second clause also. "Often μέν and δέ attack different members of the antithesis with chiastic effect." B.L.G. on Pind. Ol. xi. 8.—6. ἀπέστη: as plpf. of ἀφέστηκα.—8. ἄρχοντα: i.e. as administrator of Macedonia. But Grote, V. c. 47, p. 335, understands that

τοῦ ᾿Αριστέως, τὸ μὲν μεθ' ἑαυτοῦ στρατόπεδον ἔχοντι
10 ἐν τῷ ἰσθμῷ ἐπιτηρεῖν τοὺς ᾿Αθηναίους, ἢν ἐπίωσι, Χαλκιδέας δὲ καὶ τοὺς ἔξω ἰσθμοῦ ξυμμάχους καὶ τὴν παρὰ Περδίκκου διακοσίαν ἵππον ἐν ᾿Ολύνθῷ μένεω, καὶ ὅταν ᾿Αθηναῖοι ἐπὶ σφᾶς χωρῶσι, κατὰ νώτου βοηθοῦντας ἐν μέσῷ ποιεῖν αὐτῶν τοὺς πολεμίους. Καλλίας δ' αὖ ὁ 4
15 τῶν ᾿Αθηναίων στρατηγὸς καὶ οἱ ξυνάρχοντες τοὺς μὲν Μακεδόνας ἱππέας καὶ τῶν ξυμμάχων ὀλίγους ἐπὶ ᾿Ολύνθου ἀποπέμπουσιν, ὅπως εἴργωσι τοὺς ἐκεῖθεν ἐπιβοηθεῖν, αὐτοὶ δ' ἀναστήσαντες τὸ στρατόπεδον ἐχώρουν ἐπὶ τὴν Ποτείδαιαν. καὶ ἐπειδὴ πρὸς τῷ ἰσθμῷ ἐγένοντο καὶ 5
20 εἶδον τοὺς ἐναντίους παρασκευαζομένους ὡς ἐς μάχην, ἀντικαθίσταντο καὶ αὐτοί, καὶ οὐ πολὺ ὕστερον ξυνέμισγον. καὶ αὐτὸ μὲν τὸ τοῦ ᾿Αριστέως κέρας καὶ ὅσοι περὶ 6 ἐκεῖνον ἦσαν Κορινθίων τε καὶ τῶν ἄλλων λογάδες, ἔτρε-

Iolaus was the captain of the 200 horse, which seems implied by the words τὴν παρὰ (not μετὰ) Περδίκκου in 11.

9. τοῦ 'Αριστέως . . . ἔχοντι: a rare change of case at so short an interval, caused by the equivalence of hu h γνώμη to έδοξε. (Cobet says: post ulat Graecitatis ratio έχοντα.) Cf. Hom. K 187; Z 141; Eur. Med. 58; I. A. 491. See Classen, Beobb. üb. d. hom. Sprachgebr. p. 156. ff. Further on, when the subject changes, Av de ή γνώμη takes acc. with inf., Χαλκιδέας . . . μένειν καί . . . Εν μέσφ ποιείν αύτῶν τοὺς πολεμίους, in which the pron. αύτῶν contains a reference to Aristeus and his troops. See App. -11. τους εξω Ισθμού: Cl. explains 'stationed outside the Isthmus'; but it is rather from beyond the Isthmus. - Siaκοσίαν ίππον: fem. collective = cavalry; cf. lππος μυρίη, Hdt. i. 27. 8; ασπίς ... μυρία και τετρακοσία, Xen. An. i. 7. 10. — 13. $\ell\pi$ l $\sigma\varphi\hat{a}s$: i.e. against Aristeus and his army. Note $\sigma\varphi\hat{a}s$ used as a refl. of the 2d degree, referring to the principal subj., not that of its own clause (cf. c. 91. 14), while in the next line $ab\tau\hat{a}\nu$ is refl. of 1st degree, referring to Aristeus and the two divisions of his army. — 14. $\pi ouev$: in pregnant sense, 'to bring into a position.' So $\ell\pi$ l τov $\xi \eta \rho ov$, c. 109. 16; v. 2. 13; vii. 5. 14.

Kaλλίas: his advance from Gigonus (c. 61. 19) must have taken place meanwhile. — 15. τοὺς Μακεδόνας ἱππέας: the 600 of c. 61. 16. — 17. τοὺς ἐκεθεν: proleptic, as in c. 8. 9; 63. 8. — ἐπιβοηθεῖν: simple inf. after verb of hindrance. GMT. 807; H. 963.—18. ἀναστήσαντες: cf. iv. 90. 2; 93. 2; v. 58. 10. — 21. ἀντικαθίσταντο και αὐτοί: see on c. 50. 18. The impfs. here indicate the preparations for the decisive action. Cf. c. 46. 1; 48. 2.—23. ἔτρεψαν τό: several Mss.

ψαν τὸ καθ' ἐαυτοὺς καὶ ἐπεξηλθον διώκοντες ἐπὶ πολύ·
25 τὸ δὲ ἄλλο στρατόπεδον τῶν τε Ποτειδαιατῶν καὶ τῶν
Πελοποννησίων ἡσσᾶτο ὑπὸ τῶν ᾿Αθηναίων καὶ ἐς τὸ
63 τεῖχος κατέφυγεν. ἐπαναχωρῶν δὲ ὁ Ἅριστεὺς ἀπὸ τῆς 1
διώξεως, ὡς ὁρᾶ τὸ ἄλλο στράτευμα ἡσσημένον, ἠπόρησε
μὲν ὁποτέρωσε διακινδυνεύσαι χωρήσας, ἡ ἐπὶ τῆς ᾿Ολύνθου ἡ ἐς τὴν Ποτείδαιαν· ἔδοξε δ' οὖν ξυναγαγόντι τοὺς
5 μεθ' ἑαυτοῦ ὡς ἐς ἐλάχιστον χωρίον δρόμω βιάσασθαι
ἐς τὴν Ποτείδαιαν, καὶ παρῆλθε παρὰ τὴν χηλὴν διὰ τῆς
θαλάσσης βαλλόμενός τε καὶ χαλεπῶς, ὀλίγους μέν τινας
ἀποβαλών, τοὺς δὲ πλείους σώσας. οἱ δ' ἀπὸ τῆς ᾿Ολύνθου 2
τοῖς Ποτειδαιάταις βοηθοί (ἀπεῖχε δὲ ἑξήκοντα μάλιστα

have ἐτρέψαντο, which might suggest the correction ἐτρέψαντο τό. But Thuc. uses the act. 30 times and the mid. only 6 times in this sense. — 24. ἐπὶ πολύ: (of time, c. 6. 12; ii. 16. 1; 64. 26, and frequently) here of space, as ii. 75. 8; v. 73. 25; vi. 37. 18; 70. 12; viii. 10. 9. — 26. τὸ τείτχος: i.e. of Potidaea. This engagement near Potidaea, which acc. to ii. 2, 7 must be placed in Sept., 432, was the one in which Socrates saved the life of the young Alcibiades. Cf. Plat. Symp. 220 d, e.

63. Aristeus forces his way through to Potidaea.

2. ήσσημένον: see on c. 30. 5. — 3. διακινδυνεύσαι: the opt. of the Vat. Ms., instead of διακινδυνεύση (Bekk., P., Kr., St.) or -σει (Sh.) of the other Mss., in deliberative sense, as in c. 25. 4. GMT.677; H. 933. But c. 107. 25; ii. 52. 11; iii. 112. 22; v. 65. 21 show that the subjv. may be retained after a past tense. This verb generally = 'to risk a decisive battle,' here to force one's way through, as in iv. 29. 8; vii. 1. 7; 47. 11. χωρήσαs is to

be joined with ὁποτέρωσε. See App. - 4. δ' οὖν: with P. for γοῦν of the Mss. See on c. 3. 19; 10. 33. - 5. ώς ές έλαχιστον: a prep. regularly stands after bri, is thus used with a sup. See on c. 35. 10. Cf. ii. 34. 24; iii. 46. 4; and for a similar use in Latin, see Madvig on Cic. de Fin. v. 9. 26. — Biárarbai ès: cf. vii. 69. 29. - 6. και παρήλθε: this position of the verb indicates the instant carrying out of his decision; the aor. its successful result. - χηλήν: a farprojecting mole or quay for the protection of the harbour and harbourwall. Cf. c. vii. 53. 5; viii. 90. 23. Schol. χηλή καλείται οἱ ἔμπροσθεν τοῦ πρός θάλασσαν τείχους προβεβλημένοι λίθοι διὰ τὴν τῶν κυμάτων βίαν, μὴ τὸ τείχος βλάπτοιτο. - 7. βαλλόμενός τε και γαλεπώς: combination of unlike elements in the same relation. Cf. c. 39. 2; 65. 2; 67. 2. Kr. Spr. 59, 2, 3. He may probably have been exposed to missiles from the Attic ships.

9. τοῖς Ποτειδαιάταις: constructed with the noun βοηθοί, as it would be with the verb βοηθεῖν. Cf. c. 73. 1.

10 σταδίους καὶ ἔστι καταφανές), ὡς ἡ μάχη ἐγίγνετο καὶ τὰ σημεῖα ἤρθη, βραχὺ μέν τι προῆλθον ὡς βοηθήσοντες, καὶ οἱ Μακεδόνες ἱππῆς ἀντιπαρετάξαντο ὡς κωλύσοντες ἐπειδὴ δὲ διὰ τάχους ἡ νίκη τῶν ᾿Αθηναίων ἐγίγνετο καὶ τὰ σημεῖα κατεσπάσθη, πάλω ἐπανεχώρουν ἐς 15 τὸ τεῖχος καὶ οἱ Μακεδόνες παρὰ τοὺς ᾿Αθηναίους ἱππῆς δ᾽ οὐδετέροις παρεγένοντο. μετὰ δὲ τὴν μάχην 3 τροπαῖον ἔστησαν οἱ ᾿Αθηναῖοι καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέδοσαν τοῖς Ποτειδαιάταις ἀπέθανον δὲ Ποτειδαιατῶν μὲν καὶ τῶν ξυμμάχων ὀλίγῳ ἐλάσσους τριακο-20 σίων, ᾿Αθηναίων δὲ αὐτῶν πεντήκοντα καὶ ἑκατὸν καὶ 64 Καλλίας ὁ στρατηγός. τὸ δ᾽ ἐκ τοῦ ἰσθμοῦ [τεῖχος] εὐ-1

Kühn. 424; Kr. Spr. 48, 12, 4. απείχε: i.e. Olynthus from Potidaea. The 'geographical impf.' (Bekk., Sh. have ἀπέχει with inferior Mss.), the local circumstances being referred to the time of the narrative. - Kal fort καταφανές: the change of tense and the position of the verb implies the result of personal observation: " and the fact is there is a clear sight all the way." For a similar omission of subj., cf. vi. 101. 15; vii. 84. 16. -11. τὰ σημεία ήρθη: see on c. 49. 2. These signals were not for battle but for the movement of the distant troops; and as soon as it was seen that the purpose could not be accomplished, κατεσπάσθη. — 13. δια τάχους: cf. ii. 18. 17; 85. 15; iii. 18. 7; vii. 29. 8. - 14. πάλιν έπανεχ ώρουν ές το τειxos: this is alluded to in the following lines of the sepulchral inscription presently referred to: ἐχθρῶν οἱ μὲν έχουσι τάφου μέρος, οἱ [δὲ φυγόντες] τείχος πιστοτάτην έλπίδ' έθεντο [βίου]. - 16. παρεγένοντο: i.e. took no part in the engagement just described.

17. τούς νεκρούς ... Ποτειδαιάταις:

this was an acknowledgment of defeat on the part of the Potidaeans. Those who thus recovered their dead were said κομίζεσθαι τους νεκρούς, ii. 79. 29; 82. 4; iii. 7. 17. In ii. 22. 15, the words ανείλοντο τους νεκρούς ασπόνδους show that the defeat was not decisive. - 20. 'Admyalay avray: for some of the allies and the Macedonian horse (c. 62. 16) had not been engaged. The monument erected to the slain Athenians in the Ceramicus is still extant with the greater part of the inscription, and is now in the British Museum. See Kirchhoff, C. I. A. 442; Hicks, Inscr. no. 42.

64. The Athenians shut in Potidaea on all sides.

1. τὸ δ' ἐκ τοῦ ἰσθμοῦ: the narrative is continued from c. 63. 18; and so δέ is used here, though we have a δέ in next line, which might seem to require a previous μέν. In this expression the prep. ἐκ is used to designate the north wall, which, to the Athenians regarding it from the north, would meet their eyes from the Isthmus, such being the Greek manner of

θὺς οἱ ᾿Αθηναῖοι ἀποτειχίσαντες ἐφρούρουν· τὸ δ᾽ ἐς τὴν Παλλήνην ἀτείχιστον ἦν· οὐ γὰρ ἱκανοὶ ἐνόμιζον εἶναι ἔν τε τῷ ἰσθμῷ φρουρεῖν καὶ ἐς τὴν Παλλήνην διαβάντες τειχίζειν, δεδιότες μὴ σφίσιν οἱ Ποτειδαιᾶται καὶ οἱ ξύμμαχοι γενομένοις δίχα ἐπιθῶνται. καὶ πυνθανόμενοι οἱ ² ἐν τἢ πόλει ᾿Αθηναῖοι τὴν Παλλήνην ἀτείχιστον οὖσαν, χρόνῳ ὖστερον πέμπουσιν ἑξακοσίους καὶ χιλίους ὁπλίτας ἑαυτῶν καὶ Φορμίωνα τὸν ᾿Ασωπίου στρατηγόν· ὃς ἀφι-10 κόμενος ἐς τὴν Παλλήνην καὶ ἐξ ᾿Αφύτιος ὁρμώμενος προσήγαγε τἢ Ποτειδαία τὸν στρατόν, κατὰ βραχὺ προϊὼν καὶ κείρων ἄμα τὴν γῆν· ὡς δ᾽ οὐδεὶς ἐπεξήει ἐς μάχην, ἀπετείχισε τὸ ἐκ τῆς Παλλήνης τεῖχος· καὶ οὖτως ἤδη ³ κατὰ κράτος ἡ Ποτείδαια ἀμφοτέρωθεν ἐπολιορκεῖτο καὶ

indicating observed positions. Cf. ii. 76. 13; iii. 51. 13. Kühn. 430, p. 459; Kr. Spr. 68, 17, 3. But the wall on the south side, from the same point of view, must for clearness be spoken of as in 2, τὸ δ' ἐς τὴν Παλλήνην. the other hand, the south wall as regarded by Athenians approaching from Aphytis is again correctly described, 13, as τὸ ἐκ Παλλήνης. On the bracketing of $\tau \epsilon i \chi os$, see App. -2. αποτειχίσαντες: as απολαμβάνειν in c. 7. 4, implies the complete prevention of access. Cf. iii. 51. 13; 94. 12; iv. 130. 32; vi. 101. 9; 103. 6; vii. 4. 4. — 3. ἀτείχιστον ήν: here = οὐκ απετετείχιστο, as also in 5 τειχίζειν = αποτειχίζειν. See Herbst, Schl. b. d. Argin., 8, note 11. — 4. διαβάντες: i.e. by ship; for the isthmus was completely closed by the town. Cf. iv. 120. 16. - 6. γενομένοις δίγα: this, though in only few Mss., is to be preferred to γιγνομένοις; for the meaning is that the Athenians feared an attack if they should have divided their forces, not at the moment of separa-

tion. For γίγνεσθαι with adv. phrase,

see on c. 37. 13.

πυνθανόμενοι: impf. partic. (cf. iii. 18. 12; viii. 83. 1), of reports frequently arriving. Cf. c. 95. 10; 132. 21; ii. 57. 5. - 7. την Παλλήνην: = τὸ ἐς τὴν Παλλήνην. — 9. Φορμίωνα: he took the command in place of Callias who had been killed, and distinguished himself highly in the first years of the war. See ii. 29. 30; 68; 80 ff. - 10. 'Αφύτιος: Ionic gen. in a proper name, as Γοάξιος, iv. 107. 11; Κνίδιος, v. 51. 8. Aphytis was on the east side of Pallene, on the gulf of Torone. εξ 'Αφύτισς δρμώμενος, making his base at Aphytis. - 11. κατά βραχύ: cf. c. 61. 18, κατ' ολίγον. - 12. κείρων: only here in Thuc. instead of τέμνων. Frequent in Hdt., as vi. 75. 20; vii. 131. 2; viii. 32. 13; 65. 3. — 14. ката кратов: арplied to any energetic use of force, with πολιορκείν, πολεμείν, αίρείν, λαμβάνειν. Cf. c. 118. 21; ii. 54. 14; iii. 18. 20; 103. 3; iv. 23. 10; 131. 4; v. 116. 10; vi. 91. 39; vii. 41. 1; viii. 1. 20; 64. 15; 70. 9,

65 ἐκ θαλάσσης ναυσὶν ἄμα ἐφορμούσαις. ᾿Αριστεὺς δὲ 1 ἀποτειχισθείσης αὐτῆς καὶ ἐλπίδα οὐδεμίαν ἔχων σωτηρίας, ἢν μή τι ἀπὸ Πελοποννήσου ἢ ἄλλο παρὰ λόγον γίγνηται, ξυνεβούλευε μὲν πλὴν πεντακοσίων ἄνεμον τησοήσασι τοῖς ἄλλοις ἐκπλεῦσαι, ὅπως ἐπὶ πλέον ὁ σῖτος ἀντίσχη, καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι ὡς δ᾽ οὐκ ἔπειθε, βουλόμενος τὰ ἐπὶ τούτοις παρασκευάζειν καὶ ὅπως τὰ ἔξωθεν ἔξει ὡς ἄριστα, ἔκπλουν ποιεῖται λαθὼν τὴν φυλακὴν τῶν ᾿Αθηναίων καὶ παραμένων ἐν Χαλκι- 2 δεῦσι τά τε ἄλλα ξυνεπολέμει καὶ Σερμυλιῶν λοχήσας πρὸς τῆ πόλει πολλοὺς διέφθειρεν, ἔς τε τὴν Πελοπόννησον ἔπρασσεν ὅπη ἀφελία τις γενήσεται. μετὰ δὲ τῆς 3 Ποτειδαίας τὴν ἀποτείχισιν Φορμίων μὲν ἔχων τοὺς ἑξα-

65. Aristeus secretly leaves Potidaea, in order to procure aid from without.

2. αποτειχισθείσης αυτής και έχων: see on c. 63. 7, a similar coupling of unlike elements. Cf. also c. 67. 2; iv. 28. 2, 4; 29. § 1; 100. § 1; and for Latin examples see Nipperdey on Tae. Ann. iii. 11. 5. - 3. άλλο: τι must be repeated, something else. - παρά λόyou: since Thuc. often uses the subst. δ παράλογος (cf. c. 78.3; ii. 61. 14; 85. 6; iii. 16. 10; vii. 28. 17; 55. 4; 61. 12; viii. 24. 29), and παρά λόγον is unquestionable in ii. 64. 8; iv. 26. 11; 55. 17; 65.18; vi. 33.31, it is probable that where some Mss. give a neut, adj. maodλογον (here, c. 140. 11; ii. 91. 15; vii. 71.42), which is used by Arist., Polyb., Plut., etc., we should write παρά λόγον divisim, corresponding to κατά λόγον in ii. 89. 25; iii. 39. 24. See Kr. on Dion. p. 267. — 4. πλήν πεντακοσίων: belongs to τοις άλλοις. - 6. αν-Tloxn: hold out, suffice, in either good or bad sense. Cf. c. 7. 6; ii. 64. 26; vi. 69. 9; vii. 71. 26. On the mood, see on c. 58. 7. - ηθελε: in pregnant

meaning, expressed his willingness. Cf. c. 28. 6. — τῶν μενόντων: part. gen. with verb. Cf. viii. 76. 7. — 7. τὰ ἐπὶ τούτοις: what was expedient under these circumstances. Cf. vi. 45. 3; vii. 62. 14. — ὅπως . . ἔξει: also dependent on παρασκευάζειν in the sense of ἐπιμελεῖσθαι. — 8. τὰ ἔξωθεν: proleptic, as c. 62. 17; vi. 25. 13. See on c. 8. 9.

10. τὰ ἄλλα: for this semi-adv. use see on c. 38.6. Supply with the verb τοις Χαλκιδεύσι. - Σερμυλιών: depends on πολλούs, but to be understood also with πρὸς τῆ πόλει, which belongs grammatically to Aoxhoas: having lain in wait near the city. Sermylia was in the peninsula of Sithonia, acc. to Hdt. vii. 122. 9, between Galepsus and Mecyberna. — 11. ές την Πελοπόννησον έπρασσεν: or with πρός, of secret negotiations. This notion is more fully expressed in c. 57. 8. Cf. c. 131. 7; 132. 21. — 12. om: in what way. After πράσσειν usually δπως is found, Cf. c. 56. 3; 57. 8; iii. 4. 21; 70. 6. But in iv. 128. 23 we have δτω τρόπω, and in v. 78. 5, ώστε. - της Ποκοσίους καὶ χιλίους τὴν Χαλκιδικὴν καὶ Βοττικὴν ἐδήου 15 καὶ ἔστιν ἃ καὶ πολίσματα εἶλεν.

66 Τοῖς δ' 'Αθηναίοις καὶ Πελοποννησίοις αἰτίαι μὲν 1 αὖται προσεγεγένηντο ἐς ἀλλήλους, τοῖς μὲν Κορινθίοις ὅτι τὴν Ποτείδαιαν ἑαυτῶν οὖσαν ἀποικίαν καὶ ἄνδρας Κορινθίων τε καὶ Πελοποννησίων ἐν αὐτἢ ὄντας ἐπολιόρ- 5 κουν, τοῖς δ' 'Αθηναίοις ἐς τοὺς Πελοποννησίους ὅτι ἑαυτῶν τε πόλιν ξυμμαχίδα καὶ φόρου ὑποτελῆ ἀπέστησαν καὶ ἐλθόντες σφίσιν ἀπὸ τοῦ προφανοῦς ἐμάχοντο μετὰ Ποτειδαιατῶν · οὐ μέντοι ὅ γε πόλεμός πω ξυνερρώγει, ἀλλ' ἔτι ἀνοκωχὴ ἢν · ἰδία γὰρ ταῦτα οἱ Κορίνθιοι ἔπρα-67 ξαν. πολιορκουμένης δὲ τῆς Ποτειδαίας οὐχ ἡσύχαζον, 1

τειδαίας την ἀποτείχιστη: for the order, cf. c. 32. 8. — 14. Βοττικήν: see on c. 57. 12. While Phormio with his force was seeking to subdue the places which had revolted, the main army of 3,000 men, c. 61. 15, continued the siege of Potidaea. Its further course and result (in the winter of 430–429) are told in ii. 58 and 70. For the cost of this long siege, see iii. 17. § 3.

66. Review of the quarrel on account of Potidaea.

1. altía: as the following exposition shows, the pl. refers only to the affair of Potidaea in its two aspects, as affecting the Athenians and the Peloponnesians; and προσεγεγένηντο of the best Mss. is to be preferred to προεγεγένηντο, as this clause stands in close connexion with c. 55. § 2, where, after the narration of the affair of Corcyra, we read, airla abrn (the sing., because one only relation is regarded) πρώτη έγένετο τοις Κορινθίοις es τουs 'Aθηναίουs, to which this passage adds a second airla. Ullrich, Beitr. zur Krit., I. p. 27 ff. As Aristeus had brought other Pelo-

ponnesians with him (c. 60.5; 62.2) to the support of Potidaea, the hostile feeling extended itself beyond the Corinthians, who were first affected by it. This accounts for the mention of Πελοποννησίοιs in 1; and the expression airiai has the general meaning of ground of complaint (in c. 146. 1, connected with διαφοραί), and without the addition of τοῦ πολέμου, as in c. 55. 13. So αἰτίαι μέν is opposed to οὐ μέντοι κτέ. in 8, i.e. to the actual outbreak of the war. - 7. ἀπὸ τοῦ προφανοῦς: see on c. 34. 10. -8. ξυνερρώγει: from ξυρρηγνύναι, here only in Attic writers, but often used by Appian., Dio Cass., Plut. In viii. 96. 7, we have the related fut. Eupράξουσι (βάσσω). - 9. ίδία: on their own account, without the instigation of others. Here έπραξαν must be rendered as plpf.; cf. c. 128. 16, 17.

Negotiations and Resolutions in the Lacedaemonian popular Assembly. Chaps. 67-87.

67. The Corinthians, in concert with other allies, go to Sparta with complaints against the Athenians.

ἀνδρῶν τε σφίσιν ἐνόντων καὶ ἄμα περὶ τῷ χωρίῳ δεδιότες παρεκάλουν τε εὐθὺς ἐς τὴν Λακεδαίμονα τοὺς
ξυμμάχους καὶ κατεβόων ἐλθόντες τῶν ᾿Αθηναίων ὅτι
5 σπονδάς τε λελυκότες εἶεν καὶ ἀδικοῖεν τὴν Πελοπόννησον. Αἰγινῆταί τε φανερῶς μὲν οὐ πρεσβευόμενοι, δε- 2
διότες τοὺς ᾿Αθηναίους, κρύφα δέ, οὐχ ἤκιστα μετ᾽ αὐτῶν ἐνῆγον τὸν πόλεμον, λέγοντες οὐκ εἶναι αὐτόνομοι
κατὰ τὰς σπονδάς. οἱ δὲ Λακεδαιμόνιοι προσπαρακαλέ- 3
10 σαντες τῶν ξυμμάχων καὶ εἶ τίς τι ἄλλο ἔφη ἠδικῆσθαι
ὑπὸ ᾿Αθηναίων, ξύλλογον σφῶν αὐτῶν ποιήσαντες τὸν

2. ἀνδρων ... δεδιότες: see on c. 63. 7. -3. TE: inferential, see on c. 4. 5. -τούς ξυμμάχους: who belonged to the Peloponnesian alliance (Ullrich, Beitr. z. Krit. I. p. 29, explains the word of the Corinthian allies in the affairs of Corcyra and Potidaea). Though the formal summons to attend their diet belonged to the Lacedaemonians (c. 87. 11), friendly invitations to counsel could be made by other states (v. 30. 12). - 4. κατεβόων: with gen. Cf. c. 115. 8; v. 45. 18. So the noun καταβοή in c. 73. 3. - έλθόντες: this word implies a zealous purpose, they came and. Similarly, c. 115.8; ii. 72. 19; 79. 5; iii. 65. 5; iv. 61. 28; 92. 4; v. 32. 15; 81. 7; vi. 79. 16; viii. 67. 1. Cf. idv in Soph. Aj. 304. Kühn. 486, note 10. - 5. αδικοίεν: the constant use of adikely = to be in the wrong (GMT. 27; H. 827) makes this verb parallel in sense to λελυκότες elev: "had put themselves in the wrong in regard to the Peloponnesians."

6. Alγινηταί τε: since these did not belong to the ξύμμαχοι, but had been in dependence on Athens since Ol. 81, 1, E.C. 456 (C. 105; 108. § 4), τε is used, as in C. 2. 6; 33. 6, and be-

sides. They ventured therefore only πρεσβεύεσθαι κρύφα (this is the established form in Thuc. for the more usual κρυφή οτ κρυφή. Kühn. 336, 4 η). — 9. κατά τὰς σπονδάς: this, like παρά τὰς σπονδάς in 16, probably refers to the thirty years' truce of B.C. 445, Ol. 83.4, in which there may have been a general formula such as έαν αυτονόμους τας πόλεις, as Kr. conjectures (Stud. I. p. 194). Some suppose that the general peace after the battle of Plataea is meant. Cf. ii. 72. § 1. Grote, V. c. 48, p. 342, thinks that the Aeginetans "may have taken advantage of both."

προσπαρακαλέσαντες κτέ.: refers to 3, παρεκάλουν τοὺς ξυμμάχους of the Corinthians. The Lacedaemonians also called upon any of the allies who had any other complaint to make to come forward: τι ἄλλο, i.e. beside those of the Corinthians and Aeginetans. See App.—11. ξύλλογον σφῶν αὐτῶν τὸν ... εἰωθότα: on the order, see on c. 1.6: the Spartan popular assembly, which all Spartans of 30 years of age were entitled to attend (Schömann, Ant. of Gr. I. p. 234). ποιεῦν, to summon, not 'to hold'; cf. c. 139. 17; ii. 22. 4; 59. 11; iv. 114. 11;

εἰωθότα λέγειν ἐκέλευον. καὶ ἄλλοι τε παριόντες ἐγκλή- 4 ματα ἐποιοῦντο ὡς ἔκαστοι καὶ Μεγαρῆς, δηλοῦντες μὲν καὶ ἔτερα οὐκ ὀλίγα διάφορα, μάλιστα δὲ λιμένων τε εἴρ- 15 γεσθαι τῶν ἐν τῆ ᾿Αθηναίων ἀρχῆ καὶ τῆς ᾿Αττικῆς ἀγο-

ρᾶς παρὰ τὰς σπονδάς. παρελθόντες δὲ τελευταῖοι οἱ 5 Κορίνθιοι καὶ τοὺς ἄλλους ἐάσαντες πρῶτον παροξῦναι τοὺς Λακεδαιμονίους, ἐπεῖπον τοιάδε·

68 "Τὸ πιστὸν ὑμᾶς, ὧ Λακεδαιμόνιοι, τῆς καθ' ὑμᾶς 1 αὐτοὺς πολιτείας καὶ ὁμιλίας ἀπιστοτέρους, ἐς τοὺς ἄλ-

vi. 8. 5; 72. 3; viii. 76. 4. — 12. λίγειν ἐκέλευον: addressed to all those present.

παοιόντες - έποιούντο: impf. of the succession of complainants; 16, παρελθόντες - ἐπείπον of the Corinthians alone. παριέναι is the constant expression for appearing before an assembly. Cf. c. 72. 4, 15; 73. 4; 79. 7; 85. 13, etc. — 13. ы́s ёкасты: one by one. Cf. c. 3. 19; 48. 11.-14. διάφορα: see on c. 56. 2. - λιμένων τε είργεσθαι: the first mention of the ψήφισμα περί Μεγαρέων (с. 139.6; 144. 7), which was perhaps adopted at the same time with the resolution against Potidaea. Ullrich, Das Megarische Psephisma, p. 34 ff. — 16. παρά τάς σπονδάς: this Pericles expressly denies, c. 144. 10.

17. καὶ ἐἀσαντες κτέ.: to be connected with τελευταῖοι. Both expressions are predicative to παρελθόντες, the later of the two circumstances being placed first. Cf. c. 37. 10; 70. 25.—18. ἐπεῦπον: i.e. they made the following speech in confirmation of what was urged by the other allies.

Speech of the Corinthian Envoys in the Spartan Assembly. Chaps. 68-71.

68. You have too long disregarded

our warnings as to the hostile purposes of the Athenians. They can now be seen clearly manifested in their dealings with Corcyra and Potidaea.

1. τὸ πιστόν: (see on c. 36. 3, for use of neut. adj. as abstract noun) a contrast is evidently intended between this and ἀπιστοτέρους, though the meaning is not quite the same: τδ πιστόν, meaning honesty, integrity, which can be trusted (pass.), and ἀπιστοτέρους, implying incredulity (act.). - υμας: note the emphasis of the position. Cf. c. 70. 5; and of other prons., v. 82. 23; vii. 78. 26. -2. moditelas kal omidlas: behaviour in public life and in social intercourse. - ές τούς άλλους ήν τι λέγωμεν: in this punctuation Cl. now follows P. and St. 'if we bring any complaint against others.' For \(\delta \equiv \equiv \equiv \) in this sense (usually 'to speak before'), cf. vi. 41. 4; Hdt. i. 86. 30; and for the position of the conj., cf. c. 19. 3; 120. 9. But it seems better, chiefly on account of the generic art., with most editors to connect ¿s τοὺς ἄλλους with ἀπιστοτέρους. The meaning will then be, either indisposed to believe anything against (see on c. 38. 1) others (here, the Athenians) if we say anything to their discredit; or (τους άλλους = ήμας) 'distrustful of us the rest, if we allege

λους ήν τι λέγωμεν, καθίστησι, καὶ ἀπ' αὐτοῦ σωφροσύνην μὲν ἔχετε, ἀμαθία δὲ πλέονι πρὸς τὰ ἔξω πράγματα 5 χρῆσθε. πολλάκις γὰρ προαγορευόντων ἡμῶν ἃ ἐμέλλομεν 2 ὑπὸ ᾿Αθηναίων βλάπτεσθαι, οὐ περὶ ὧν ἐδιδάσκομεν ἐκάστοτε τὴν μάθησιν ἐποιεῖσθε, ἀλλὰ τῶν λεγόντων μᾶλλον ὑπενοεῖτε, ὡς ἔνεκα τῶν αὐτοῖς ἰδία διαφόρων λέγουσι καὶ δι' αὐτὸ οὐ πρὶν πάσχειν, ἀλλ' ἐπειδὴ ἐν τῷ ἔργῳ 10 ἐσμέν, τοὺς ξυμμάχους τούσδε παρεκαλέσατε, ἐν οἷς προσήκει ἡμᾶς οὐχ ἤκιστα εἰπεῖν ὅσῳ καὶ μέγιστα ἐγκλήματα ἔχομεν, ὑπὸ μὲν ᾿Αθηναίων ὑβριζόμενοι, ὑπὸ δὲ ὑμῶν ἀμελούμενοι. καὶ εἰ μὲν ἀφανεῖς που ὅντες ἡδίκουν τὴν 3 Ἑλλάδα, διδασκαλίας ἃν ὡς οὐκ εἰδόσι προσέδει· νῦν δὲ

any complaint.'—3. καθίστησι: with an adj. = an emphatic τιθέναι, renders. Cf. ii. 42. 4; iii. 46. 3; viii. 66. 25. — ἀπ' αὐτοῦ: refers to the whole preceding description, as in 9. See on c. 2. 11. — σωφροσύνην: sobriety, moderation, leaning here rather to the side of indifference, which in ii. 40. 7 is described as ἄπραγμον and ἀχρεῖον. — 4. πλέονι: = μείζονι, i.e. than it would be under different circumstances.

5. προαγορευόντων: partic. impf.: here, announced beforehand; elsewhere, 'proclaim aloud'; see on c. 29. 3. -7. μάθησιν έποιείσθε: "you would not take knowledge of what we were trying to show you." See on c. 6.3.τών λεγόντων ... λέγουσι: the const. is similar to vii. 73. 2, δπονοήσας αὐτῶν την διάνοιαν, except that here a sentence, ωs . . . λέγουσι, stands in place of the subst. Cf. Xen. Cyr. v. 2. 18, ενενόησεν αὐτῶν ώς επηρώτων άλλήλους. See on c. 52. 10. "Against the speakers, rather, you directed your suspicion that they were influenced by selfinterest." - 8. Eveka: see App. - Siaφόρων: here, interests (from the act.

διαφέρειν), αε μέτεστι πρός τὰ ἴδια διάφορα πασι τὸ ἴσον, ii. 37. 5; iv. 86. 23; v. 115. 8; elsewhere, 'points in dispute' (from the mid. διαφέρεσθαι), as in c. 56. 2; 67. 14; 78. 12; ii. 27. 9; iv. 79. 10; v. 45. 2. - 9. οὐ πρίν πάσχειν: see on c. 39. 5. — $\dot{\epsilon} \nu \ \tau \hat{\phi} \ \dot{\epsilon} \rho \gamma \phi := \dot{\epsilon} \nu \ \alpha \dot{\nu} \tau \hat{\phi}$ τῷ πάσχειν, but also having reference to the common use of έν τφ έργφ of action in war: when we are actually engaged .- 10. ev ois: Cl. connects with the sup. οὐχ ἡκιστα, 'among whom we have the best right to speak'; and compares c. 6. 6, ev rois. But it is better with P. and Kr. to interpret before whom, as c. 85. 15, &v tois Aakeδαιμονίοις. - 11. όσφ: 'in what degree,' in so far as; without a comp., also in ii. 47. 14; iii. 45. 27; v. 90. 6; 108. 3; vi. 78. 5; viii. 84. 3. — 12. ύβριζόμενοι, αμελούμενοι: parties. impf., including a considerable time up to the present.

14. ώς οὐκ εἰδόσι: εc. ὑμῖν, depending on προσέδει, "you would need additional information on the ground of your ignorance." — νῦν δέ: i.e. ἐν φανερῷ οὕσης τῆς ἀδικίας αὐτῶ:. —

15 τί δει μακρηγορείν, ὧν τοὺς μὲν δεδουλωμένους ὁρᾶτε, τοῖς δ' ἐπιβουλεύοντας αὐτούς, καὶ οὐχ ἤκιστα τοῖς ἡμετέροις ξυμμάχοις, καὶ ἐκ πολλοῦ προπαρεσκευασμένους, εἴ ποτε πολεμήσονται; οὐ γὰρ ἄν Κέρκυράν τε ὑπολα- 4 βόντες βία ἡμῶν εἶχον καὶ Ποτείδαιαν ἐπολιόρκουν· ὧν τὸ μὲν ἐπικαιρότατον χωρίον πρὸς τὰ ἐπὶ Θράκης ἀποχρῆσθαι, ἡ δὲ ναυτικὸν ἄν μέγιστον παρέσχε τοῖς Πελοποννησίοις.

(9 "Καὶ τῶνδε ὑμεῖς αἴτιοι, τό τε πρῶτον ἐάσαντες ἱ αὐτοὺς τἢν πόλιν μετὰ τὰ Μηδικὰ κρατῦναι καὶ ὕστερον τὰ μακρὰ στῆσαι τείχη, ἐς τόδε τε ἀεὶ ἀποστεροῦντες οὐ

15. μακρηγορείν: cf. ii. 36. 14; iv. 59. 6, in both places with er eldour, which has here been anticipated. We must supply ήμαs as subj., extended now to include the other allies, and serving as the antecedent of &v. When the rel. is thus used rhetorically to introduce important aspects of the case, a certain freedom of const. is common. Cf. c. 74. 11; vi. 68. 2, πολλη̂ παραινέσει τί δεί χρησθαι, οι πάρεσμεν έπὶ τὸν ἀγῶνα; So, often in poets: Soph. O. C. 263, 427; Aj. 457; Ar. Nub. 1226, 1377; Ran. 1058. — τούς μέν: e.g. the Aeginetans. - 16. τοις δί: e.g. the Megarians. — τοῖς . . . ξυμμάχοις: i.e. the Potidaeans, as special dependants of the Corinthians. - 17. προπαρεσκευασμένους: in the second member of the rel. clause δράτε has taken a new obj., αὐτούς, with an act. partic.; to this obj. a third partic, member is here attached which has no longer any connexion with the rel. wv; "and you see that they have long ago prepared themselves, in case they shall by and by be involved in war."-18. πολεμήσονται: fut. mid. as pass. Cf. viii. 43.13. G. 1248; II. 466. Here the apod. is merely implied. See on c. 58. 2. — οὐ γὰρ ἄν: "for otherwise (see on c. 11. 5) they would not have so openly resorted to violent measures at Corcyra and Potidaea." Cf. Eur. I. T. 666. — ὑπολαβόντες: of crafty appropriation at the expense of another. Cf. c. 121. 9; 143. 3; vi. 58. 7; viii. 105. 15. — 19. βία ήμων: see on c. 43. 8. — είχον: after the aor. partic., as c. 29, 23; 30, 4; 38. 15. - 20. το μέν . . . ή δέ: chiasmus: τὸ μέν (Potidaea) conformed in gender to the pred. xwplov. - anoχρήσθαι: to make use of. Cf. vi. 17. 5; vii. 42. 27. The inf. is epexegetic of επικαιρότατον, "excellently situated for profitable use of it (sc. τῷ χωρίω). in relation to the Thracian coast." -21. τοις: before Πελοποννησίοις is from the Vat. Ms.

69. § 1-6. You have yourselves encouraged their encroachments by looking quietly on as they increased their power, and you will have to bear the consequences.

2. τὴν πόλιν . . . κρατῦναι: see c. 90-93. κρατῦναι, a poetic word; act., iii. 18. 7; mid., iii. 82. 40; iv. 52. 13; 114. 10. In tragedy = κρατεῖν. — 3. τὰ μακρὰ τείχη: see c. 107. § 1. — στῆ.

μόνον τοὺς ὑπ' ἐκείνων δεδουλωμένους ἐλευθερίας, ἀλλὰ τοὺς ὑμετέρους ἤδη ξυμμάχους οὐ γὰρ ὁ δουλωσάμενος, ἀλλ' ὁ δυνάμενος μὲν παῦσαι, περιορῶν δὲ ἀληθέστερον αὐτὸ δρᾳ, εἶπερ καὶ τὴν ἀξίωσιν τῆς ἀρετῆς ὡς ἐλευθερῶν τὴν Ἑλλάδα φέρεται. μόλις δὲ νῦν γε 2 ξυνήλθομεν καὶ οὐδὲ νῦν ἐπὶ φανεροῖς. χρῆν γὰρ οὐκ εἰ 10 ἀδικούμεθα ἔτι σκοπεῖν, ἀλλὰ καθ' ὅ τι ἀμυνούμεθα οἱ γὰρ δρῶντες, βεβουλευμένοι πρὸς οὐ διεγνωκότας ἤδη,

ou: to raise; probably only here of walls; but with στήλας, v. 18. 54; 23. 22; and often with τροπαΐον, c. 30. 2; 54. 3; 105. 30; ii. 22. 16. - ές τόδε τε: the postscript τε connects an important third particular. Cf. c. 2.6; 50. 4; 56. 8. $\epsilon s \tau \delta \delta \epsilon = \mu \epsilon \chi \rho \iota \tau \delta \delta \epsilon$ (Schol.) is rare. Cf. Hdt. iv. 10. 17, ἔτι καὶ ἐς τόδε; and ἐς τοῦτο, v. 26. 6. αποστερούντες: expresses not so much the act of depriving, as the continued withholding of what is due. See on c. 40. 7. - 4. τούς . . . δεδουλωμένους: an invidious expression for the Attic ξύμμαχοι, to which is opposed τούς υμετέρους ξυμμάχους with the emphasizing ήδη, now even. - 7. αὐτὸ δρά: i.e. δουλούται. See on c. 5. 11. - την άξίωσιν της αρετής: reputation for magnanimity. ἀρετή, particularly of generous dealing with the weak. Cf. c. 37. 21; iii. 58. 2; iv. 19. 12. See Introd. p. 36. — 8. ως έλευθερών κτέ.: this claim of Sparta often occurs. See ii. 8. 15; 71. § 2; iii. 32. 5; 59. 30; 63. 16; iv. 108. 12. φέρεσθαι, properly of bearing off a prize; and so to gain, enjoy. Cf. ii. 11. 36.

νῦν γε: so Stephanus for νῦν τε of the Mss., rightly adopted by the recent editors (not by Sh., who renders 'now too'). — 9. ἐπὶ φανεροῖς: ἐπί with dat. of conditioning circumstances, as c. 13.4; 65.7; 70.10; iv. 22.

13; upon a basis of openly expressed pur-

pose, from which alone a sure decision can be reached. — χρην γαρ κτέ.: "by this time we ought to have been considering not whether we are wronged but how we are to be revenged." J. On the formation of $\chi \rho \hat{\eta} \nu = \chi \rho \hat{\eta} \hat{\eta} \nu$, Kühn. 298, 5. For καθ 8 τι, how, cf. vi. 8. 16; and see on c. 35. 16. — 11. οί γαρ δρώντες . . . ἐπέρχονται: Cl., considering that we need in this clause a special designation of the Athenians, renders of ydo, for they (cf. vi. 36. 6), though this use of the art. for dem. pron. with yap is extremely doubtful in prose (Kühn. 458, 3; 459; Kr. Dial. 50, 1, 2). It seems better to regard this as a general proposition of which the application to the Athenians is found in 12, καὶ ἐπιστάμεθα κτέ. The previous clause χρην γάρ . . . άμυνούμεθα implies the dilatory, indecisive behaviour of the Lacedaemonians; and it is proper that this should be contrasted first with the resolute practice of energetic natures in general, and then with actual policy of the Athenians. The commas, therefore, are to be removed and ήδη to be connected with οὐ μέλλοντες. "For men who act (men of energy and action, actuosi), with plans fully formed, advance at once and without hesitation against men who have not yet made up their minds." This does not necessarily imply impetuous action;

καὶ οὐ μέ λλοντες ἐπέρχονται. καὶ ἐπιστάμεθα οἵα ὁδῷ οἱ 3 ᾿Αθηναῖοι καὶ ὅτι κατ᾽ ὀλίγον χωροῦσιν ἐπὶ τοὺς πέλας, καὶ λανθάνειν μὲν οἰόμενοι διὰ τὸ ἀναίσθητον ὑμῶν 15 ἣσσον θαρσοῦσι, γνόντες δὲ εἰδότας περιορᾶν ἰσχυρῶς ἐγκείσονται. ἡσυχάζετε μὲν γὰρ μόνοι Ἑλλήνων, ὦ Λακε- 4 δαιμόνιοι, οὐ τῆ δυνάμει τινά, ἀλλὰ τῆ μελλήσει ἀμυνόμενοι, καὶ μόνοι οὐκ ἀρχομένην τὴν αὕξησιν τῶν ἐχθρῶν, διπλασιουμένην δὲ καταλύοντες. καίτοι ἐλέγεσθε ἀσφα- 5 20 λεῖς εἶναι, ὧν ἄρα ὁ λόγος τοῦ ἔργου ἐκράτει. τόν τε γὰρ Μῆδον αὐτοὶ ἴσμεν ἐκ περάτων γῆς πρότερον ἐπὶ

and therefore the words involve nothing inconsistent with the slow and steady aggression attributed to the

Athenians. See App.

12. και ἐπιστάμεθα κτέ.: observe that a verb (ἐπεξέρχονται or χωροῦσι) must be supplied for ola δδφ, unless, with Cobet, και δτι is bracketed. For 8τι can hardly be taken as = καθ 8 τι of 10. - κατ' ολίγον: by little and little. Cf. c. 61. 18. - τους πέλας: see on c. 32. 3. — 14. και λανθάνειν . . . θαρσούσι: while they think themselves unobserved merely because your perceptions are dull, they are not so wholly (ἦσσον) free from fear. On το αναίσθητον, see on c. 36. 3. Cf. c. 82. 1; vi. 86. 17. - 15. γνόντες δέ . . . έγκείσονται: but when they have come to the conclusion that you know their doings and yet do not interfere, they will press on with vigour. εγκείσθαι often of actual fighting. Cf. c. 49. 29; ii. 79. 24; iii. 98. 6; iv. 22. 5; v. 73. 17; viii. 85. 18.

17. οὐ τῆ δυνάμει . . . ἀμυνόμενοι: defending yourselves not by using your power but by looking as if you were going to use it. For the sing. τινα, cf. c. 95. 16; 141. 29; ii. 37. 2; iii. 46. 20; iv. 85. 19. — 19. διπλασιουμένην: the usual form of the verb is διπλασιάζειν.

Some concrete notion like δύναμιν must be supplied as obj. from αὔξησιν.

каіты: and yet, introduces an objection adduced by the speaker to his own disparaging account. "If you were disinclined to move, at least people said you were secure against dangers from without." Kr.'s interpretation 'cautious' is not justified by the usage of Thuc. - 20. w: refers to the antecedent bueis implied in ἐλέγεσθε (cf. c. 68. 15), and has an adversative meaning, as in c. 35. 15. ων is objective gen. to λόγος in the sense of repute. Cf. ii. 42.7; Eur. El. 937, τάνδρος μέν οὐδείς των δε θηλειών λόγος; I. T. 517; Plat. Apol. 26 b. apa: chiefly with the impf. (cf. c. 35. 20) emphasizes the revelation of a fact not before realized: "but it turns out that your reputation was greater than the facts warranted." Kr. Spr. 53, 2, 6; Kühn. 543, 6. - 21. Tomer ... ἐλθόντα: Thuc. never uses εἰδέναι with the inf., but with either δτι, ωs, or a partie, Cf. c. 76. 5; 122. 14; 127. 3; 140. 3; ii. 40. 22, etc. GMT. 687; H. 982. — ἐκ περάτων γῆς: proverbial. Cf. Alcae. frg. 8; Xen. Ages. 9. 4. Often imitated by later writers. - πρότερον ή: like πρίν with inf., ii.

τὴν Πελοπόννησον ἐλθόντα ἡ τὰ παρ' ὑμῶν ἀξίως προαπαντῆσαι, καὶ νῦν τοὺς ᾿Αθηναίους οὐχ ἑκάς, ὥσπερ ἐκεῖνον, ἀλλ' ἐγγὺς ὄντας περιορᾶτε, καὶ ἀντὶ τοῦ ἐπελθεῖν
25 αὐτοὶ ἀμύνεσθαι βούλεσθε μᾶλλον ἐπιόντας καὶ ἐς τύχας
πρὸς πολλῷ δυνατωτέρους ἀγωνιζόμενοι καταστῆναι, ἐπιστάμενοι καὶ τὸν βάρβαρον αὐτὸν περὶ αὑτῷ τὰ πλείω
σφαλέντα καὶ πρὸς αὐτοὺς τοὺς ᾿Αθηναίους πολλὰ ἡμᾶς
ἤδη τοῖς ἁμαρτήμασιν αὐτῶν μᾶλλον ἡ τῆ ἀφ' ὑμῶν
30 τιμωρία περιγεγενημένους · ἐπεὶ αἴ γε ὑμέτεραι ἐλπίδες
ἤδη τινάς που καὶ ἀπαρασκεύους διὰ τὸ πιστεῦσαι ἔφθειραν. καὶ μηδεὶς ὑμῶν ἐπ' ἔχθρα τὸ πλέον ἡ αἰτία νομίση 6
τάδε λέγεσθαι · αἰτία μὲν γὰρ φίλων ἀνδρῶν ἐστιν ἁμαρτανόντων, κατηγορία δὲ ἐχθρῶν ἀδικησάντων.

40. 11; vi. 58. 3; viii. 45. 29; δστερον ή, vi. 4. 12. Sturm, ΠΡΙΝ, p. 97. — ἐπὶ Τὴν Πελοπόννησον: even to the confines of Peloponnesus, in hostile sense.

22. τα παρ' ὑμῶν: your defensive forces. Cf. vi. 22. 14; 46. 9. - aglus: ες, της ύμετέρας δυνάμεως. - προαπαν-Thora: went forth to withstand him. Cf. iv. 92. 28. - 23. exervov: assimilated to τους 'Αθηναίους. Kr. Spr. 62, 4, 3; Kühn. 581, 3. Cf. v. 99. 4; vi. 68. 9; Dem. IV. 21. - 24. έγγθς όντας: not to be construed with περιοράτε, which is here used without a partic., as in 6, but pred. to τους 'Aθηναίους, although they are not far off but close at hand. - αντί τοῦ ἐπελθεῖν: cf. vii. 75. 40. έπελθείν αύτοί: ultro adoriri, with reference to the following ἐπιόντας. -25. ές τύχας καταστήναι: used specially of the uncertainties of war. Cf. c. 78. 5; vi. 11. 22. - 26. ἐπιστάμεvoι: though you know. - 27. αὐτὸν περλ αὐτώ: by his own fault. Cf. vi. 33. 29; Hdt. ix. 101. 13, μη περί Μαρδονίφ πταίση ή Έλλάς. "Propr. circa se tanquam scopulum, i.e. sua culpa." P. - τὰ πλείω: see on c. 13. 17. - 28. nuas: not the Corinthians alone, but the other allies also who depended on Sparta. - 30. περιγεγενημένους: see on c. 55. 11. - ai ὑμέτεραι έλπίδες: the hopes which rested on you. See on c. 33. 18. — 31. ήδη τινάς ... ἔφθειραν: have already ruined some, who remained unprepared just because they trusted you; alluding perhaps to the Thasians, c. 101, and the Euboeans, c. 114. The aor, is empiric, drawing a general inference from special occurrences. GMT. 155; H. 840; Kühn. 386, 7. For ήδη, cf. c. 120.6; ii. 77. 15; iv. 62. 13; vi. 86. 14; vii. 77. 2, 16.

32. τὸ πλέον ή: after a neg. See on c. 9. 21. — ἐπ' ἔχθρα . . . alτία: see on c. 37. 8. Here, as there, ἐπί indicates the end; but the two nouns do not exactly correspond, ἔχθρα referring to a sentiment, and αἰτία, expostulation, to an action: "not to lay bare our hostile feelings, but to make a well-grounded complaint." Accordingly in the following explanation, in which αἰτία stands

70 "Καὶ ἄμα, εἴπερ τινὲς καὶ ἄλλοι, ἄξιοι νομίζομεν 1 εἶναι τοῖς πέλας ψόγον ἐπενεγκεῖν, ἄλλως τε καὶ μεγάλων τῶν διαφερόντων καθεστώτων, περὶ ὧν οὐκ αἰσθάνεσθαι ἡμῖν γε δοκεῖτε οὐδ' ἐκλογίσασθαι πώποτε πρὸς 5 οἴους ὑμῖν ᾿Αθηναίους ὄντας καὶ ὄσον ὑμῶν καὶ ὡς πᾶν διαφίροντας ὁ ἀγὼν ἔσται. οἱ μέν γε νεωτεροποιοὶ καὶ ² ἐπινοῆσαι ὀξεῖς καὶ ἐπιτελέσαι ἔργω ἃ ἃν γνῶσιν ὑμεῖς

first chiastically, instead of an elucidation of $\xi\chi\theta\rho\alpha$ we have $\kappa\alpha\tau\eta\gamma\rho\rho i\alpha$, the real opposite of $airi\alpha$. The genitives $\phi i\lambda\omega\nu$ $a\nu\delta\rho\hat{\omega}\nu$ and $i\chi\theta\rho\hat{\omega}\nu$ are objective. The course of thought is this: our reproaches are not $\kappa\alpha\tau\eta\gamma\rho\rho i\alpha$ but $airi\alpha$, for we regard you as $\phi i\lambda\omega$ $a\mu\alpha\rho\tau\hat{\alpha}\nu\nu\tau\epsilon$, not as $i\chi\theta\rho\omega$ $i\chi\theta\omega$ $i\chi\theta\omega$

70. The Athenians, by their activity and decision, have great advantage over you with your sluggish and dilatory

policy.

1. και άμα κτέ.: "besides the good intentions of which we are conscious. we have as good a right as any to find fault with you." What follows, however, relates rather to the character of the Lacedaemonians than to the justification of the Corinthians. είπερ τινές και άλλοι: cf. c. 142. 24; iv. 55. 12; Hdt. ix. 27. 26; Plat. Phaed. 58 e; 63 c; 67 b; Xen. Cyr. iii. 3. 42. On the ral in such formulae, see Kühn. 524, 2, 3; Kr. Spr. 69, 32, 13. -2. τοις πέλας: see on c. 32. 16; here specially of the Lacedaemonians. - 3. των διαφερόντων: the points of difference, i.e. between you and the Athenians, to be presently stated; so ii. 43. 27. But P. and Kr. interpret, 'the interests at stake,' as in vi. 92. 23, like τὰ διάφορα in c. 68. 8. The former sense is confirmed by 4, πρὸς olovs . . . ἔσται. Bonitz, Beiträge zur Erklärung des Thukydides, p. 7. αίσθάνεσθαι - έκλογίσασθαι: have for obj. the following dependent interr. clause $\pi\rho$ ds o δ ous $\kappa\tau$ $\hat{\epsilon}$. The use of π de π ot ϵ shows that $\hat{\epsilon}\kappa\lambda$ o γ (σ a σ da represents a real past tense, to have calculated. — 4. $\pi\rho$ ds o δ ous κ al δ oov δ capérovas: i.e. o δ ou κ al δ oov \ldots δ u ρ de ρ ovas: i.e. o δ ou κ al δ oov \ldots δ u ρ de ρ ovas: i.e. o δ ou κ al δ oov δ où δ à γ àv δ ot o δ à δ a δ de δ ou δ o

6. οί μέν γε: see on c. 40. 15. The opposition is thus strongly marked. - νεωτεροποιοί: the adj. only here in Thuc.; the abstract noun in c. 102. 11. -7. ἐπινοήσαι κτέ.: in the following delineation, 10 aor. infs. alternate with 7 pres. infs. (aor. ἐπινοῆσαι, ἐπιτελέσαι, έπιγνωναι, έξικέσθαι, πράξαι, πιστεύσαι, έπελθεῖν, βλάψαι, τυχεῖν πράξαντες, πρᾶξαι; pres., σφζειν, οἴεσθαι, κτᾶσθαι, πράσσειν, την ἐπιχείρησιν ποιείσθαι, κτασθαι, ἡγεῖσθαι). The latter designate enduring conditions or continued activities; the former, activities with a definite direction or ends attained. It will be observed, too, how the inf. with a neg. (or with a neg. notion, as ἐνδεα, 12, δλίγα, 22) is regularly in the aor. (complexive), unless resistance or refusal is implied, as in 13 ("you refuse to believe that you will ever") .έπινοήσαι: to form plans. Cf. 21;

δὲ τὰ ὑπάρχοντά τε σώζειν καὶ ἐπιγνῶναι μηδὲν καὶ ἔργῷ οὐδὲ τἀναγκαῖα ἐξικέσθαι. αὖθις δὲ οἱ μὲν καὶ παρὰ 3
10 δύναμιν τολμηταὶ καὶ παρὰ γνώμην κινδυνευταὶ καὶ ἐπὶ
τοῖς δεινοῖς εὐέλπιδες · τὸ δὲ ὑμέτερον τῆς τε δυνάμεως
ἐνδεὰ πράξαι τῆς τε γνώμης μηδὲ τοῖς βεβαίοις πιστεῦσαι τῶν τε δεινῶν μηδέποτε οἴεσθαι ἀπολυθήσεσθαι · καὶ 4
μὴν καὶ ἄοκνοι πρὸς ὑμᾶς μελλητὰς καὶ ἀποδημηταὶ πρὸς
15 ἐνδημοτάτους · οἴονται γὰρ οἱ μὲν τῆ ἀπουσίᾳ ἄν τι κτᾶσθαι, ὑμεῖς δὲ τῷ ἐπελθεῖν καὶ τὰ ἑτοῖμα ἃν βλάψαι.

ii. 11. 11; v. 13. 7; Ar. Eccl. 247. ofers: quick, defined by the dependent infs. But as applied to the Lacedaemonians, it must be taken ironically, or by zeugma implying the general sense ύμεις οίοι έστε. — α αν γνώσιν: whatever they have decided. So usually in aor. See App. -8. ἐπιγνώναι: to adopt further measures. Cf. ii. 65. 48; iii. 57. 6. In c. 132. 35 it means 'find out.' - 9. ovoé: the two preceding clauses (σφζειν and ἐπιγνῶναι, connected by Te Kal) give the positive and neg. sides of the Laconian conservatism, and are in the same const. as ἐπινοῆσαι: but the neg. οὐδέ shows that this last clause is conceived independently of the former, as if Thuc. had said οὐ μέντοι ὀξεῖς ἐστε οὐδὲ τάναγκαΐα έξικέσθαι. This last verb is usually intr., as in Pl. Prot. 311 d; Xen. Mem. i. 4. 17; ii. 3. 19, but is here, carry out, attain. So in 21, ¿¿ ελθείν has a neut. pl. obj. Cf. iii. 108. 9; Soph. Tr. 506, εξηλθον άεθλ' αγώνων.

αιθις: further, implying here not repetition, but advance. Cf. iii. 106. 8; vi. 90. 5.—10. τολμηταί... κινδυνευταί: Thuc. seems to have coined several verbal substs. of this form: μελλητής, ἀποδημητής, 14; εἰκαστής, c. 138. 15; διαλλακτής, iv. 60. 4,— all expressing bent, habituation to a course,

like Latin nouns in -tor. Here παρὰ δύναμιν (beyond the measure of one's strength, implying rashness) and παρὰ γνώμην (beyond the limits which prudence would set, implying recklessness) are opposed to the clauses which state the defects of the Lacedaemonians, τῆς δυνάμεως ἐνδεᾶ πρᾶξαι απd τῆς γνώμης μηδὲ τοῦς βεβαίοις πιστεῦσαι.— ἐπὶ τοῦς δεινοῦς: in the face of dangers, propositis periculis. Cf.c. 143.8; v. 90.6; vi. 20.3; Dem. IV. 20, ἐπὶ τῷ πράττειν οὐδὲ τὰ μικρὰ ποιεῦτε.

13. και μήν καί: introducing forcibly a further statement, iam vero. Cf. c. 142. 1, καὶ μὴν οὐδέ. - 14. ἄοкуо: not here 'indefatigable in endurance,' but resolute for action, as in с. 74. 5. — 15. тр апочова: by their absence from home. - αν τι κτασθαι: the pres. inf. with the pregnant TI, as in 29, ἀεὶ κτᾶσθαι, implies a never-satisfied eagerness to press forward; while τὰ ἐτοῖμα, 16, a strengthened ὑπάρχοντα, means possessions lying ready for use, the loss of which is feared. Cf. iv. 61. 2; vi. 9. 16. — 16. ἐπελθεῖν: whether abs. or with a dat. has in Thuc, so generally the meaning of hostile advance (cf. c. 2.8; 18.18; 62.10; 69. 12, 24; 123. 14; 124. 18; ii. 36. 14; 39. 12; 89. 22; iii. 84. 7, etc.) that it expresses the aggressive spirit,

κρατοῦντές τε των έχθρων ἐπὶ πλεῖστον ἐξέρχονται καὶ το νικωμενοι ἐπ' ἐλάχιστον ἀναπίπτουσιν. ἔτι δὲ τοῖς μὲν το σωμασιν ἀλλοτριωτάτοις ὑπὲρ τῆς πόλεως χρωνται, τῆ 20 γνωμη δὲ οἰκειοτάτη ἐς τὸ πράσσειν τι ὑπὲρ αὐτῆς. καὶ το ἀ μὲν αν ἐπινοήσαντες μὴ ἐξέλθωσιν, οἰκεῖα στέρεσθαι ἡγοῦνται, α δ' αν ἐπελθόντες κτήσωνται, ὀλίγα πρὸς τὰ μέλλοντα τυχεῖν πράξαντες, ἢν δ' ἄρα καί του πείρα

which the Lacedaemonians are said to dread, more distinctly than ἐξελθείν, proposed by Ullrich and approved by St. (Jahrb. 1863, p. 413). In 22, ἐπελθόντες is used of the Athenians in the same sense of agression. - 17. κρατούντές τε: from this point, when the inferential Te marks the passage from the general to its application in particulars, the delineation confines itself to the Athenians, and is calculated to make a lively impression on the Lacedaemonians. - 18. ἐπ' ἐλάχιστον ἀναπίπτουσιν: clearly opp. to έπὶ πλεῖστον ἐξέρχονται (they pursue their victory to the furthest extent, cf. Plat. Prot. 361 c) and to be taken in the pass. sense of πίπτειν = βάλλεσθαι, they allow themselves to be forced back, they fall back, the least. Cf. Bonitz, ibid. p. 8 ff. - ἔτι δέ: this bravery, always pressing forward, never frightened back, does not merely lead the Athenians to evernew results; still more effective is the clear consciousness with which they put all powers of body and mind at the service of their country. - 19. Th γνώμη: the mind and all its powers, opp. to σώματα. Cf. ii. 38. 2, "A somewhat forced antithesis between άλλοτριωτάτοις and οἰκειστάτη is the veil of a noble sentiment. bodies they throw away, as freely as though they did not belong to them, in the service of their country; their

minds they jealously preserve as the thing dearest to them, that they may use them on her behalf." Jowett.

20. καί...μέν...δέ...δέ: this unlimited devotion of the Athenians exhibits itself in three aspects, as regards (1) aims not completely carried out (& μέν &ν . . . ήγοῦνται); (2) aims perfectly attained (& δ' &ν . . . πράξαντes); (3) aims which have not succeeded (ἡν δ' ἄρα . . . τὴν χρείαν). There must not therefore be a full point before ην δ' ἄρα. See St. Jahrb. 1863, p. 473-4. - 21. ἐξέλθωσιν: (so the best Mss. for ἐπεξέλθωσιν) here and iii. 108. 9 with a neut. obj. of undefined extent $(a - a\nu, \tau \delta \pi o \lambda \dot{\nu})$ has a trans. meaning, bring to an issue. See on 9.οίκεια στέρεσθαι ήγούνται: the acc. with στέρεσθαι does not occur elsewhere, but may be tolerated as inner obj. from a neut. adj. See on c. 32. 4. Kr. Spr. 47, 13, 10. στέρεσθαι seems to be = $\epsilon \sigma \tau \epsilon \rho \hat{\eta} \sigma \theta \alpha \iota$, but "verbs of privation connote feeling." Gildersleeve on Pind. Py. vii. 22. "In failing to attain an object, they consider that they have lost what was really their own." - 22. ολίγα προς τὰ μέλλονта: cf. c. 6. 15; 10. 8, 33; "only little in comparison with what remains to be done." So τυγείν πράξαντες instead of πράξαι (GMT, 144; H. 984) points to the unsatisfying character of the result: "that they have indeed succeeded this time." - 23. ຖືນ 8' apa: and if after

σφαλώσιν, ἀντελπίσαντες ἄλλα ἐπλήρωσαν τὴν χρείαν 25 μόνοι γὰρ ἔχουσί τε ὁμοίως καὶ ἐλπίζουσιν ἃ αν ἐπινοήσωσι διὰ τὸ ταχείαν τὴν ἐπιχείρησιν ποιεῖσθαι ὧν αν γνῶσι. καὶ ταῦτα μετὰ πόνων πάντα καὶ κινδύνων δι 8 ὅλου τοῦ αἰῶνος μοχθοῦσι, καὶ ἀπολαύουσιν ἐλάχιστα τῶν ὑπαρχόντων διὰ τὸ ἀεὶ κτᾶσθαι καὶ μήτε ἑορτὴν 30 ἄλλο τι ἡγεῖσθαι ἢ τὸ τὰ δέοντα πρᾶξαι, ξυμφοράν τε οὐχ ἣσσον ἡσυχίαν ἀπράγμονα ἢ ἀσχολίαν ἐπίπονον ὥστε εἴ τις αὐτοὺς ξυνελῶν φαίη πεφυκέναι ἐπὶ τῷ μήτε θ αὐτοὺς ἔχειν ἡσυχίαν μήτε τοὺς ἄλλους ἀνθρώπους ἐαν, ὀρθῶς αν εἴποι.

71 "Ταύτης μέντοι τοιαύτης ἀντικαθεστηκυίας πόλεως, 1

all it turn out that .- Tov: belongs to σφαλώσιν rather than to πείρα. Cf. ii. 43. 12. The best Mss. have Kal Tou and not του καί. For the force of καί, see on c. 15. 7. - 24. άντελπίσαντες: occurs here only, forming new hopes in compensation for failure. - επλήρωσαν: empiric aor. See on c. 69. 31. xpelav: want, lack. Cf. iii. 59. 9. -25. έχουσι ... και έλπίζουσιν: an inversion of the natural order for greater effectiveness; "possession and hope in this case coincide." — όμοίως: see on c. 58.7. - 26. &v: the gen. assimilated to the obj. of emixelonous. Cf. vii. 43. 12.

27. μετά πόνων: with, i.e. not without, constant toil. — 28. αιώνος μοχθούσει: αἰών (in Thuc. here only) and μοχθεῦν (once more in ii. 39. 23), unusual expressions chosen to enforce the close of the delineation. — 29. μήτε έορτὴν ἄλλο τι ἡγεῖσθαι: the hyperbole usual in proverbial expressions, the only thing they deem a festival. Cf. iii. 30. 12; vii. 77. 25. The Schol. makes this an allusion to the refusal of the Spartans to set forth during festivals. — 31. οὐχ ἦσσον... η : this

combination emphasizes the former member so much that the latter is often practically denied. Cf. où τ or oo $\tilde{\tau}$ ov $-\tilde{\sigma}$ oov, and où $\mu \tilde{\alpha} \lambda \lambda ov$ $(\tau \delta \pi \lambda \epsilon \hat{c} ov)$ $\tilde{\beta}$. See on c. 9. 2, 21. Here it is represented that $\tilde{\alpha} \sigma \chi o \lambda (\tilde{\alpha} \tilde{\epsilon} \pi (\tilde{\tau} \sigma v v os)$ is certainly not regarded by the Athenians as a misfortune, while $\tilde{\eta} \sigma v \chi (\tilde{\alpha} \tilde{\alpha} \pi \rho \tilde{\alpha} \gamma \mu \omega v)$ is so regarded.

32. ἐπὶ τῷ ... ἐῶν: the infs. with ἐπὶ τῷ after πεφυκέναι represent the constant object of their whole existence. The inf. alone would indicate only adaptation in the special case, as in ii. 64. 17; iii. 45. 8; iv. 61. 20. — 33. ἐῶν: with this ἔχειν ἡσυχίαν must be supplied, as must a corresponding partic. with ὁρῶν, c. 78. 10; 80. 2.

71. You have now an excellent opportunity for changing your policy. Nothing short of an invasion of Attica will help us and keep us in your alliance.

1. ταύτης τοιαύτης πόλεως: although this state with such characteristics stands facing you. It is better to make ταύτης, with appos. τοιαύτης πόλεως (sc. οὄσης) subj. of ἀντικαθεστηκυίας, than, with Kr. and B., to make ταύτης alone

δ Λακεδαιμόνιοι, διαμέλλετε καὶ οἶεσθε τὴν ἡσυχίαν οὐ τούτοις τῶν ἀνθρώπων ἐπὶ πλεῖστον ἀρκεῖν, οἱ ἄν τῆ μὲν παρασκευῆ δίκαια πράσσωσι, τῆ δὲ γνώμη, ἢν 5 ἀδικῶνται, δῆλοι ῶσι μὴ ἐπιτρέψοντες, ἀλλ' ἐπὶ τῷ μὴ λυπεῖν τε ἄλλους καὶ αὐτοὶ ἀμυνόμενοι μὴ βλάπτεσθαι τὸ ἴσον νέμετε. μόλις δ' ἄν πόλει ὁμοία παροικοῦντες 2 ἐτυγχάνετε τούτου· νῦν δ', ὅπερ καὶ ἄρτι ἐδηλώσαμεν, ἀρχαιότροπα ὑμῶν τὰ ἐπιτηδεύματα πρὸς αὐτούς ἐστιν.

10 ἀνάγκη δὲ ὥσπερ τέχνης ἀεὶ τὰ ἐπιγιγνόμενα κρατεῖν· 3

the subj., and τοιαύτης πόλεως pred. with the partic. The elaborate delineation of the last chap, requires to be resumed here with something more than the simple $\tau a \dot{\nu} \tau \eta s$. Cf. ii. 60. 16, εμοί τοιούτω ανδρί. But in c. 74. 1, τοιούτου ξυμβάντος τούτου, τούτου alone is the subj. - 2. διαμέλλετε: you persist in your dilatory course. Cf. c. 142. 3; iv. 27. 22; vi. 25. 3; 49. 18, etc. -3. apkely: from the meaning 'suffice' comes naturally that of hold out, last. - of αν κτέ.: the condition under which quiet behaviour can maintain adequate security for a considerable time is expressed in the first member by a description of the persons in question, "who, in the use they make of their own warlike preparation, do only what is just, but show also a decided purpose not to submit to wrong." The neg. μή is used because in a generic rel. sentence. Kr. Spr. 67, 9. For emitpémeir, cf. c. 82.4; 95.5; ii. 72. 20; vi. 40.9; viii. 27. 6. - 5. άλλ' ἐπὶ τῷ μη κτέ.: in these words the sentence is continued as if the former portion had begun with οὐκ οἴεσθε τούτοις (instead of οἴεσθε οὐ τούτοις). The sense is: "but on the principle of doing no offence to others, and of receiving no damage yourselves in being compelled to resist injuries, you maintain what you consider to be an impartial attitude"; whereas this is really a course which is wholly in favour of the aggressive Athenians. But Cl. explains $\tau \delta$ foov $\nu \ell \mu \epsilon \iota \nu$ 'attach equal importance,' comparing iii. 3. 6; 48.2; vi. 88.10; Plat. Prot. 337 a; in which passages, however, the phrase is followed by the dat. and not by $\tilde{\epsilon} \pi i$ with dat. Others explain, 'you form your notions of right,' 'your conception of political justice is founded'; but Cl. rightly objects that no instances can be quoted of the words used in this sense.

7. μόλις δ' αν κτέ: but you could hardly carry out such a policy successfully, if you had a city just like yourselves for your neighbour.—8. νῦν δέ: introduces the real state of the case, οὐχ ὁμοία πόλει παρουκεῖτε.—9. ἀρχαιότροπα: old-fashioned; not elsewhere in Attic.— ἐπιτηδεύματα: see on c. 32. 10.—πρός: see on c. 6. 15. πρὸς αὐτούς = πρὸς τὰ ἐπιτηδεύματα αὐτῶν, comparatio compendiaria. Cf. 14; c. 77. 24; 143. 14; Hom. P 51, κόμαι Χαρίτεσσιν ὁμοῖαι. Kühn. 543, 3; Kr. Spr. 48, 13, 9.

10. τέχνης: not 'art' in the higher sense, but any competence resting on exercise and experience; especially in matters of war and seamanship. Cf. c.

καὶ ἡσυχαζούση μὲν πόλει τὰ ἀκίνητα νόμιμα ἄριστα, πρὸς πολλὰ δὲ ἀναγκαζομένοις ἰέναι πολλῆς καὶ ἐπιτε-χνήσεως δεῖ. διόπερ καὶ τὰ τῶν ᾿Αθηναίων ἀπὸ τῆς πολυπειρίας ἐπὶ πλέον ὑμῶν κεκαίνωται.

15 "Μέχρι μὲν οὖν τοῦδε ὡρίσθω ὑμῶν ἡ βραδυτής · 4 νῦν δὲ τοῖς τε ἄλλοις καὶ Ποτειδαιάταις, ὥσπερ ὑπεδέξασθε, βοηθήσατε κατὰ τάχος ἐσβαλόντες ἐς τὴν ᾿Αττικήν, ἴνα μὴ ἄνδρας τε φίλους καὶ ξυγγενεῖς τοῦς ἐχθίστοις προῆσθε καὶ ἡμᾶς τοὺς ἄλλους ἀθυμία πρὸς ἑτέραν τινὰ 20 ξυμμαχίαν τρέψητε. δρῷμεν δ' ἄν ἄδικον οὐδὲν οὖτε 5 πρὸς θεῶν τῶν ὁρκίων οὖτε πρὸς ἀνθρώπων τῶν αἰσθανομένων. λύουσι γὰρ σπονδὰς οὐχ οἱ δὶ ἐρημίαν ἄλλοις προσιόντες, ἀλλ' οἱ μὴ βοηθοῦντες οῖς ἄν ξυνομόσωσι. βουλομένων δὲ ὑμῶν προθύμων εἶναι μενοῦμεν · οὖτε γὰρ 6 5 ὅσια ἄν ποιοῦμεν μεταβαλλόμενοι οὖτε ξυνηθεστέρους ἄν

49. 6; 142. 24; 87. 19; vii. 36. 22; 70. 21; of medicine, ii. 47. 15. Elsewhere of artifice, v. 8. 8; 18. 16; 47. 9. The gen. depends on τὰ ἐπιγιγνόμενα. Cf. c. 52. 11; 68. 7; iii. 30. 4. As in the case of any technical dexterity. - Tà επιγιγνόμενα: what is new (cf. c. 70. 9), whether of inventions (as with $\tau \epsilon \chi \nu \eta$), or of new views and plans in politics. - κρατείν: sc. των ἀρχαιοτρόπων. - 11. νόμιμα: like ἐπιτηδεύματα, principles, habits. - 12. πρός πολλά ιέναι: = πολλοῖς ἐπιχειρεῖν, as viii. 27. 18, πρός αὐθαιρέτους κινδύνους ίέναι. - ἐπιτεχνήσεως: here only in Attic; chosen in reference to τέχνη: progressive improvement. Ent as in επισκευάζειν. The emphatic repetition of πολληs makes καί take the second place. - 13. ἀπό: in consequence of, through the influence of. Cf. c. 12.5; 23. 27; 24. 10. — 14. ἐπὶ πλέον: cf. c. 9. 20.

15. μέχρι τούδε ώρίσθω: cf. c. 51.

9; iii. 82. 62. — ύμων: for position, see on c. 30. 14.—16. ώσπερ ὑπεδέξασθε: see c. 58. 8.—18. άνδρας τε: correlated with και ἡμῶς, 19.—19. πρὸς... ξυμμαχίαν: a similar threat made by the Corcyraeans, c. 28. § 3. If we must suppose a definite plan, the Argives are probably thought of, as enemies to the Lacedaemonians.

20. δρώμεν ἄν: sc. εl. πρὸς ἐτέραν ξυμμαχίαν τραποίμεθα. — 21. πρὸς θεών: in the face of, and so, 'in the judgment of.' Cf. ii. 71.22; iii. 58. 1, θεών τῶν ξυμαχικῶν. Hom. A 339. For the position of the epithets, see on c. I. 6. — alσθανομένων: abs., who have judgment, insight. Cf. v. 26. 23. — 22. ἐρημίαν: abandonment, isolation. Cf. iii. 67. 10, 18. — ἄλλοις προσιόντες: cf. c. 40. 23; 75. 6.

24. βουλομένων this presumption, for the fulfilment of which the whole speech presses, is the condition of each of the following

άλλους εὔροιμεν. πρὸς τάδε βουλεύεσθε εὖ, καὶ τὴν Πε- τ λοπόννησον πειρασθε μὴ ἐλάσσω ἐξηγεῖσθαι ἢ οἱ πατέρες ὑμῖν παρέδοσαν."

72 Τοιαθτα μέν οἱ Κορίνθιοι εἶπον. τῶν δὲ ᾿Αθηναίων 1 — ἔτυχε γὰρ πρεσβεία πρότερον ἐν τῆ Λακεδαίμονι περὶ ἄλλων παροθσα, καὶ ὡς ἦσθοντο τῶν λόγων, ἔδοξεν αὐτοἷς παριτητέα ἐς τοὺς Λακεδαιμονίους εἶναι, τῶν μὲν 5 ἐγκλημάτων πέρι μηδὲν ἀπολογησομένους, ὧν αἱ πόλεις ἐνεκάλουν, δηλῶσαι δὲ περὶ τοῦ παντὸς ὡς οὐ ταχέως αὐτοῖς βουλευτέον εἴη, ἀλλ' ἐν πλείονι σκεπτέον. καὶ ἄμα τὴν σφετέραν πόλιν ἐβούλοντο σημῆναι ὄση εἴη δύ-

clauses, "for then should we --." For the gen. προθύμων, see G. 928; H. 941; Kühn. 475. — 26. προs τάδε: in view of this; therefore. Also πρὸς ταῦτα, at the close of longer speeches; Lat. proinde. Freq. in Soph. Cf. Aj. 971, 1313; El. 383, 820; O. R. 426; O. C. 956; Ant. 658. - 27. εξηγείσθαι: Cl. refers to vi. 85. 7 for another instance of the acc. with this verb. But there he now reads, with the best Mss., Tois Evundxois, notwithstanding the following acc. in appos. So St. The dat. occurs also iii. 55. 14, along with an acc. of the inner obj. The verb must be regarded here as trans. Kühn. 417, note 16. — μη ἐλάσσω: expresses the result of εξηγείσθαι, proleptic pred. Kühn. 405, 3.

72. Ambassadors of the Athenians, who were accidentally at Sparta, seek to withhold the Lacedaemonians from an over-hasty decision.

1. τῶν δὲ ᾿Αθηναίων . . . ἔτυχε γάρ: the inclination of the earlier usage to place causal sentences in parataxis with the principal clause (see on c. 31.7) leads sometimes to an involved structure whereby strict grammatical sequence is interrupted. In c. 37. 7; 57. 16; iii. 70. 11; 107. 16; etc., the grammatical connexion is not violated; but in iv. 132. 7 the & interferes with it. In this passage and c. 115. 15; Hdt. ii. 101. 1; iv. 200. 5 the structure is impaired by the gen., which depends on the inserted clause: as by the dat. in viii. 30. 2; Hdt. i. 24. 17; ix. 109. 7. In all these passages there is a clear anacoluthon. καί, 3, is bracketed by v. H. and Kr. -3. τῶν λόγων: see on c. 57. 14. -4. παριτητέα: for the pl., see on c. 7. 2; 59. 4; for the form, Kr. Spr. 38, 3, 6; for the meaning, see on c. 67. 12, and cf. 15. - 5. απολογησομένους: following αὐτοῖs. See on c. 31. 10. — 6. δηλώσαι δέ: though opp. to μηδέν ἀπολογησομένουs, the inf. is controlled by έδοξε, whereby it is more energetic. So also περί τοῦ παντός points to the importance of the question. Cf. c. 126. 26; 132. 23; v. 30. 6; viii. 79. 12. -7. ώς . . . είη: βουλευτέον is from either βουλεύειν or βουλεύεσθαι (see on c. 85. 5): that they ought to come to no over-hasty decision. - ev alelove: temporal, as διά πλείονος, c. 124. 13; ἐκ πλείονος, iv. 42. 15; 103. 13; v. 82. 9; ναμιν, καὶ ὑπόμνησιν ποιήσασθαι τοῖς τε πρεσβυτέροις 10 ὧν ἦδεσαν καὶ τοῖς νεωτέροις ἐξήγησιν ὧν ἄπειροι ἦσαν, νομίζοντες μᾶλλον ἃν αὐτοὺς ἐκ τῶν λόγων πρὸς τὸ ἡσυχάζειν τραπέσθαι ἡ πρὸς τὸ πολεμεῖν. προσελθόντες 2 οὖν τοῖς Λακεδαιμονίοις ἔφασαν βούλεσθαι καὶ αὐτοὶ ἐς τὸ πλῆθος αὐτῶν εἰπεῖν, εἴ τι μὴ ἀποκωλύη. οἱ δ' ἐκέλευόν 15 τε ἐπιέναι, καὶ παρελθόντες οἱ 'Αθηναῖοι ἔλεγον τοιάδε·

73 " Η μεν πρέσβευσις ήμων οὐκ ες ἀντιλογίαν τοῖς 1 ὑμετέροις ξυμμάχοις εγένετο, ἀλλὰ περὶ ὧν ἡ πόλις ἔπεμψεν αἰσθόμενοι δὲ καταβοὴν οὐκ ὀλίγην οὖσαν ἡμων παρήλθομεν, οὐ τοῖς ἐγκλήμασι των πόλεων ἀντεροῦντες 5 (οὐ γὰρ παρὰ δικασταῖς ὑμῖν οὖτε ἡμων οὔτε τούτων οἱ

viii. 91. 1.—8. τὴν πόλιν: proleptic. See on c. 23. 23; 26. 6.—ἐβούλοντο: needlessly rejected by Cobet, ad Hyper. p. 67, who did not see that νομέζοντε in 11 requires it.—9. καὶ ὑπόμνησιν... ἦσαν: τε is used with τοῖς πρεσβυτέρους as if for τοῖς νεωτέρους another noun, ἐξήγησιν, were not required. Cf. iv. 52. 5; Xen. An. i. 2. 21. But Cobet places τοῖς τε πρεσβυτέρους before ὑπόμνησιν.—11. ἐκ τῶν λόγων: under the influence of their arguments: stronger than ἀπὸ τῶν λόγων, vi. 19. 6.

13. τοῖς Λακεδαιμονίοις: i.e. τοῖς ἐν τέλει τῶν Λακεδαιμονίων, i.e. the Ephors. —ἐς τὸ πλῆθος εἰπεῖν: cf. iv. 58. 9; v. 45. 3; vi. 41. 13; 89. 1. — 14. εἴ τι μή: unusual order for εἰ μή τι, which Cobet would read. —ἀποκωλύη: see App. But most editors read the indic. Cf. Xen. An. iv. 8. 4, εἰ μή τι κωλύει, ἐθέλω διαλεχθῆναι. — 15. ἐπιέναι: (ἐπέρχεσθαι) here, as in c. 90. 29; 91. 16; 119. 9; iii. 52. 24, of appearing before an assembly or magistrate, particularly of foreigners: παριέναι, specifically of coming for-

ward to speak.— ἔλεγον: on the tense, see GMT. 57; H. 831. But "the impf. has only to do with the vision of the narrator." B. L. G., Am. J. of Ph. IV. 160.

Speech of the Athenian Envoys. Chaps. 73-78.

78. That you may rightly judge of the complaints made against us, we must remind you of the services of Athens in the first and second Persian wars.

1. ή πρέσβευσις ήμων έγένετο: the pass. expression of the act. periphrasis, την πρέσβευσιν εποιησάμεθα. See on c. 50. 8. Cf. c. 75. 14; 87. 18; 96. 10; ii. 11. 18; 14. 7; iv. 74. 17; etc. πρέσ-Bevous not found elsewhere in Attic. τοις ξυμμάχοις: dependent on ἀντιλογίαν. See on 63. 9. - 3. καταβοήν: cf. viii. 85. 10; 87. 19. Not elsewhere in Attic. But καταβοᾶν in c. 67. 4. -4. τῶν πολέων: see c. 67. § 1, 2. --5. οὐ γὰρ . . . ἄν γίγνοιντο: the stress of the thought lies mainly on παρά δικασταις ύμιν, "our taking part in these proceedings does not imply that we recognize vou as our judges." ἡμῶν

λόγοι αν γίγνοιντο), αλλ' ὅπως μὴ ρᾳδίως περὶ μεγάλων πραγμάτων τοῖς ξυμμάχοις πειθόμενοι χεῖρον βουλεύσησθε, καὶ ἄμα βουλόμενοι περὶ τοῦ παντὸς λόγου τοῦ ἐς ἡμᾶς καθεστῶτος δηλῶσαι ὡς οὖτε ἀπεικότως ἔχομεν α κεκτή10 μεθα, ἢ τε πόλις ἡμῶν ἀξία λόγου ἐστίν. καὶ τὰ μὲν 2 πάνυ παλαιὰ τί δεῖ λέγειν, ὧν ἀκοαὶ μᾶλλον λόγων μάρτυρες ἢ ὄψις τῶν ἀκουσομένων; τὰ δὲ Μηδικὰ καὶ ὅσα αὐτοὶ ξύνιστε, εἰ καὶ δι' ὅχλου μᾶλλον ἔσται ἀεὶ προβαλλόμενα, ἀνάγκη λέγειν. καὶ γὰρ ὅτε ἐδρῶμεν, ἐπ' ὡφε15 λία ἐκωδυνεύετο, ἣς τοῦ μὲν ἔργου μέρος μετέσχετε, τοῦ

and τούτων depend on λόγοι. - 6. άλλ' όπως . . . άξία λόγου έστίν: the positive purpose of the speech is expressed, (1) by the conj. δπως κτέ., and (2) by the partic. βουλόμενοι κτέ. (going back in constr. to ἀντεροῦντες); and the second of these includes two points: (a) ως ούτε . . . κεκτήμεθα, and (b) η τε πόλις . . . εστίν. But in carrying out this scheme, the order is changed chiastically, and the speaker treats (b) in c. 73 to 74. § 2; (a) in c. 75 to 77; and (1) in c. 78. - 8. περί τοῦ παντός . . . καθεστώτος : not about the complaints just now brought forward by the Corinthians, - the partic. pf. could not mean this, - but on the whole judgment which our enemies have this long while formed about us. — 9. ойте атекотыя: cf. ii. 8. 2; vi. 55. 11; viii. 68. 25, always with neg., and by litotes = δικαιότατα.

10. καl...μέν...δέ: transition to consideration of details. Cf. c. 69. 14.—τὰ πάνν παλαιά: Schol., τὰ κατὰ ᾿Αμαζόνας καl Θράκας καl Ἡρακλείδας; favourite themes among the panegyrists of Athens at all times. These are put aside with an ironical oxymoron, ὧν... ἀκουσομένων, for ἀκοαl λόγων are in no proper sense μάρτυρες.

akoal, pl. on account of the pl. object, as in c. 20. 3; while this with the pl. subjective gen. is to be preferred to ίψεις of the inferior Mss. which Kr., St., and v. H. adopt (in c. 10. 17, τας έψεις is connected with the objective τῶν πόλεων). ὧν depends on μάρτυρες. With μαλλον . . . ή, as with οὐχ ἦσσον ... 4, c. 70. 31, the second member is practically denied. — 13. ξύνιστε: i.e. of your own knowledge. Cf. ii. 35. 10; iii. 56. 2. - δι' όχλου ἔσται: = ἐνοχλήσει. See on c. 40. 16. — μάλλον ... del: express reciprocal proportion; "the more annoying, the more often they are brought forward." Herbst, Philol. 16, p. 351. — προβαλλόμενα: see App. — 14. ότε έδρώμεν: when we were engaged in the war. Cf. c. 69. 11. — ἐπ' ἀφελία: to gain a common good, a modestly vague expression for επι σωτηρία της Έλλάδος. -15. έκινδυνεύετο: impers. pass.; see on c. 46. 1. - \(\delta\)s: see on c. 10. 20; 35. 15. The gen. depends both on Epyou and on Abyov, the former of the practical gains, the latter of the result in fame. μέρος, which is usually not expressed with μετέχειν, is here necessary as opp. to τοῦ λόγου παντός, where παντός is made more forcible by its pred. δὲ λόγου μὴ παυτός, εἴ τι ἀφελεῖ, στερισκώμεθα. ἑηθή- 3 σεται δὲ οὐ παραιτήσεως μᾶλλου ἔνεκα ἡ μαρτυρίου καὶ δηλώσεως πρὸς οἴαν ὑμῖν πόλιν μὴ εὖ βουλευομένοις ὁ ἀγὼν καταστήσεται. φαμὲν γὰρ Μαραθῶνί τε μόνοι προ- 4 20 κινδυνεῦσαι τῷ βαρβάρῳ καὶ ὅτε τὸ ὕστερον ἦλθεν, οὐχ ἱκανοὶ ὅντες κατὰ γῆν ἀμύνεσθαι, ἐσβάντες ἐς τὰς ναῦς πανδημεὶ ἐν Σαλαμῖνι ξυνναυμαχῆσαι, ὅπερ ἔσχε μὴ κατὰ πόλεις αὐτὸν ἐπιπλέοντα τὴν Πελοπόννησον πορθεῖν, ἀδυνάτων ἃν ὄντων πρὸς ναῦς πολλὰς ἀλλήλοις ἐπιβοη- 25 θεῖν. τεκμήριον δὲ μέγιστον αὐτὸς ἐποίησε· νικηθεὶς 5 γὰρ ταῖς ναυσὶν ὡς οὐκέτι αὐτῷ ὁμοίας οὔσης τῆς δυνάμεως κατὰ τάχος τῷ πλέονι τοῦ στρατοῦ ἀνεχώρησε.

position.—16. et τι ώφελε: "if you have received your share in the practical results, we should not miss all our share of the credit, if there is any advantage in that," as there would be if it led now to a just appreciation of the present case.

έηθήσεται: this form of the fut. also viii. 66. 5. εἰρήσεται, vi. 34. 18; the latter is the only form in Tragedy and in Hom.—17. οὐ μάλλον — ή: not so much — as, the former member being completely excluded. Cf. c. 70. 31. — παραιτήσεως: here only in Thuc. = τοῦ αἰτεῖν ξυγγνώμην, "not to excuse ourselves."—18. πρὸς οἴαν: see on c. 70. 4. — ὁ ἀγὰν καταστήσεται: a significant and solemn expression for ὁ πόλεμος ἔσται, in reference to the momentous character of the war, if it should actually break out.

19. Μαραθώνι: on this as a locative form, without $\dot{\epsilon}\nu$, see Kühn. 426, 1; and App. on c. 18. 13. In ii. 34. 14 the Mss. have $\dot{\epsilon}\nu$. — μόνοι: no doubt the Plataeans were counted as Athenians. See Hdt. vi. 108; 111. — προκινδυνεύσαι: from the frequent use

of κίνδυνος for μάχη, the verb here has the sense and even the const. of μάγεσθαι. προ-, before all others, i.e. before they appeared on the ground. Cf. vii. 56. 21. — 22. ξυνναυμαχήσαι: i.e. κοινη μεθ' ύμων, opp. to the former μόνοι. - έσχε: prevented; with μή and inf. also in Hdt. 'Αριστόδικος δ 'Ηρακλειδεω . . . ἔσχε μὴ ποιῆσαι ταῦτα Κυμαίους, i. 158. 8; ix. 12. 5; with τδ μή, Hdt. v. 101. 1; with acc., vii. 62. 13; Hdt. vii. 171. 12; viii. 110. 15; Soph. El. 375. GMT. 807 (c); H. 1029. — 24. άδυνάτων αν δντων : i.e. έν ψ (el κατά πόλεις έπέπλει) άδύνατοι αν ήσαν. Cf. iii. 82. 6. GMT. 214; H. 987. The gen. των Πελοποννησίων must be supplied. See on c. 2. 9; 3. 9.

25. τεκμήριον ἐποίησε: cf. iii. 67. 28, παράδειγμα. — 26. όμοίας: paris, i.e. ἀντιπάλου, ἀξιομάχου: in this sense in ii. 89. 4; οὐ γὰρ ἄν ἐδόκεον ὅμοιοι εἶναι, Hdt. ix. 96. 9; very seldom elsewhere. In c. 80. 8 παρόμοιοs in same sense. — 27. τῷ πλέονι: i.e. except what was left with Mardonius, Hdt. viii. 113.

74 "Τοιούτου μέντοι ξυμβάντος τούτου καὶ σαφῶς δη- 1 λωθέντος ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο, τρία τὰ ἀφελιμώτατα ἐς αὐτὸ παρεσχόμεθα, ἀριθμόν τε νεῶν πλεῖστον καὶ ἄνδρα στρατηγὸν ξυνετώ- 5 τατον καὶ προθυμίαν ἀοκνοτάτην· ναῦς μέν γε ἐς τὰς τετρακοσίας ὀλίγῳ ἐλάσσους τῶν δύο μοιρῶν, Θεμιστοκλέα δὲ ἄρχοντα, ὃς αἰτιώτατος ἐν τῷ στενῷ ναυμαχῆσαι ἐγένετο (ὅπερ σαφέστατα ἔσωσε τὰ πράγματα) καὶ αὐτὸν διὰ τοῦτο ὑμεῖς δὴ μάλιστα ἐτιμήσατε ἄνδρα ξένον τῶν ὡς 10 ὑμᾶς ἐλθόντων. προθυμίαν δὲ καὶ πολὺ τολμηροτάτην 2 ἐδείξαμεν, οἴ γε, ἐπειδὴ ἡμῖν κατὰ γῆν οὐδεὶς ἐβοήθει,

74. We supplied the largest number of ships, the ablest commander, and the most disinterested zeal.

1. τοιούτου: pred. to τούτου ξυμβάντος. Different from c. 71. 1. - δηλωθέντος: one of the rare instances where an abs. impers. partic. is in the gen., not the acc.; like the Lat. comperto, nuntiato, etc. άεὶ καθεστώτος, c. 76. 11; άγγελθέντος, vi. 58. 1. So the neut. pl. ἐσαγγελθέντων, с. 116. 15; πλοϊμωτέρων δντων, c. 7. 2; δντων άκρίτων, iv. 20. 5. GMT. 849; H. 973 a; Kühn. 486, note 2. - 2. ev: dependent on. - To πράγματα: the political existence, salus, summa rerum. Cf. c. 110. 1; ii. 65. 43; iii. 93. 13; vii. 27. 14; 49. 4. — 3. έγένετο: aor. of είναι: "that the salvation of the Greeks depended on their ships." - is airo: refers to what precedes. Cf. c. 68. 3, 9. — παρεσχόμε-Oa: "the mid. is used regularly in reference to the supply of good, not evil; exceptions chiefly in Plat." B. L. G. -4. ἄνδρα στρατηγόν: the generic and the specific term united, as often. - 5. ἀοκνοτάτην: see on c. 70. 14. μέν γε: μέν begins the enumeration, γε emphasizes vavs, though always placed

after the other particle. See on c. 40. 15. Cf. 70. 6. — 6. тетракотіая: probably a round number instead of 378 as given by Hdt. viii. 48. But Aesch. Pers. 339 gives 310, and Dem. xvIII. 238 gives 300 (in xiv. 29, 200 acc. to Ms. ≥) as the whole number. Of this total the Athenian 200 (180 \pm 20 lent to Chalcidians, Hdt. viii. 1; 44) could be spoken of as πλείους των ήμίσεων, or with slight exaggeration as ολίγφ ελάσσους των δύο μοιρών. The art. is wanting in the best Mss. but seems indispensable to the fraction 2. Cf. c. 10. 9; 104. 9; ii. 10. 6. See App. - 7. ναυμαχήσαι: inf. without art, after altios here only in Thuc, Cf. Soph. Ant. 1173. GMT. 749; H. 952; Kühn. 473, 3. For the fact, see Hdt. viii. 60. — 8. καλ αὐτὸν διὰ τοῦτο κτέ.: the importance of Themistocles is enforced by the position of αὐτόν, in which the relative sentence is continued as usual (see on c. 42. 2); and ἄνδρα ξένον, = καίπερ ἄνδρα ξένον ὅντα, has its full force as pred. -9. έτιμήσατε: see Hdt. viii. 124; Plut. Them. 17. 3.

10. και πολύ: emphasizes the sup. strongly. Cf. c. 25, 20; vi. 22. 6; 24.

τῶν ἄλλων ήδη μέχρι ἡμῶν δουλευόντων ήξιώσαμεν ἐκλιπόντες τὴν πόλιν καὶ τὰ οἰκεῖα διαφθείραντες, μηδ' ὡς τὸ τῶν περιλοίπων ξυμμάχων κοινὸν προλιπεῖν μηδὲ σκειδασθέντες ἀχρεῖοι αὐτοῖς γενέσθαι, ἀλλ' ἐσβάντες ἐς τὰς ναῦς κινδυνεῦσαι καὶ μὴ ὀργισθῆναι ὅτι ἡμῖν οὐ προετιμωρήσατε. ὤστε φαμὲν οὐχ ἦσσον αὐτοὶ ὡφελῆσαι ὑμᾶς β τυχεῖν τούτου ὑμεῖς μὲν γὰρ ἀπό τε οἰκουμένων τῶν πόλεων καὶ ἐπὶ τῷ τὸ λοιπὸν νέμεσθαι, ἐπειδὴ ἐδείσατε 20 ὑπὲρ ὑμῶν καὶ οὐχ ἡμῶν τὸ πλέον, ἐβοηθήσατε (ὅτε γοῦν ἡμεν ἔτι σῶοι, οὐ παρεγένεσθε) ἡμεῖς δὲ ἀπό τε τῆς οὐκ οὔσης ἔτι ὁρμώμενοι καὶ ὑπὲρ τῆς ἐν βραχεία ἐλπίδι οὔσης κινδυνεύοντες ξυνεσώσαμεν ὑμᾶς τε τὸ μέρος καὶ

ήμας αὐτούς. εἰ δὲ προσεχωρήσαμεν πρότερον τῷ Μήδῳ, 4 25 δείσαντες, ὤσπερ καὶ ἄλλοι, περὶ τῆ χώρα, ἡ μὴ ἐτολμή-

7; vii. 34. 35; 41. 14. Cf. also viii. 68. 21; 89. 25. — 11. οἴ γε: forcibly taking up the subj. of ἐδείξαμεν. See on c. 68. 15. — 12. μέχρι ἡμῶν: properly of place, 'up to our borders'; then numerically, except ourselves. — ἡξιῶσαμεν: see on c. 42. 2. — 13. διαφθαρῆναι ἐἀσαντες. — 14. προλιπεῖν: an emphatic deserere, as ii. 87. 31. — 16. μὴ ὀργισθῆναι: as c. 32. 7, not to take offence. For μή, see on c. 43. 4.

17. αὐτοί: we on our side. The other side of the case is expressed by η τυχεῖν τούτου, to avoid the ambiguity of η ὑμῶς ὡφελῆσαι ἡμῶς. — 18. τούτου: i.e. τῆς ἀφ' ὑμῶν ὡφελίας. — οἰκουμένων: impf. partic. emphasized by its pred. position, while they were still undisturbed. ἀπό κτέ., of the starting-point; ἐπὶ κτέ., of the purpose. — 19. νέμεσθαι: to possess, to οccupy. See on c. 2. 6. — 20. καὶ ούχ ἡμῶν τὸ πλέον: ironical, for ὑπὲρ ὑμῶν τὸ πλέον (=μᾶλλον) ἡ ὑπὲρ ἡμῶν.

The proof is given in ὅτε γοῦν ... παρεγένεσθε. - 21. της ούκ ούσης . . . έλπίδι ούσης: cf. Hdt. viii. 57. 7, περί οὐδεμιῆς ἔτι πατρίδος ναυμαχήσεις; the same thought in the famous answer of Themistocles, Hdt. viii. 61. 8, 65 είη και πόλις και γη μέζων ήπερ κείνοισι, έστ' αν διηκόσιαι νέες σφι έωσι πεπληρωμέναι. The state had then only an ideal existence, in the ships and their crews; and so our obons opp. to οἰκουμένων, as τῆς ἐν βραχεία έλπίδι ούσης, " whose continuance rests only on a feeble hope," is to τὸ λοιπὸν νέμεσθαι. - 22. ορμώμενοι: cf. c. 144. 22; ii. 65. 5; iv. 8. 36; vii. 49. 17. — 23. το μέρος: referring to ημείς in Eureocoauer, pro virili parte, as far as we could. Cf. c. 127. 7; ii. 67. 17. G. 1060; H. 719. Kühn. 410, note 20.

25. ἄσπερ καὶ ἄλλοι: just as others did: contemptuous omission of the names, e.g. of the Thebans. καί, though as usual inserted in the rel. clause,

σαμεν ὖστερον ἐσβῆναι ἐς τὰς ναῦς ὡς διεφθαρμένοι, οὐδὲν ἄν ἔτι ἔδει ὑμᾶς μὴ ἔχοντας ναῦς ἱκανὰς ναυμαχεῖν, ἀλλὰ καθ' ἡσυχίαν ἄν αὐτῷ προεχώρησε τὰ πράγ-

ματα ή έβούλετο.

75 "Αρ' ἄξιοί ἐσμεν, ὧ Λακεδαιμόνιοι, καὶ προθυμίας 1 ἔνεκα τῆς τότε καὶ γνώμης ξυνέσεως, ἀρχῆς γε ῆς ἔχομεν τοῖς Ἑλλησι μὴ οὖτως ἄγαν ἐπιφθόνως διακεῖσθαι; καὶ 2 γὰρ αὐτὴν τήνδε ἐλάβομεν οὐ βιασάμενοι, ἀλλ' ὑμῶν μὲν 5 οὐκ ἐθελησάντων παραμεῖναι πρὸς τὰ ὑπόλοιπα τοῦ βαρβάρου, ἡμῖν δὲ προσελθόντων τῶν ξυμμάχων καὶ αὐτῶν δεηθέντων ἡγεμόνας καταστῆναι. ἐξ αὐτοῦ δὲ τοῦ ἔργου 8 κατηναγκάσθημεν τὸ πρῶτον προαγαγεῖν αὐτὴν ἐς τόδε,

really emphasizes ἡμεῖs. — 26. ὑς διεφθαρμένοι: because we looked upon ourselves as already ruined. — 27. οὐ-δὲν ἄν ἔδει: "ἐχρῆν εἶναι, oportebat esse, at non sunt; ἐχρῆν τὰν εἶναι, oporteret esse, at non oportet." Franke. GMT. 423; H. 897; Kühn. 391, note 2. Ironical: you would have had no more need to fight, because you could not. — 28. προεχώρησε: cf. c. 111.7; 127.4; ii. 5. 2; etc. — 29. ἦ ἐβούλετο: assimilated to the mood of the unreal apodosis. G. 1440; H. 919; Kühn. 399, 6 B.

75. No one should regard us with disfavour on account of our hegemony. Circumstances compelled us to assume it, and strong measures are necessary

to maintain it.

1. $d\rho\alpha$: here = $d\rho'$ ob, since an affirmative answer is expected. Cf. Soph. O. C. 753, 780. Kr. Spr. 69, 9; Kuhn. 589, 7. — 2. $\tau \eta s$ $\tau \delta \tau s$: belongs also to $\xi \nu \nu \ell \sigma \epsilon \omega s$, on which $\gamma \nu \omega \mu \eta s$ depends, in reference to the battle of Salamis, $\gamma \nu \omega \mu \eta$ being here decision (cf. c. 32. 17; 77. 9; 122. 12), not 'intelligence.'— $d\rho \chi \eta s$: depends upon

ἐπιφθόνως διακεῖσθαι = φθονεῖσθαι. Kühn. 420, 1 c. This periphrasis means "to be in a position exposed to envy," like ὑπόπτως διακεῖσθαι, viii. 68. 8. — 3. μὴ οῦτως ἄγαν: = ἦσσον. The question, as with οὺκ οὖν, implies a forcible assertion: "verily, we do not deserve to be regarded with so much jealousy."

4. ἐλάβομεν: not ἐκτησάμεθα. We took it, when you gave it up, tanquam in medio positam. — 5. παραμεῖναι: to continue on the spot. Cf. iii. 10. 9; vi. 61. 26; vii. 15. 9; Xen. An. ii. 6. 2. — τὰ ὑπόλοιπα: what yet remained, with the implication that it was not much. The reference is to the garrisons still maintained by the Persians on the Hellespont, etc. — τοῦ βαρβάρου: collective, = τῶν βαρβάρων οτ τῆς δυνάμεως τῶν βαρβάρων. Cf. iii. 10. 9, πρὸς τὰ ὑπόλοιπα τῶν ἔργων. — 6. προσελθόντων: see on c. 39. 11; 40. 23. For the fact, see c. 95.

8. προαγαγείν κτέ.: to raise it to its present height. Cf. c. 144. 25; vi. 18. 32. This growing advance of the Athenian hegemony is sharply op-

μάλιστα μὲν ὑπὸ δέους, ἔπειτα δὲ καὶ τιμῆς, ὕστερον 10 καὶ ἀφελίας, καὶ οὐκ ἀσφαλὲς ἔτι ἐδόκει εἶναι, τοῖς πολ- 4 λοῖς ἀπηχθημένους καί τινων καὶ ἤδη ἀποστάντων κατεστραμμένων ὑμῶν τε ἡμῖν οὐκέτι ὁμοίως φίλων, ἀλλ' ὑπόπτων καὶ διαφόρων ὄντων, ἀνέντας κινδυνεύειν· καὶ γὰρ ἂν αἱ ἀποστάσεις πρὸς ὑμᾶς ἐγίγνοντο· πᾶσι δὲ 5 15 ἀνεπίφθονον, τὰ ξυμφέροντα τῶν μεγίστων πέρι κινδύνων εὖ τίθεσθαι.

76 "Υμεῖς γοῦν, ὦ Λακεδαιμόνιοι, τὰς ἐν τῆ Πελοπον- 1

posed to its beginning, as a consequence of the free offer of the allies; and therefore there should be a full stop after καταστηναι. This progress has its two stages marked by τὸ πρῶτον and και οὐκ ἀσφαλές in 10. The position of things itself (έξ αὐτοῦ τοῦ ἔργου) forced them to advance (¿¿ causal as in c. 2. 17; 72. 11). Three motives are indicated: (1) fear, of untrustworthy allies as well as of rivals; (2) honour, when the offer of the hegemony had once been accepted; (3) selfinterest, since the hegemony furnished the means of aggrandizement. The three gens. are governed by $\delta\pi\delta$. See on c. 6. 20. - 10. καὶ οὐκ ἀσφαλές кте.: this is the second point; after the first step had been taken, our own security forbade us to go back. - 11. απηχθημένους . . . κατεστραμμένων : pf. parties., with the full meaning of "when it had once come to this, that etc."; whereas the aor. ἀποστάντων, as giving the occasion, is subord to kaτεστραμμένων, to which also και ήδη belongs: after we had once incurred the hatred of most, and several of our allies who had revolted had been by that time (ήδη) forcibly reduced. — 12. ὑμῶν τε: see on c. 2. 6. — 13. ὑπόπτων: suspicious, as in iv. 103. 11; v. 25. 9. But in c. 131. 12; viii. 45. 4, 'suspected.'

- ἀνέντας: here abs., remiss, relaxing our hold. Cf. vi. 18. 16; 86. 14; and the free use of ἀνειμένος, c. 6. 7; ii. 39. 8; v. 9. 19.

και γαρ αν: sc. εί ανείμεν, indic. aor. See on c. 11. 5. - 14. έγίγνοντο: see on c. 73. 1. - 15. ανεπίφθονον: like the Homeric οδ τι νεμεσσητόν (Τ 182), constantly without ἐστί. Cf. c. 82.8; vi. 83. 9; viii. 50. 28. πασιν ανεπίφθονον = οὐδενὶ ἐπίφθονον. - τὰ ξυμφέρον-Ta: what is for their interest, here, for guarding against these dangers. With this εδ τίθεσθαι, to make a good disposition of, is quite proper. See on c. 25.2. Cf. Hdt, vii. 236. 17. - των μεγίστων πέρι κινδύνων: when it is a question of the greatest dangers. Thuc. uses πέρι, not $\pi \epsilon \rho i$, (1) with the rel. pron., as c. 95. 10; (2) to emphasize the preceding word, as c. 72.5; (3) when the clause is abs, or has only a loose connexion with its sentence, as here and c. 10. 25; 23. 12. Herbst, Philol. 16, p. 278. These dangers are sufficiently indicated by κινδυνεύειν, 13, with its parenthetical exposition και γάρ αν κτέ.

76. You would find yourselves as unpopular as we are if you were in our position.

γοῦν: adduces a proof for a particular case; see on c. 2. 18. "You Lacedaemonians, for example, act in

νήσω πόλεις ἐπὶ τὸ ὑμῖν ἀφέλιμον καταστησάμενοι ἐξηγεῖσθε· καὶ εἰ τότε ὑπομείναντες διὰ παντὸς ἀπήχθησθε ἐν τῆ ἡγεμονία, ἄσπερ ἡμεῖς, εὖ ἴσμεν μὴ ἀν ἦσσον
5 ὑμᾶς λυπηροὺς γενομένους τοῖς ξυμμάχοις καὶ ἀναγκασθέντας ἀν ἢ ἄρχειν ἐγκρατῶς ἢ αὐτοὺς κινδυνεύειν. οὖ- 2
τως οὐδ' ἡμεῖς θαυμαστὸν οὐδὲν πεποιήκαμεν οὐδ' ἀπὸ
τοῦ ἀνθρωπείου τρόπου, εἰ ἀρχήν γε διδομένην ἐδεξάμεθα καὶ ταύτην μὴ ἀνεῖμεν, ὑπὸ τῶν μεγίστων νικη10 θέντες, τιμῆς καὶ δέους καὶ ἀφελίας, οὐδ' αὖ πρῶτοι τοῦ
τοιούτου ὑπάρξαντες, ἀλλ' ἀεὶ καθεστῶτος τὸν ἤσσω ὑπὸ
τοῦ δυνατωτέρου κατείργεσθαι, ἄξιοί τε ἄμα νομίζοντες

the same way, look after your own interest just as much." - 2. inl to ... καταστησάμενοι: cf. c. 19. 3, σφίσιν αὐτοῖς μόνον ἐπιτηδείως ὅπως πολιτεύσουσι θεραπεύοντες. - 3. έξηγεισθε: exercise your supremacy, here abs., as in c. 95. 26; ii. 65. 17; and ἡγεῖσθαι c. 19. 3. - τότε: ἐν τοῖς Μηδικοῖς. - δια παντός: temporal, to the end. See on c. 38. 2. — εί τότε . . . τοῖς ξυμμάχοις: the protasis and apodosis are not tautological. "If you had by the continuance of your rule come to be detested, you would have found yourselves obliged to resort to as stringent measures of repression as we." - 4. μή αν ... γενομένους: partic. in indir. disc. after ἴσμεν. GMT. 904; H. 982. If the image of the dir. disc. is vividly present, its ob is usually retained. GMT. 667, 5. But verbs of will, including the notions of making, promising, hoping, believing, have a strong preference for μή. Cf. c. 139. 6; ii. 17. 15; vi. 102. 19; vii. 29. 14; Soph. El. 908; Xen. Mem. i. 2. 41. Cases where ov is used are: c. 25. 1; 140. 2; ii. 36. 18; v. 4. 24; vi. 64. 5. See Am. J. of Ph. 1, 48.

7. ἀπό: see on c. 7. 6. — 8. ἀρχήν

yε: Cl. reads yε here, for τε of the Mss. (which all the recent editors have retained), on the ground that no opposition exists between ἀρχήν and ταύτην. But τε καί would here unite as a whole the two sentences, which are properly complements of each other: "we acted only like men, both in accepting the command when it was offered to us, and in not giving it up afterwards." — εί . . . έδεξάμεθα: the influence of θαυμαστόν causes the fact to be expressed in hypothetical form. Cf. c. 33. 8. - διδομένην: cf. c. 33. 25; iv. 21. 3. - 9. ἀνεῖμεν: aor. indic.; here with definite obj., different from c. 75. 13. — ὑπὸ τῶν μεγίστων: Η Weil (Rev. de Philol., 1878, p. 92) con jectures ύπὸ τριῶν τῶν μεγίστων, referring to c. 74. 3 and iii. 40. 6. But since only the same three motives are meant as were specified in c. 75. 9, there is no need of emphasis on the number here. - νικηθέντες: metaphorical, as in ii. 47. 17; 51. 23; 60. 22; 87. 9. — 11. ὑπάρξαντες: having been the originators; with and without a gen. Cf. ii. 67. 29; 74. 17. — кавеστώτος: the subj. is in the following inf. (see on c. 74. 1), it being an estabεΐναι καὶ ὑμῖν δοκοῦντες, μέχρι οὖ τὰ ξυμφέροντα λογιζόμενοι τῷ δικαίῳ λόγῳ νῦν χρῆσθε, ὃν οὐδείς πω πα-

15 ρατυχὸν ἰσχύι τι κτήσασθαι προθεὶς τοῦ μὴ πλέον ἔχειν ἀπετράπετο. ἐπαινεῖσθαί τε ἄξιοι, οἴτινες χρησάμενοι 8 τἢ ἀνθρωπεία φύσει ὥστε ἑτέρων ἄρχειν δικαιότεροι ἡ κατὰ τὴν ὑπάρχουσαν δύναμιν γεγένηνται. ἄλλους γ' ἄν 4 οὖν οἰόμεθα τὰ ἡμέτερα λαβόντας δεῖξαι ἄν μάλιστα εἴ 20 τι μετριάζομεν, ἡμῖν δὲ καὶ ἐκ τοῦ ἐπιεικοῦς ἀδοξία τὸ πλέον ἡ ἔπαινος οὐκ εἰκότως περιέστη.

77 "Καὶ ἐλασσούμενοι γὰρ ἐν ταῖς ξυμβολαίαις πρὸς 1 τοὺς ξυμμάχους δίκαις καὶ παρ' ἡμῖν αὐτοῖς ἐν τοῖς

lished rule. Cf. iii. 43. 5. - 12. axiol τε: τε introduces the third reason, as c. 67. 6; 69. 3. — 13. ὑμιν δοκούντες: sc. άξιοι είναι. See c. 95. 25. - μέχρι ού ... νῦν χρησθε: " till it suits you to talk about justice, while your real calculations are those of expediency." Since δοκοῦντες is a partic. impf. = εδοκούμεν, μέχρι οδ (H. 999) should be followed by a past indic. (GMT. 618; H. 922); and so for $\chi \rho \hat{\eta} \sigma \theta \epsilon$ we should expect the aor.; but the pres. is suggested by vûv. - 14. őv: introduces the real state of the case (cf. c. 10. 20; 33. 13); "whereas no one, when he had the opportunity of gaining something by force, ever gave justice the preference (Schol., προκρίνας) and turned aside from his advantage." Cf. iii. 39. 20, ἰσχὺν τοῦ δικαίου προθείναι; iii. 84. 14; Hdt. iii. 53. 16. — παρατυχόν: see on c. 2. 8; 22. 9. - μή: pleonastic after a verb of negative meaning. GMT. 807 d; H. 1029.

16. ἐπαινεῖσθαί τε: τε inferential, and so. Cf. c. 4. 5; 67. 3. — οἴτινες ... γεγένηνται: the speaker leaves it to the hearers to apply this general statement to the case of the Athenians. — 17. δικαιότεροι ... γεγένηνται: have

allowed more weight to considerations of right than they might have done, considering their power. Kühn. 541, 8; Kr. Spr. 49, 4.—18. ἀν — ἀν: see on c. 36. 14. The former of the two separates γοῦν, at any rate, into its component parts.
— 20. τοῦ ἐπικιοῦς: fairness, equity, the temper which results in μετριάζειν.—21. περιέστη: turned out at last. See on c. 32. 15; with dat. also, vi. 24. 6; vii. 70. 37.

77. The forbearance we have shown in our dealings with our allies has so spoiled them, that they break out into complaints if they are thwarted in any way.

1. καὶ ἐλασσούμενοι κτέ.: we have here the proof of the concluding words of c. 76. St.'s is probably the correct interpretation of this passage, adopted in the main by Cl. It depends on these particulars: (1) The former καί = καίπερ and brings out the concessive force of the two partics. (2) ταῖς ... δίκαις refers to what are commonly called δίκαι ἀπὸ ξυμβόλων, i.e. commercial treaties originally made between independent states, in accordance with which disputes in matters of trade

δμοίοις νόμοις ποιήσαντες τὰς κρίσεις φιλοδικεῖν δοκοῦμεν. καὶ οὐδεὶς σκοπεῖ αὐτῶν, τοῖς καὶ ἄλλοθί που ἀρ- 2
5 χὴν ἔχουσι καὶ ἦσσον ἡμῶν πρὸς τοὺς ὑπηκόους μετρίοις
οὖσι διότι τοῦτο οὐκ ὀνειδίζεται · βιάζεσθαι γὰρ οῗς ἄν
ἐξῆ, δικάζεσθαι οὐδὲν προσδέονται. οἱ δὲ εἰθισμένοι 8
πρὸς ἡμᾶς ἀπὸ τοῦ ἴσου ὁμιλεῖν, ἦν τι παρὰ τὸ μὴ οἴεσθαι χρῆναι ἢ γνώμη ἢ δυνάμει τῆ διὰ τὴν ἀρχὴν καὶ
10 ὁπωσοῦν ἐλασσωθῶσιν, οὐ τοῦ πλέονος μὴ στερισκόμενοι

(ex contractu) were decided upon certain fixed rules in the courts of the defendant's city. As Athens had no doubt such treaties with many of her allies before their subjection to tribute, there is no reason to suppose they were abrogated after that change in their political status. (3) τὰς κρίσεις refers to the compulsory jurisdiction which Athens enforced upon her allies in her own courts in suits arising ex delicto between Athenians and citizens of subject states, and also between citizens of subject states by way of appeal, when the sentence in the local court was either death, exile, or disfranchisement. Probably it soon came to pass that the more important of such cases were brought to Athenian courts in the first instance. (4) autois does not agree with ἡμῖν but means for them, i.e. for the allies. The passage may be thus paraphrased: "For even though we exact less than our power would justify in cases decided under commercial treaties made with our allies, and though we have established for them trials in our own courts on the basis of impartial laws for us and them, we are thought to be litigious." Cf. Dem. LVI. 14, ἡγούμενοι δείν έλαττοῦσθαι τι καὶ συγχωρείν ώστε μη δοκείν φιλόδικοι είναι. See Am. J. of Ph. V. p. 298 ff., and I, p. 4 ff.

4. αὐτῶν: i.e. τῶν ξυμμάχων. — τοῖς καὶ . . . μετρίοις οὐσι: placed for emphasis before the interr. διότι, why. Cf. c. 19. 3 (δπως); 120. 9 (ἤν); 10. 5 (ϵἰ). Κϋπο. 606, 6; Kr. Spr. 54, 17, 7. — 6. βιάζεσθαι γάρ: this gives the reason of some suppressed thought, like ϵἰκότως. See Ullrich, Beitr. z. Erkl. note 119. The assonance of βιάζεσθαι, δικάζεσθαι gives a kind of proverbial character to the sentence.

8. ἀπό τοῦ ἴσου: on a basis of equality; with δμιλέιν again, iii. 11. 3. Cf. c. 99. 7; 136. 15; 140. 31; 143. 14; ii. 89. 5; iii. 84. 7; iv. 19. 11; v. 101. Also ἀπὸ τῆς ἴσης. — παρὰ τὸ μη οἴεσθαι χρήναι: the neg. which properly belongs to χρηναι is attracted to οἴεσθαι, after the analogy of οὕ φημι, οὐ νομίζω, οὐκ ἐῶ, against their conviction that it ought not so to be. Since with xpnvai is to be supplied from what follows, έλασσωθηναι αὐτούς, the neg. μή is not pleonastic (Bonitz) nor to be bracketed (Kr.). - 9. η γνώμη ... την αρχήν: whether by a decree or by some exercise of power required by the interests of our empire. - wal όπωσούν: even in any degree whatever, ever so little. Cf. vii. 60. 20; viii. 90. 16; 91. 21; with οὐδέ, vii. 49. 7. -10. οὐ τοῦ πλέονος κτέ.: τὸ πλέον is the advantage of an equal standing in the courts of law, which is of far greater moment, on the whole, than

χάριν ἔχουσιν, ἀλλὰ τοῦ ἐνδεοῦς χαλεπώτερον φέρουσιν ἢ εἰ ἀπὸ πρώτης ἀποθέμενοι τὸν νόμον φανερῶς ἐπλεονεκτοῦμεν· ἐκείνως δ' οὐδ' ἄν αὐτοὶ ἀντέλεγον ὡς οὐ χρεὼν τὸν ἤσσω τῷ κρατοῦντι ὑποχωρεῖν. ἀδικούμενοί τε, ὡς 4 15 ἔοικεν, οἱ ἄνθρωποι μᾶλλον ὀργίζονται ἢ βιαζόμενοι· τὸ μὲν γὰρ ἀπὸ τοῦ ἴσου δοκεῖ πλεονεκτεῖσθαι, τὸ δ' ἀπὸ τοῦ κρείσσονος καταναγκάζεσθαι. ὑπὸ γοῦν τοῦ Μήδου 5 δεινότερα τούτων πάσχοντες ἠνείχοντο, ἡ δὲ ἡμετέρα ἀρχὴ χαλεπὴ δοκεῖ εἶναι εἰκότως· τὸ παρὸν γὰρ ἀεὶ βαρὺ τοῖς 20 ὑπηκόοις. ὑμεῖς γ' ἄν οὖν, εἰ καθελόντες ἡμᾶς ἄρξαιτε, 6

the occasional acts of interference rendered necessary by the interests of the leading state. This indispensable subordination is called here τδ ἐνδεές, what is lacking, "the trifling restrictions they have to submit to." It is better to govern τοῦ ἐνδεοῦς by στερισκόμενοι repeated, than with Cl., B., Kr. to make it depend on χαλεπώτερον φέροντες. They refer to ii. 62. 18. But there αὐτῶν is bracketed by Dobree and changed to avre by Madvig. The const. here preferred is adopted by Sh., St., and Madvig, Adv. I. 311, who says, τὸ ἐνδεές est quod deest ad spem explendam; hoc qui non accipit, eo privari videtur. - 12. ἀπὸ πρώ-Tys: from the first, with no definite ellipsis. See on c. 14. 15. With art., vii. 43. 35. — τον νόμον: legality, pretence of law: a rare use, yet similar to that in ii. 53. 13; iii. 45. 8; 56. 5. — 13. ἐκείνως δέ: ί.ε. εἰ φανερῶς ἐπλεονεκτοῦμεν: the thought, not the statement, being regarded as remote. Cf. iii. 46. 8; vi. 11. 10. 8é is epexegetic, not adversative. - is oi: after verbs of neg. meaning, 'doubt,' 'deny,' etc., οὐ sometimes follows &s (δτι) introducing a finite verb, thus continuing

the neg. idea of the governing verb. Cf. μή with inf., c. 76. 15. H. 1029 a; Kühn. 514, 3 b. ἀντέλεγον here = contest, deny (not 'rejoin,' as in c. 28. 16). Cf. c. 86. 3; viii. 24. 27.

14. **\(\tau_{\epsilon}\)**: inferential, as c. 67. 3; 76. 16. αδικούμενοι as opposed to βιacomerou implies stealth or overreaching. - 16. ἀπὸ τοῦ ἴσου: Cl. regards this and τοῦ κτείσσονος, with Herbst, as masc. But they are probably neut. Sh. explains: "for the one (ἀδίκημα) is thought to be, when the start is made from a position of equality, an act of overreaching; the other, when it is made from one of superiority, an act of compulsion."-18. πάσχοντες ήνείχοντο: cf. ii. 74. 3; v. 69. 8; vi. 16. 20. G. 1578; H. 983. — 19. εἰκότως: advs. are often thus placed with emphasis at the end of sentences, but should not be separated by punctuation from what precedes: - το παρον γάρ κτέ.: here the argument passes to the general consideration that superior power is always felt as a grievance by those who have to submit to it.

20. ὑμεῖς γ' ἀν οὖν: ef. c. 76. 18. Kühn. 507, 2 a. — καθελόντες: having overthrown; with acc. of person, iii. τάχα ἄν τὴν εὖνοιαν ἣν διὰ τὸ ἡμέτερον δέος εἰλήφατε μεταβάλοιτε, εἴπερ, οἷα καὶ τότε πρὸς τὸν Μῆδον δι ὀλίγον ἡγησάμενοι ὑπεδείξατε, ὁμοῖα καὶ νῦν γνώσεσθε. ἄμικτα γὰρ τά τε καθ' ὑμᾶς αὐτοὺς νόμιμα τοῖς ἄλλοις 25 ἔχετε καὶ προσέτι εἷς ἔκαστος ἐξιὼν οὖτε τούτοις χρῆται οὖθ' οἷς ἡ ἄλλη Ἑλλὰς νομίζει.

78 "Βουλεύεσθε οὖν βραδέως ὡς οὐ περὶ βραχέων, καὶ 1 μὴ ἀλλοτρίαις γνώμαις καὶ ἐγκλήμασι πεισθέντες οἰκεῖον πόνον προσθῆσθε. τοῦ δὲ πολέμου τὸν παράλογον ὄσος 2 ἐστί, πρὶν ἐν αὐτῷ γενέσθαι, προδιάγνωτε · μηκυνόμενος 5 γὰρ φιλεῖ ἐς τύχας τὰ πολλὰ περιίστασθαι, ὧν ἴσον τε

13. 33; iv. 85. 7; of thing (δύναμιν, άρχήν), v. 14. 14; vi. 11. 13; of both, c. 16. 4; Hdt. i. 71. 3. - apfaire: you should attain power. See on c. 3. 8. -21. τάχα: generally in Attic expresses probability, and except viii. 94. 8 constantly in Thuc. with av; but here it includes also its primary temporal meaning. So also when it is combined with Yows: vi. 10. 14; 34. 9; 78. 16. — τὸ ἡμέτερον δέος: see on c. 33. 19; 69. 30. — 22. μεταβάλοιτε: short for τη των πραγμάτων μεταβολή άποβάλοιτε. - δι' όλίγου ήγησαμενοι: after you had only for a short time held the hegemony. δι' ολίγου, of time. Cf. ii. 85. 9; iii. 43. 14. — 23. ὑπεδείξατε: showed a glimpse of. Cf. iv. 86. 19 .όμοια γνώσεσθε: you shall adopt such principles: so often with neut. pl., iii. 57. 3; v. 36. 10. — 24. а́шкта тоїѕ άλλοις: i.e. τοις των άλλων (c. 71. 9), incompatible with (not corresponding to) the habits of others, and therefore not conducive to frank intercourse. - Tá τε καθ' ὑμᾶς: τε belongs by hyperbaton not to the noun but to the whole sentence; ἔχετε and χρηται are opposed.—25. είς έκαστος: the reference is mainly to Pausanias. — ເຂົ້າຜ່າ: when he goes abroad in command. Cf. c. 95. 23; iv. 5. 3; v. 34. 2; vi. 37. 18.—26. ols ... νομίζει: dat. as with χρησθαι. Cf. ii. 38. 3; iii. 82. 65; Hdt. ii. 50. 14. Kühn. 425, 8.

78. Deliberate well, therefore, before you engage in war at the instigation of others. We are still ready for a friendly arrangement, but shall know how to repel any attack.

1. ὡς οὐ περὶ βραχέων: for ὡς περὶ οὐ βραχέων, from the reluctance to separate the prep. from its case. So ὡς ἐς ἐλάχιστον, in c. 63. 5; ὡς ἐπὶ πλεῖστον, c. 82. 20. See on c. 35. 10. The litotes also is thus enhanced. See on c. 5. 5. οὐ here, as applying to a single word, even after the inv. Cf. c. 82. 18; 140. 9; 141. 27. Kr. Spr. 67, 9, 2; Kühn. 511, 4. — 3. προσθῆσθε: burden yourselves with. Cf. c. 144. 3; ii. 37. 13; iv. 98. 16.

τον παράλογον κτέ.: see on c. 72.8. On the subst., miscalculation, mistake in judgment, see on c. 65.3; "how greatly one can deceive one's self."—4. προδιάγνωτε: occurs again in v. 38.19; probably also c. 91.20; elsewhere only in later writers.—5. φιλει: is wont; in Thuc. in this sense

ἀπέχομεν καὶ ὁποτέρως ἔσται ἐν ἀδήλω κινδυνεύεται. ἰόντες τε οἱ ἄνθρωποι ἐς τοὺς πολέμους τῶν ἔργων πρό- 3 τερον ἔχονται, ὁ χρῆν ὕστερον δρᾶν, κακοπαθοῦντες δὲ ἤδη τῶν λόγων ἄπτονται. ἡμεῖς δὲ ἐν οὐδεμιᾳ πω τοι- 4 10 αὐτῃ ἀμαρτίᾳ ὄντες, οὖτ' αὐτοὶ οὖθ' ὑμᾶς ὁρῶντες, λέγομεν ὑμῖν, ἔως ἔτι αὐθαίρετος ἀμφοτέροις ἡ εὐβουλία, σπονδὰς μὴ λύειν μηδὲ παραβαίνειν τοὺς ὄρκους, τὰ δὲ διάφορα δίκη λύεσθαι κατὰ τὴν ξυνθήκην εἰ δὲ μή, θε-

only. Cf. c. 141. 28; ii. 62. 22; iii. 42. 5; 81. 23; iv. 28. 12; 125. 7; v. 70. 6; vi. 63. 10; vii. 79. 10; 80. 12; viii. 1.30. So also Hdt. except in v. 5.5. Cf. Lat. amare, Hor. Car. iii. 16. 10, etc. - τύχας: chances, which do not depend on human operation. - Tà πολλά: adv. See on c. 13. 3. - περιίστασθαι: see on c. 76. 21. — ών . . . κινδυνεύεται: ων rel. to τύγας. Though only the first clause depends grammatically on &v, the second also stands in a like relation to the antecedent sentence. See on c. 68. 15. απέχομεν, sc. εκάτεροι. έσται = γενήσεται, without definite subj., "how things will turn out, whether well or ill"; and this clause is subj. of €v άδήλφ κινδυνεύεται, which phrase is itself a combination of έν ἀδήλω ἐστί and κινδυνεύεται (see on c. 46. 1). Cf. ii. 35. 7.

7. lóντες τε κτέ.: "so it comes to pass that if men embark in war." lέναι is freq. in this connexion: c. 40. 6; 41. 12; 58. 9; 71. 12; 82. 14; 143. 15; ν. 65. 30; νi. 63. 3. — 8. ἔχονται: cf. c. 49. 30; Hdt. iii. 72. 28. — σ΄: appears necessary in place of α of the Mss., since α would suggest a false reference to ἔργων, and δρῶν would lose its characteristic meaning (see on c. 5. 12). The sing. is required by the manifest ref-

erence to the whole τῶν ἔργων ἔχεσθαι (c. 49. 30). Stahl, Jahrb. 1863, p. 411, thinks differently, but Cobet reads ő. See App. on c. 70. 7.—9. ἤδη: belongs to κακοπαθοῦντες.

10. οὖτ' αὖτοί: the marked opposition requires the combination οὕτε -ούτε; otherwise ούθ ύμας δρώντες would have been joined directly to ovtes. After δρώντες supply εν άμαρτία όντας. Cf. c. 80. 2; v. 80. 11. — $\lambda \epsilon \gamma o \mu \epsilon \nu :=$ κελεύομεν. Cf. c. 131. 10; ii. 5. 21; 6. 7; 71. 23; iii. 3. 16. — 12. σπονδάς: without art. Cf. c. 53.4; 67.5; 71. 22. Sh. renders "not to be covenantbreakers." So the art. is omitted with other nouns which with verbs make established formulae; e.g. γνώμην ποιείσθαι, 'propose,' c. 128, 27; γνώμην έχειν, 'intend,' ii. 86. 17; δίαιταν έχειν, 'live,' c. 135.8; ταφάς ποιείσθαι, 'bury,' ii. 34. 2. — τὰ διάφορα: cf. c. 56. 2; 67. 14. - 13. λύεσθαι: = διαλύεσθαι, the mid. of reciprocal action. Cf. c. 140. 17; 145. 6; ν. 80. 2. - κατά τὴν ξυνθήκην: see c. 140. 14; vii. 18. 14. - el δè μή: so the best Mss. for # of the others. Both expressions are nearly alike in meaning and use (cf. Soph. Phil. 1341; Lys. xxv. 14; Dem. 11. 8), but the fuller form seems better suited to the close of the speech. - θεούς τούς όρκίους: see on c. I. 6

οὺς τοὺς ὁρκίους μάρτυρας ποιούμενοι πειρασόμεθα ἀμύ-15 νεσθαι πολέμου ἄρχοντας ταύτη ἢ ἂν ὑφηγῆσθε."

79 Τοιαῦτα δὲ οἱ ᾿Αθηναῖοι εἶπον. ἐπειδὴ δὲ τῶν τε 1 ξυμμάχων ἦκουσαν οἱ Λακεδαιμόνιοι τὰ ἐγκλήματα τὰ ἐς τοὺς ᾿Αθηναίους καὶ τῶν ᾿Αθηναίων ἃ ἔλεξαν, μεταστησάμενοι πάντας ἐβουλεύοντο κατὰ σφᾶς αὐτοὺς περὶ τῶν 5 παρόντων. καὶ τῶν μὲν πλειόνων ἐπὶ τὸ αὐτὸ αἱ γνῶμαι 2 ἔφερον, ἀδικεῖν τε τοὺς ᾿Αθηναίους ἤδη καὶ πολεμητέα εἶναι ἐν τάχει παρελθὼν δὲ ᾿Αρχίδαμος ὁ βασιλεὺς αὐτῶν, ἀνὴρ καὶ ξυνετὸς δοκῶν εἶναι καὶ σώφρων, ἔλεξε τοιάδε.

80 "Καὶ αὐτὸς πολλῶν ἤδη πολέμων ἔμπειρός εἰμι, ὧ 1 Λακεδαιμόνιοι, καὶ ὑμῶν τοὺς ἐν τῆ αὐτῆ ἡλικία ὁρῶ, ὥστε μήτε ἀπειρία ἐπιθυμῆσαί τινα τοῦ ἔργου, ὅπερ ἄν

— 15. ἄρχοντας: $i\mu\hat{a}s$ seems here purposely avoided, to maintain as long as possible the attitude of generality. Only in $i\phi\eta\gamma\hat{\eta}\sigma\theta\epsilon$ the present case is referred to.

79. In the Lacedaemonian assembly the majority is inclined to war. Archidamus comes forward in opposition.

2. τὰ ἐς τοὺς ᾿Αθηναίους: cf. c. 38. 1; 66. 2; vi. 105. 15. — 3. καὶ τῶν ᾿Αθηναίων ὰ ἔλεξαν: the same order as in the former clause. For gen., see G. 1102; H. 742. — μεταστησάμενοι: causing to withdraw. Cf. v. 111. 9; Hdt. i. 89. 1; viii. 101. 7. Aeschin. 111. 125, μεταστησάμενος τοὺς ἰδιώτας. The corresponding intr. μεταστῆναι, in v. 111. 25; Soph. Aj. 750. — 4. πάντας: i.e. all the envoys of the allies and the Athenians. — κατὰ σφᾶς αὐτούς: so iv. 65. 2. καθ' ἐαντούς, iv. 38. 18; vi. 13. 12.

5. ἐπὶ τὸ αὐτὸ ἔφερον: a metaphor from a road (iii. 24. 2). Cf. Hdt. i. 120. 12; vii. 6. 22; Soph. O. C. 1424.

— 6. ἀδικείν... ἤδη: that they were already in the wrong. Cf. v. 30. 8. See

on c. 67. 5. — πολεμητέα: see on c. 72. 4. — 7. ἐν τάχει: with all possible speed. Cf. c. 86. 13; 90. 31; ii. 86. 22, etc. — 'Αρχίδαμος; son of Zeuxidamus, succeeded his grandfather Leotychides in Ol. 77. 4 (B.C. 469); led the early invasions into Attica; and died Ol. 88. 2 (B.C. 427).

Speech of King Archidamus. Chaps. 80-85.

80. Do not fancy that a war with the Athenians will be without danger; for in ships and money they are superior to you.

2. όρω: sc. δμοίως έμπείρους ὅντας. See on c. 78. 10. — 3. ἀπειρία... νομίσαντα: for the change, see on c. 39. 2; 63. 7; 107. 26; iv. 69. 16. — ἐπιθυμήσαι: the aor. with the neg. and in reference to the immediate case, "so that no one of you from inexperience covets the war." Still μήταν κτέ. would have been more natural, 'will be likely to covet.'— ἔργου: often of war and battle, as in c. 105. 24; ii. 89. 42; iv. 14. 15. ἀγαθὸν καὶ

πολλοὶ πάθοιεν, μήτε ἀγαθὸν καὶ ἀσφαλὲς νομίσαντα. 5 εὔροιτε δ' ἄν τόνδε περὶ οὖ νῦν βουλεύεσθε οὐκ ἄν ἐλά- 2 χιστον γενόμενον, εἰ σωφρόνως τις αὐτὸν ἐκλογίζοιτο. πρὸς μὲν γὰρ τοὺς Πελοποννησίους καὶ τοὺς ἀστυγείτο- 3 νας παρόμοιος ἡμῶν ἡ ἀλκή, καὶ διὰ ταχέων οἷόν τε ἐφ' ἔκαστα ἐλθεῖν· πρὸς δὲ ἄνδρας οῖ γῆν τε ἑκὰς ἔχουσι καὶ 10 προσέτι θαλάσσης ἐμπειρότατοί εἰσι καὶ τοῖς ἄλλοις ἄπασιν ἄριστα ἐξήρτυνται, πλούτω τε ἰδίω καὶ δημοσίω καὶ ναυσὶ καὶ ἵπποις καὶ ὅπλοις καὶ ὄχλω ὅσος οὐκ ἐν ἄλλω ἐνί γε χωρίω Ἑλληνικῷ ἐστιν, ἔτι δὲ καὶ ξυμμάχους πολλοὺς φόρου ὑποτελεῖς ἔχουσι, πῶς χρὴ πρὸς τούτους ῥα-

ασφαλές neut. after έργον, though τόνδε in δ goes back to πόλεμον. — 4. πολλοί: to desire war from inexperience belongs not so much to the mass of men as to the young. Therefore πολλοί with the Vat. Ms. rather than οί πολλοί. — 5. οὐκ ἀν . . . γενόμενον: i.e. ότι οὐκ ἀν . . . γένοιτο. For partic., ef. ii. 6. 14. — 6. σωφρόνως: without passion, impartially.

7. πρός ... ἀστυγείτονας: these two nouns do not stand in the relation of whole to part, nor are they both parts of a whole; but they describe the characteristics of the enemies with whom the Lacedaemonians have had hitherto to contend; of course, however, in contrast to the Athenians; "against Peloponnesians and against near neighbours, i.e. against states without naval power, and against whom distant expeditions were not needed." The repeated art., therefore, which all good Mss. have, needs no defence. Sh. renders: "for though against the Peloponnesians, in other words, our borderers." He regards nal as epexegetic, and compares Dem. xxi. 196, τοῦ δήμου κατηγορήσει καὶ τῆς ἐκκλησίας. So Plat. Gorg. 472 b, en tris ovolas kal

τοῦ ἀληθοῦς. Dem. xvIII. 156. See Munro on Lucr. iii. 993. — 8. παρόμοιος: not 'nearly like,' but 'like when placed side by side and compared.' Bonitz, ibid. p. 28. So c. 132. 20. See on c. 73. 26. — άλκή: in a material sense, as in iii. 30. 7; not, as in ii. 87. 21, in a moral sense. — δια ταχέων: cf. iii. 13. 14; iv. 8. 18; 96. 4; vi. 66. 10; viii. 101. 4. - ἐφ' ἔκαστα ἐλθεῖν: since the enemy is not at a distance, and can be reached by land. - 9. προς ανδρας οι κτέ.: the antecedent is repeated in τούτους, 14, the attributes being accumulated before it. same rhetorical turn in iii. 39. 8 2. - έκας έχουσι: probably refers to the taunt of the Corinthians, c. 69. 23, but also to indicate the narrow range of the Lacedaemonian policy. - 10. Oalágons: often without art. unless a special sea is meant. Kr. Spr. 50, 2. 15. - 12. ox lo: a population (cf. vi. 17. 8), the complement of the three preceding nouns, which only by help of this can be employed in war. δπλα includes the equipment of forces of all kinds as well as of ships. - 13. Evi ye χωρίω; so viii. 40. 8, μιᾶ γε πόλει. Cf. vi. 20. 8, ώς ἐν μιὰ νήσφ. — 14. πῶς χρή

15 δίως πόλεμον ἄρασθαι καὶ τίνι πιστεύσαντας ἀπαρασκεύους ἐπειχθῆναι; πότερον ταῖς ναυσίν; ἀλλὶ ἦσσους ἐσμέν· 4
εἰ δὲ μελετήσομεν καὶ ἀντιπαρασκευασόμεθα, χρόνος ἐνέσται. ἀλλὰ τοῖς χρήμασιν; ἀλλὰ πολλῷ ἔτι πλέον τούτου ἐλλείπομεν καὶ οὖτε ἐν κοινῷ ἔχομεν οὖτε ἑτοίμως
20 ἐκ τῶν ἰδίων φέρομεν.

81 "Τάχ' ἄν τις θαρσοίη ὅτι τοῖς ὅπλοις αὐτῶν καὶ 1 τῷ πλήθει ὑπερφέρομεν, ὥστε τὴν γῆν δηοῦν ἐπιφοιτῶν-τες. τοῖς δὲ ἄλλη γῆ ἐστι πολλὴ ῆς ἄρχουσι, καὶ ἐκ θα- 2 λάσσης ὧν δέονται ἐπάξονται. εἰ δ' αὖ τοὺς ξυμμάχους 3 5 ἀφιστάναι πειρασόμεθα, δεήσει καὶ τούτοις ναυσὶ βοηθεῖν, τὸ πλέον οὖσι νησιώταις. τίς οὖν ἔσται ἡμῶν ὁ πόλεμος;

... ἐπειχθῆναι: this form of rhetorical question occurs again in Thuc. only in vi. 38. 27. See Blass, Att. Bered. I. 215. — ῥαδίως: lightly, without serious consideration, temere. Cf. c. 73.6.—15. πόλεμον ἄρασθαι: "to become involved in hostilities, of either of the combatants; πόλεμον ἀναιρεῖσθαι, of the aggressors." Sh. — 16. ἐπειχθῆναι: intr., as in c. 85. 3; iii. 3. 14. In c. 82. 22 it is a true pass. of ἐπείγειν. The impf. mid. tenses are trans. in iii. 2. 14; iv. 5. 9; vi. 100. 5; viii. 9. 2; intr. in c. 93. 8; iv. 3. 4; vi. 32. 14.

17. χρόνος ἐνέσται: in this time will be lost. So ἐγγίγνεται, c. 113. 1; iv. 111. 4.—18. ἀλλά τοῖς χρήμασιν κτέ.: notice ἀλλά introducing both question and answer. Cf. vi. 38. § 5; Lys. xxiv. 24. — τούτου ἐλλείπομεν: τούτου is collective for τῶν χρημάτων, which must be understood also in acc. with ἔχομεν and φέρομεν. For ἐλλείπειν, cf. ii. 61. 20; Plat. Phaedr. 269 d. See App.—19. ἐν κοινῷ: in a erario. Cf. c. 141. 11; with art., vi. 6. 29. — ἐτοίμως: easily, not 'willingly.' Pericles in c. 141. § 3 repeats this statement about

the Peloponnesians. See Stahl, Jahrb. 1863, p. 459.—20. Φέρομεν: regularly used of taxes. *Cf.* c. 19. 6; 83. 3.

81. And the means we have are not adapted for successful operations against them.

1. τάχ' ἄν τις κτέ.: this objection is merely a new turn in the supposed dialogue, and therefore without conj. - τοις όπλοις . . . πλήθει: these words together denote a well-appointed military force. There is no special reference to the superiority of Spartan warfare. πληθος refers to the number of the Spartan allies, and does not, therefore, contradict c. 80. 12. -2. ὑπερφέρομεν: with gen. = διαφέρομεν, in Thuc. only here. Cf. Hdt. ix. 96. 14; Soph. O. T. 381; Ar. Eq. 584. — ἐπιφοιτώντες: by repeated invasions. - 4. ἐπάξονται: of ordinary importation ἐσάγεσθαι is used; but this verb denotes also the supply of need. Cf. vi. 99. 21; and σîτος ἐπακτός, vi. 20. 20. — 5, και τούτοις: as the Athenians themselves could be effectually harmed only by sea. - 6. το πλέον: εἰ μὴ γὰρ ἡ ναυσὶ κρατήσομεν ἡ τὰς προσόδους ἀφαιρή- 4 σομεν ἀφ' ὧν τὸ ναυτικὸν τρέφουσι, βλαψόμεθα τὰ πλέω. κἀν τούτω οὐδὲ καταλύεσθαι ἔτι καλόν, ἄλλως τε καὶ εἰ 5 10 δόξομεν ἄρξαι μᾶλλον τῆς διαφορᾶς. μὴ γὰρ δὴ ἐκείνη 6 γε τῆ ἐλπίδι ἐπαιρώμεθα ὡς ταχὺ παυθήσεται ὁ πόλεμος, ἡν τὴν γῆν αὐτων τέμωμεν· δέδοικα δὲ μᾶλλον μὴ καὶ τοῖς παισὶν αὐτὸν ὑπολίπωμεν· οὕτως εἰκὸς 'Αθηναίους φρονήματι μήτε τῆ γῆ δουλεῦσαι μήτε ὧσπερ ἀπεί-

15 ρους καταπλαγήναι τῷ πολέμῳ. 82 "Οὐ μὴν οὐδὲ ἀναισθήτως αὐτοὺς κελεύω τούς τε 1

cf. c. 49. 6, 12. — τ (s: = π 0 \hat{i} 0s. Cf. Soph. Tr. 307; Dem. xxxyyy. 54.

7. αφαιρήσομεν: cf. c. 134. 11; iii. 31. 8; v. 23. 25; 29. 15; vii. 13. 3. Cobet prefers b φ αιρείν, per occasionem socios ad defectionem impellere. Cf. iii. 13. 33; 82. 17. -8. τὰ πλέω: like other neut. adjs., πολλά, μεγάλα, etc., often used with βλάπτειν. Cf. c. 68. 5; iii. 45. 22; 61. 15; 85. 7; iv. 41. 8; 46. 6; 64. 4; vi. 14. 8; 33. 17; 64. 9; vii. 27. 20; 40. 19; 68. 17; viii. 60. 6. βλαψόμεθα is here pass. Cf. c. 68. 18; vi. 64. 10. Kühn. 376, 4. - 9. κάν τούτω: and if things have turned out so. The phrase (cf. c. 37. 15) is not temporal, but designates the position of things, corresponding to ev &. See on c. 39. 11; 42. 5; ii. 35. 9; vi. 55. 18. — катаλύεσθαι: to settle differences. See on c. 78. 13: more rarely καταλύειν (v. 23. 8; viii. 58. 28). Cf. iv. 18. 17; v. 15. 8; 17. 20; vi. 13. 15. So καταλύειν τον πόλεμον, c. 24. 19; ii. 29. 25; 95. 12; iv. 108. 39; v. 47. 18. - каλόν: consistent with honour. - 10. αρξαι μάλλον: sc. ή ἀμύνασθαι. But Kr. understands 'rather than the Athenians.'

ἐκείνη τῆ ἐλπίδι: this was, however, the prevailing impression at Sparta.

See v. 14. § 3. — 12. τέμωμεν: St. has rightly restored this for τάμωμεν of the Mss., as the only Attic prose form. See Cobet, Mnem. 11, 376; Kr. Spr. 31, 13, 3. - δέδοικα δέ κτέ.: Herbst thinks that this could have been regarded as one of τὰ δέοντα (c. 22. 5) only if it was written after the close of the whole war. See Philol. 38, 583. — 13. elkós: takes regularly the inf. aor. (never the fut.) where the probability of the occurrence of a fut. action is to be expressed. Cf. c. 121.4; ii. 11. 33; 73.6; iii. 10. 22; 40. 26; iv. 60. 15; 85. 28; v. 109. 7; vi. 11. 10; 36. 16. In iii. 13. 19 the pres. Eyew is required by the notion of duration. Herbst, gegen Cobet, p. 16. GMT. 136; Madv. Synt. § 172, Rem. 1; Adv. I. p. 156-177. -14. φρονήματι: in Thuc. always selfconfidence, spirit. Cf. ii. 43. 28; 61. 13; 62. 27; iii. 45. 17; iv. 80. 15; v. 40, 16; 43, 7; vi. 18, 22. In Hdt. only 'sentiment,' 'disposition.'

82. We should employ some years on our preparations, and then make war upon them, if they do not listen to our reasonable demands.

οὐ μὴν οὐδέ: see on c. 3. 17.—
 ἀναισθήτως: with indifference. Cf. c.
 69. 14. This belongs both to ἐᾶν and

ξυμμάχους ἡμῶν ἐᾶν βλάπτειν καὶ ἐπιβουλεύοντας μὴ καταφωρᾶν, ἀλλὰ ὅπλα μὲν μήπω κινεῖν, πέμπειν δὲ καὶ αἰτιᾶσθαι μήτε πόλεμον ἄγαν δηλοῦντας μήθ' ὡς ἐπιτρέ5 ψομεν, κἀν τούτω καὶ τὰ ἡμέτερα αὐτῶν ἐξαρτύεσθαι, ξυμμάχων τε προσαγωγῆ καὶ Ἑλλήνων καὶ βαρβάρων, εἴ ποθέν τινα ἡ ναυτικοῦ ἡ χρημάτων δύναμιν προσληψόμεθα (ἀνεπίφθονον δέ, ὅσοι ὤσπερ καὶ ἡμεῖς ὑπ' ᾿Αθηναίων ἐπιβουλευόμεθα, μὴ ελληνας μόνον, ἀλλὰ καὶ βαρ

10 βάρους προσλαβόντας διασωθήναι), καὶ τὰ αὐτῶν ἄμα ἐκποριζώμεθα. καὶ ἢν μὲν ἐσακούσωσί τι πρεσβευομένων ² ἡμῶν, ταῦτα ἄριστα ἢν δὲ μή, διελθόντων ἐτῶν καὶ δύο καὶ τριῶν ἄμεινον ἤδη, ἢν δοκῆ, πεφραγμένοι ἴμεν ἐπὰ

to μη καταφωράν, and αὐτούς stands at the beginning as obj. of both. The two clauses are joined as a whole by τε καί, expressing together the two aspects of the watchfulness recommended. See on c. 49. 22. - 2. μή καταφωράν: to shut your eyes to, = a strong περιοράν, and, like έαν, dependent on οὐδὲ κελεύω. - 4. αΙτιάσθαι: abs., make complaints. Cf. c. 140. 18; vii. 14. 19. - δηλούντας: with πόλεμον, threatening; with ωs ἐπιτρέψομεν (c. 71. 5), letting them know. - 5. Kay Touτω: here temporal, interim; not as in c. 81. 9. - και τὰ ήμέτερα αὐτῶν κτέ.: i.e. our whole power, including the aid of allies and other resources: here ξυμμάχων τε προσαγωγή answers to καὶ τὰ αὐτῶν ἐκποριζώμεθα in 10; where $a \hat{v} \tau \hat{\omega} \nu = \tau \hat{\omega} \nu \xi \nu \mu \mu \dot{\alpha} \chi \omega \nu$ (so St., B.) is to be preferred to αὐτῶν, since Thuc. has nowhere else used abrow for the refl. of first pers., and rà nuéτερα αὐτῶν has already been spoken of. See Hünnekes, Quaestiones Thucydideae, p. 5. After the parenthesis we have by a slight anacoluthon the independent subjv. ἐκποριζώμεθα for an inf. depending on κελεύω. - 8. ανεπίφθονον: see on c, 75. 15. — 9. ἐπιβουλευόμεθα: constructed with ἡμεῖs, where we should expect ἐπιβουλεύονται with ὅσοι (so iii. 67. 33; Dem. iv. 12; Xen, Cyr. iv. 1. 3), and ἡμᾶs is to be supplied with προσλαβόντας διασωθῆναι in 10, the chief stress lying on the partic., which alone could be ἐπίφθονον. Cf. c. 23. 25; ii. 61. 3. — 11. ἐκποριζώμεθα: take pains to gain and use. Cf. c. 125, 6; vi. 83, 9.

εσακούσωσι: give ear, comply. Cf. c. 126. 3; iii. 4. 3; iv. 110. 1; v. 17. 10; 45. 18; 50. 1; viii. 31. 10; with gen. of pers. in v. 22.6 only. The aor. subjv., answering to the Lat. fut. exact., is the reading of most Mss. and to be preferred to the pres. Even in c. 126. 3, to which St. refers, Vat. reads the aor. - 12. διελθόντων ... τριών: the former καί = even; the latter gives a choice, where we use or. Like this passage is Plat. Phaed. 63 e, kal bls kal tols miver; 69 b, kal προσγιγνομένων και απογιγνομένων. In Xen. Re. Eq. 4. 4 we have the second only, αμάξας τεττάρας και πέντε. Cf. An. iv. 7. 10. In v. 10. 44, και δις ή τρις προσβαλόντα.

αὐτούς. καὶ ἴσως ὁρῶντες ἡμῶν ἤδη τήν τε παρασκευὴν 8
15 καὶ τοὺς λόγους αὐτῆ ὁμοῖα ὑποσημαίνοντας μᾶλλον ᾶν εἴκοιεν, καὶ γῆν ἔτι ἄτμητον ἔχοντες καὶ περὶ παρόντων ἀγαθῶν καὶ οὖπω ἐφθαρμένων βουλευόμενοι. μὴ γὰρ 4 ἄλλο τι νομίσητε τὴν γῆν αὐτῶν ἦ ὅμηρον ἔχειν καὶ οὐχ ἣσσον ὅσῳ ἄμεινον ἐξείργασται ἢς φείδεσθαι χρὴ ὡς 20 ἐπὶ πλεῖστον, καὶ μὴ ἐς ἀπόνοιαν καταστήσαντας αὐτοὺς ἀληπτοτέρους ἔχειν. εἰ γὰρ ἀπαράσκευοι τοῖς τῶν ξυμ- 5 μάχων ἐγκλήμασιν ἐπειχθέντες τεμοῦμεν αὐτήν, ὁρᾶτε ὅπως μὴ αἴσχιον καὶ ἀπορώτερον τῆ Πελοποννήσῳ πρά-ξομεν. ἐγκλήματα μὲν γὰρ καὶ πόλεων καὶ ἰδιωτῶν οῖόν 6

14. καὶ τσως: significantly introduces the probable consequences of the action of the Lacedaemonians. — ήμων: for the force of the pron. thus placed, see on c. 30. 14; 71. 15. — 15. τοὺς λόγους... ὑποσημαίνοντας: opp. to 4, μὴ πόλεμον ἄγαν δηλοῦντας. When due preparation has been made, there will be no reason for holding back. ὁποσημαίνειν again in vi. 32. 3, hardly distinguishable in meaning from the simple verb. αὐτῆ ὁμοῖα, in harmony therewith. Cf. ii. 72. 2, ἡν ποτῆτε ὁμοῖα τοῖς λόγοις; vii. 61. 8.

18. μη γάρ . . . έχειν: Cl. considers Eyew here to have a fut. reference, comparing c. 93. 13; 127. 4 (where v. H. and Cobet insert av); ii. 84.8; iv. 127. 4 (where v. H. and Cobet read the fut.). But it is better to consider with St. Qu. Gr. p. 8, that έχειν is used because the Attic country might be regarded before occupation as a pledge for their good behaviour. - ounpov: (Schol., ενέχυρον τὸ ὑπὲρ εἰρήνης παρεχόμενον) probably here neut. subst., as often in later Greek. Cf. Polyb. iii. 52. 5. But not so in Plat. Theaet. 202 e, ωσπερ δμήρους έχομεν τοῦ λόγου τὰ παραδείγματα.

- οὐχ ἡσσον: (see on c. 8. 1) = τοσούτφ μᾶλλον. For οὐ after imv., see on c. 78. 1. — 19. ἡς: but this; position and force as in c. 35. 15; 74. 11. — ώς ἐπλ πλεῖστον: see on c. 63. 5. Here cf. c. 2. 19; 18. 5. — 20. ἐς ἀπόνοιαν καταστήσαντες: cf. vii. 67. 22. — 21. ἀληπτοτέρονς: cf. c. 37. 20.

22. ἐπείχθεντες: pass. See on c. 80. 16. Cf. Hom. Λ 157; Φ 362; ν 115; ο 297. — 23. ὅπως μη κτέ.: see on c. 19. 4. Kr. and B. take πράξομεν act., and render 'that we may not bring about a more disgraceful and difficult state of things for Peloponnesus.' But the use of Thuc. (vi. 13. 17; 75. 17; vii. 67. 26; 71. 5; viii. 95. 28) requires here also the intr. meaning, "that it turn not out for us as regards Peloponnesus in a more disgraceful and difficult fashion"; ἀπορώτερον, for not, like the Athenians, εκ θαλάσσης ων δεήσει επαξόμεθα (c. 81. 3). Kr. is probably right in understanding 'than for the Athenians as regards Attica'; but Bonitz, ibid. (p. 29), supplies 'than now,' which would require &tre with the comp. See Herbst, Philol. 16, p. 322.

25 τε καταλύσαι πόλεμον δε ξύμπαντας ἀραμένους ενεκα τῶν ἰδίων, ον οὐχ ὑπάρχει εἰδέναι καθ' ὅ τι χωρήσει, οὐ ῥάδιον εὐπρεπῶς θέσθαι.

83 "Καὶ ἀνανδρία μηδενὶ πολλοὺς μιᾳ πόλει μὴ ταχὺ 1 ἐπελθεῖν δοκείτω εἶναι. εἰσὶ γὰρ καὶ ἐκείνοις οὐκ ἐλάσσους 2 χρήματα φέροντες ξύμμαχοι, καὶ ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλέον, ἀλλὰ δαπάνης, δι' ἣν τὰ ὅπλα ἀφελεῖ, ἄλλως 5 τε καὶ ἠπειρώταις πρὸς θαλασσίους. πορισώμεθα οὖν 3 πρῶτον αὐτήν, καὶ μὴ τοῖς τῶν ξυμμάχων λόγοις πρότερον ἐπαιρώμεθα, οἴπερ δὲ καὶ τῶν ἀποβαινόντων τὸ πλέ-

25. πόλεμον δέ... των ίδίων: "when the whole confederacy begins a war, not for common but for individual interests," i.e. for the Megarians and Corinthians. Cf. Dem. v. 19, φοβοῦμαι μή πάντες περί των ίδίων έκαστος οργιζόμενος κοινον έφ' ήμας αγάγωσι τον πόλεμον. — δν . . . χωρήσει : prolepsis.Cf. c. 61. 2; 67. 4; 72. 8; 78. 3. The act. form of the simple fut. only here and Hdt. v. 89. 13; viii. 68. 20; of compounds freq. - 27. θέσθαι: answers to εγκλήματα καταλύσαι, 24, bring the war to an end with honour. Cf. c. 31. 15; viii. 84. 19. See on c. 25. 2.

83. But most of all should we take thought for ways and means.

1. ταχύ: used as adv. ten times by Thuc., who has ταχέως only once (c. 72.6), but more often periphrases like διὰ ταχέων, διὰ τάχους, ἐν τάχει, κατὰ τάχος. — 2. ἐπελθεῖν: with dat., c. 137. 24; ii. 11. 22; iii. 11. 13; 56. 13; iv. 1. 7; 33. 3; 44. 12; 61. 12; vi. 34. 50; 68. 19; 92. 6; with πρός, c. 86. 20; ii. 65. 46; vi. 31. 45; with acc., ii. 39. 12. — 3. χρήματα φέροντες: from its position = καὶ ταῦτα χρήματα φέροντες. This Sparta could not claim. — οὐχ ὅπλων... δαπάνης: gens. de-

pendent on forw in pregnant sense, not so much a matter of arms as of money. Cf. c. 142. 24. — 4. ἀλλά: has the same effect as \(\) (see on c. 9. 21), for the expression οὐ τὸ πλέον has really lost its comp. force. Cf. ii. 43. 16. — & n' n'v: in virtue of which only arms are of service. Cf. iii, 13. 26; 39. 43; vii. 68. 18; Dem. 1. 12, τον τρόπον δι' δν μέγας γέγονεν. But Dem. VIII. 10, τον τρόπον δι' οδ τὰ πράγματα ἀπολώλεκεν. Cf. Dem. v. 22; vi. 6; Hom. A 72. — ἄλλως τε καί: seldom with a noun without a partic. Cf. Plat. Crit. 50 b; Symp. 173 c. The dat. ἡπειρώταις is related loosely to foru, for a land power.

6. αὐτήν: i.e. την δαπάνην. — 7. ἐπαιρώμεθα: pass., be pushed on, impelled. Cf. c. 42. 7; 81. 11; 84. 9; 120. 20; iii. 38. 12; 45. 3; iv. 108. 16; 121. 1; vii. 13. 12. But used also intr.: 'be proud,' c. 25. 20; iv. 18. 17; vi. 11. 23. — οἴπερ δὲ καὶ κτέ.: καί is taken, as often, into the rel. sentence, though really belonging to the demonstrative. See on c. 74. 25. Here it is repeated with οὖτοι. τῶν ἀποβαινόντων depends on τῆς αἰτίας, responsibility, and this on τὸ πλέον. On the order, see on c. 25. 21. — 8. ἐπ' ἀμφότερα: with τῶν ἀποβαινόντων, for good or for evil. Cf.

ον ἐπ' ἀμφότερα τῆς αἰτίας ἔξομεν, οὖτοι καὶ καθ' ἡσυχίαν τι αὐτῶν προΐδωμεν.

κ4 "Καὶ τὸ βραδὺ καὶ μέλλον, ὁ μέμφονται μάλιστα 1 ἡμῶν, μὴ αἰσχύνεσθε· σπεύδοντές τε γὰρ σχολαίτερον ἄν παύσαισθε διὰ τὸ ἀπαράσκευοι ἐγχειρεῖν, καὶ ἄμα ἐλευθέραν καὶ εὐδοξοτάτην πόλιν διὰ παντὸς νεμόμεθα. καὶ 2 δύναται μάλιστα σωφροσύνη ἔμφρων τοῦτ' εἶναι· μόνοι γὰρ δι' αὐτὸ εὐπραγίαις τε οὐκ ἐξυβρίζομεν καὶ ξυμφοραῖς ἦσσον ἑτέρων εἶκομεν, τῶν τε ξὺν ἐπαίνω ἐξοτρυ-

ii. 11. 37; iv. 17. 16. — σύτοι: emphatic resumption of the rel. clause though in first pers., and we who are sure to have ... let us ... See on c. 33.8. Sh. compares Dem. XIX. 69, and in Lat. Plaut. Ep. iii. 1, 9; Rud. 1195, 1292. Kr. Spr. 63, 1, 2. — 9. τι αὐτῶν: sc. τῶν ἀποβαινόντων: a litotes in which the τι, apparently insignificant (see on c. 34. 8), implies something considerable.

84. The circumspection with which we are reproached has so far been useful to us; we should adhere to it still, and not underrate our opponents.

1. το βραδύ και μέλλον: see on c. 36. 3. — μέμφονται: see c. 69. § 4; 70. § 2. - 2. ήμων: possessive gen. with 8, which they find fault with in us. Kühn. 417, note 10 b; Kr. Spr. 47, 10, 2. — σπεύδοντές τε γάρ . . . νεμόμεθα: we have here two reasons, united as complements by $\tau \in \kappa \alpha i$, why the Lacedaemonians need not be ashamed of τὸ βραδύ: (1) because the opposite behaviour (σπεύδοντες) is sure to lead to entanglements of which the issue cannot be seen; (2) because they owe to it their uninterrupted (διά παν-76s) freedom and renown. To this is added in § 2 the new remark, that this despised slowness is at bottom nothing else than considerate discre-

tion (σωφροσύνη), which shows itself (1) in the absence of elation at success and of despair at failure; (2) in the fact that neither praise nor blame moves them to act in a way that their judgment does not approve. - 4. kal δύναται κτέ.: Cl. explains δύνασθαι here 'to have the same meaning,' valere, whether in words or facts, comparing c. 141. 6; iii. 46. 10; iv. 95. 2; vi. 36. 9; 40. 16. But in all these there is no elva; and vii. 58.13, where elvas occurs, is now bracketed by Cl. himself and St. It is probable that in connexion with μάλιστα, 'approximately' (c. 13. 11), it means it may turn out to be: "the policy which they condemn may well be the truest good sense and discretion." J. - 44φρων: truly rational; in Thuc. only here; mostly poetic; cf. Aesch. Prom. 848; Soph. Aj. 306; Pind. Ol. IX. 80. -6. δι' αὐτό: i.e. διὰ τὸ βραχὺ καὶ μέλ-Nov; for the four following manifestations of σωφροσύνη all imply full consideration, - 7. ήσσον έτέρων: = ηκιστα. Cf. vi. 9. 6. So μαλλον έτέρων οτ έτέρου = μάλιστα. Cf. c. 85. 5 · 138. 10; ii. 15. 1; 60. 24; iv. 3. 17; vi. 16. 1; vii. 29. 29. For Exepot includes all others. - των έξοτρυνόντων: depends on ἡδονη; i.e. by weakly allowing ourselves to be misled by the

νόντων ήμας έπὶ τὰ δεινὰ παρὰ τὸ δοκοῦν ἡμῖι οὐκ ἐπαιρόμεθα ἡδονῆ, καὶ ἦν τις ἄρα ξὺν κατηγορία παρ10 οξύνη, οὐδὲν μαλλον ἀχθεσθέντες ἀνεπείσθημεν. πολε- 3 μικοί τε καὶ εὔβουλοι διὰ τὸ εὔκοσμον γιγνόμεθα, τὸ μὲν ὅτι αἰδὼς σωφροσύνης πλεῖστον μετέχει, αἰσχύνης δὲ εὐ-ψυχία, εὔβουλοι δὲ ἀμαθέστερον τῶν νόμων τῆς ὑπεροψίας παιδευόμενοι καὶ ξὺν χαλεπότητι σωφρονέστερον ἡ 15 ἄστε αὐτῶν ἀνηκουστεῖν, καὶ μὴ τὰ ἀχρεῖα ξυνετοὶ ἄγαν

pleasure of hearing ourselves praised. Cf. ii. 37. 12; iii. 38. 31; 40. 7. — 8. παρά τὸ δοκοῦν ήμιν: against our own judgment. Cf. iii. 38. 11. — 9. kal nv TIS apa: and if any one should actually, etc., referring to c. 69 and c. 71. § 3; and because of this distinct reference we have the empiric aor. ἀνεπείσθημεν, which includes all similar cases. See on c. 69. 31. — ξὺν κατηγορία: cf. c. 69. 34. - 10. οὐδὲν μαλλον ἀχθεσθέντες: opp. to ήδονη; i.e. we are just as little influenced by anger at their αναπείθειν is stronger reproaches. than the simple verb, implying an almost violent conversion from previous policy. Cf. c. 126. 12; ii. 14. 1; iii. 70. 23; viii. 52. 2.

11. τε καί: not correlative, but τε is inferential, and so. πολεμικοί and εύβουλοι imply the just-mentioned qualities in action. These are referred to τὸ εὅκοσμον (like ἔμφρων, a word specially chosen for this specific behaviour), i.e. σωφροσύνη, which is based on deliberateness. — το μέν: answers to πολεμικοί. The filiation is traced in reverse order: from σωφροσύνη comes albώs, and from albώs comes εὐψυχία, which is the basis of τὸ πολεμικόν. σωφροσύνη is identified with τὸ εὅκοσμον, and αἰσχύνη (properly the shame which follows a wrong action) only in this place with aldus (properly the shame which prevents a

wrong action). For εὐψυχία, cf. c. 121. 16; ii. 87. 19; vi. 72. 22; and τδ εύψυχον, ii. 39. 7; iv. 126. 38; Aesch. Pers. 326; Eur. Med. 403; Plat. Legg. 795 d; Tim. 25 b. — 13. ε βουλοι: implies consideration and reasonable decision. This is traced to its source in σωφροσύνη by the partic. παιδευόμενοι with its triple result: (a) ἀμαθέστερον . . . ὑπεροψίας; (b) σωφρονέστερον . . . άνηκουστείν; (c) καὶ μὴ . . . νομίζειν δέ κτέ. It is σωφροσύνη which fosters the habit of subordination even in severe trials, and of vigorous action rather than of idle talk. αμαθέστερον . . . υπεροψίας: for the order, see on c. 32. 8; = ħ ωστε ὑπεροραν τους νόμους. This is the theoretical side: "not so highly trained that we fancy ourselves wiser than the law." Cf. Eur. Or. 417. Arist. Rhet. 15. 12, τὸ τῶν νόμων σοφώτερον ζητεῖν είναι, τοῦτ' ἔστιν δ ἐν τοῖς ἐπαινουμένοις νόμοις άπαγορεύεται. Ιη άμαθέστερον is an ironical admission of the charge of αμαθία in c. 68. 4. - 14. ξυν χαλεπότητι: belongs to παιδευόμενοι repeated, in strict discipline. - σωφρονέστερον . . . ανηκουστείν: this is the practical side; "not so presumptuous as to refuse obedience to the law." For const., see H. 954; Kr. Spr. 49, 4. Cf. viii. 46. 34. - 15. kal un . . . eneξιέναι, νομίζειν δέ κτέ .: and so trained "that we do not, through over-sagacόντες τὰς τῶν πολεμίων παρασκευὰς λόγω καλῶς μεμφόμενοι ἀνομοίως ἔργω ἐπεξιέναι, νομίζειν δὲ τάς τε διανοίας τῶν πέλας παραπλησίους εἶναι καὶ τὰς προσπιπτούσας τύχας οὐ λόγω διαιρετάς ἀεὶ δὲ ὡς πρὸς εὖ 4 20 βουλευομένους τοὺς ἐναντίους ἔργω παρασκευαζώμεθα καὶ οὐκ ἐξ ἐκείνων ὡς ἁμαρτησομένων ἔχειν δεῖ τὰς ἐλπίδας, ἀλλ' ὡς ἡμῶν αὐτῶν ἀσφαλῶς προνοουμένων, πολύ τε διαφέρειν οὐ δεῖ νομίζειν ἄνθρωπον ἀνθρώπου, κράτιστον δὲ εἶναι ὄστις ἐν τοῖς ἀναγκαιοτάτοις παιδεύεται.

ity in unprofitable accomplishments, disparage in clever speeches our enemy's resources, and then when it comes to action make our advance with no corresponding vigour, but are convinced, etc." See Grote's analysis of this speech, V. c. 48, p. 351. τὰ ἀχρεῖα, chiefly of rhetorical artifices. Eureτοι όντες, subord. to μεμφόμενοι, expressing the means. Cf. c. 31. 5; 67. 6; 75. 11. ἐπεξιέναι, abs., used with έργω also in c. 120.28; v. 9.41. - 17. τάς διανοίας: pl. as c. 144. 5; iii. 82. 22; vi. 11. 23; Lys. xxiv. 16: designs, projects, the results of διάνοια, c. 138. 2; vi. 15. 15. — 18. παραπλησίους: only here of two terminations; sc. ταις ήμετέραις, therefore not to be disparaged. - και τάς . . . διαιρετάς: referring to c. 69. 25, βούλεσθε . . . καταστήναι. We have learned "that the chances which may occur do not admit of distinct definition by argument," i.e. before they occur. With this is naturally connected what follows, § 4, "let us always assume prudent counsels on the part of our enemies, and prepare ourselves actively to meet them, not building our hopes on their mistakes; for this would be to make definite assumptions about accidental circumstances." See App.

19. ώς πρός εὖ . . . ἐναντίους: Κr. Spr. 68, 8, states the rule: when a prep. phrase (a) is attended by an illustration (b) with ω_s , $\omega \sigma \pi \epsilon \rho$, the prep. is used with both (a) and (b) when (b) follows (as in c. 85.9), but only with (b) when (b) stands first, as here, iv. 41. 6, and vi. 50. 20. For other instances of a prep. not repeated, cf. c. 21. 5; 28. 6; 69. 32; 91. 20. - 20. παρασκευαζώμεθα: the subjv., which the best Mss. have, suitably follows up the declaration of Spartan principles with an exhortation (but Arn., Kr., Sh. read the indic. on account of act). The same connexion of thought is shown also by the repeated $\delta \epsilon \hat{\imath}$. — 22. $\pi \rho o \nu o o v$ μένων: usually mid. in Attic; but act., iii. 38. 28; 58. 11. - 23. πολύ τε διαφέρειν κτέ.: here the marked difference of national traits, insisted on by the Corinthians in c. 69, is denied. - 24. έν τοις αναγκαιοτάτοις: in the severest school. J. The words ταύτας ... μελέτας of c. 85. 1 show that this expression refers to the peculiar Spartan training, especially to its suppression of the individual will; (cf. 14) "the man who is trained under the strictest discipline," so that no choice is left to his own will. Cf.

85 "Ταύτας οὖν ἃς οἱ πατέρες τε ἡμῖν παρέδοσαν με- 1 λέτας καὶ αὐτοὶ διὰ παντὸς ἀφελούμενοι ἔχομεν μὴ παρῶμεν, μηδ' ἐπειχθέντες ἐν βραχεῖ μορίῳ ἡμέρας περὶ πολλῶν σωμάτων καὶ χρημάτων καὶ πόλεων καὶ δόξης 5 βουλεύσωμεν, ἀλλὰ καθ' ἡσυχίαν. ἔξεστι δ' ἡμῖν μᾶλλον 2 ἐτέρων διὰ ἰσχύν. καὶ πρὸς τοὺς 'Αθηναίους πέμπετε μὲν περὶ τῆς Ποτειδαίας, πέμπετε δὲ περὶ ὧν οἱ ξύμμαχοί φασιν ἀδικεῦσθαι, ἄλλως τε καὶ ἑτοίμων ὅντων αὐτῶν δίκας δοῦναι ἐπὶ δὲ τὸν διδόντα οὐ πρότερον νόμιμον 10 ὡς ἐπ' ἀδικοῦντα ἰέναι. παρασκευάζεσθε δὲ τὸν πόλεμον ἄμα. ταῦτα γὰρ κράτιστα βουλεύσεσθε καὶ τοῖς ἐναντίοις φοβερώτατα."

Καὶ ὁ μὲν ᾿Αρχίδαμος τοιαῦτα εἶπε· παρελθὼν δὲ 3 Σθενελαΐδας τελευταῖος, εἶς τῶν ἐφόρων τότε ὤν, ἔλεξε 15 ἐν τοῖς Λακεδαιμονίοις ὧδε·.

ii. 64. 9, φέρειν χρὴ τὰ δαιμόνια ἀναγκαίως: i.e. with submission to the inevitable. Cf. c. 70, 71. See App.

85. Try, therefore, first to gain redress of grievances from the Athenians by peaceful means; but let us not neglect meanwhile to prepare for war.

1. ταύτας... μελέτας: the rel. clause interposed renders the art. unnecessary. Cf. Xen. An. i. 5. 16. Kühn. 465, note 6 a. — 3. ἐπειχθέντες: too hastily. See on c. 80. 16. — 4. σωμάτων: lives; opp. to χρήματα, as c. 141. 18; ii. 53. 7. — 5. βουλεύσωμεν: Thuc. uses the act. and mid. for the most part in the same sense: in pres., 'deliberate'; in aor., 'decide.' Cf. c. 97. 2; 132. 28; ii. 6. 9; iii. 28. 5; iv. 15. 3; 41. 1; v. 87. 3; vi. 39. 5; viii. 53. 24. Probably only in iii. 42. 25 it means 'give advice.'

6. ἐτέρων: see on c. 84. 7; here for ἡ ἐτέρων; as ii. 15. 1; vi. 16. 1. H. 643 b; Kühn. 541, 2 c. See on

c. 71. 9. — πέμπετε: the imv. pres. when the aor. would be expected, acc. to the usage noted on c. 26. 1. For the epanaphora, cf. c. 28. 8; 30. 17; 126. 40. — 8. αὐτῶν: of themselves. Cf. iv. 60. 14. — 9. οὐ πρότερον: sc. πρὶν ἄν αἱ δίκαι δικασθῶσιν. — 10. ἰέναι: in pregnant sense. See on c. 78. 7. Contrast the advice of the Corinthians, c. 71. 17. — 11. κράτιστα καὶ φοβερώτατα: properly pred. to ταῦτα, but in effect adv. See on c. 43. 10.

14. Σθενελαΐδας: the ephor who now comes forward represents the jealous and encroaching attitude of that magistracy towards the conservatism of the kings. — 15. ἐν τοῖς Λακεδαιμονίοις: i.e. in the assembly. Cf. Dem. viii. 27, 74 (ἐν ὁμῶν); Plat. Legg. 886 e (ἐν ἀσεβέσιν ἀνθρώποις). Kr. and v. H. bracket the words. On the character and connexion of the speech of Archidamus, see App.

86 "Τοὺς μὲν λόγους τοὺς πολλοὺς τῶν 'Αθηναίων οὐ 1 γιγνώσκω · ἐπαινέσαντες γὰρ πολλὰ ἑαυτοὺς οὐδαμοῦ ἀντεῖπον ὡς οὐκ ἀδικοῦσι τοὺς ἡμετέρους ξυμμάχους καὶ τὴν Πελοπόννησον · καίτοι εἰ πρὸς τοὺς Μήδους ἐγένοντο 5 ἀγαθοὶ τότε, πρὸς δ' ἡμᾶς κακοὶ νῦν, διπλασίας ζημίας ἄξιοί εἰσιν, ὅτι ἀντ' ἀγαθῶν κακοὶ γεγένηνται. ἡμεῖς δὲ 2 ὁμοῖοι καὶ τότε καὶ νῦν ἐσμεν, καὶ τοὺς ξυμμάχους, ἡν σωφρονῶμεν, οὐ περιοψόμεθα ἀδικουμένους οὐδὲ μελλήσομεν τιμωρεῖν, οἱ δ' οὐκέτι μέλλουσι κακῶς πάσχειν.
10 ἄλλοις μὲν γὰρ χρήματά ἐστι πολλὰ καὶ νῆες καὶ ἴπποι, 3 ἡμῖν δὲ ξύμμαχοι ἀγαθοί, οὺς οὐ παραδοτέα τοῖς 'Αθηναίοις ἐστίν, οὐδὲ δίκαις καὶ λόγοις διακριτέα μὴ λόγω καὶ αὐτοὺς βλαπτομένους, ἀλλὰ τιμωρητέα ἐν τάχει καὶ παντὶ σθένει. καὶ ὡς ἡμᾶς πρέπει βουλεύεσθαι ἀδικου- 4

Speech of the Ephor Sthene-LAIDAS. Chap. 86.

86. In view of the evident wrong of the Athenians, further discussion would be out of place, and war should immediately be decided on.

1. οὐ γιγνώσκω: I cannot understand. Cf. c. 126. 21; ii. 40. 7; iv. 50. 9, an affectation of simplicity. The position of τοὺς πολλούς indicates the speaker's sense of weariness. --2. ἀντεῦπον: followed by neg. See on c. 77. 13. — 3. αδικούσι: see on e. 67. 5. - 4. Kairoi: and yet, quamquam; introduces a confident refutation. - εl ... έγένοντο: referring to what is a fact. Cf. c. 33. 8; 76. 8.—
7. καλ τότε . . . ἐσμεν: by a sort of zeugma quer is to be supplied with τότε. Cf. iii. 40. 5; vi. 60. 13. - καλ τους ξυμμάχους: this noun by its position is made so prominent (see on c. 32. 17) that it is not repeated in the dat. (with τιμωρείν) in the second clause. — ἡν σωφρονώμεν: see on c. 40. 8. — 9. ol δ'...πάσχειν: sc. σύμμαχοι; connected with the preceding in parataxis: 'nor will we postpone helping them, since they have no longer postponement of ill-treatment." μέλλειν, in sense of 'postpone,' regularly has the pres. inf. The conjecture of Hünnekes, o'l γ', in close connection with τιμωρεῖν, is not improbable.

10. ἄλλοις μὲν κτέ.: refers chiefly to c. 80. § 3, 4, of the speech of Archidamus.—11. παραδοτέα: and the following pl. verbals, as in c. 72. 4; 79. 6; 88. 2. GMT. 923; H. 635 a.—12. ονδὲ διακριτέα: the verbal is from διακρίνεσθαι, dispute. Cf. v. 79. 15.— μή λόγφ... βλαπτομένους: μή, not οἰ, since the neg. is determined by the inv. force of the verbal διακριτέα. As to the acc. αὐτούς, sc. ἡμᾶς with the verbal, which = δεὶ διακρίνεσθαι, see G. 1597; H. 991; Kühn. 427, note 2; Kr. Spr. 56, 18, 3. Cf. viii. 65. 14.

14. καὶ ώς ήμας κτέ.: in answer to

15 μένους μηδεὶς διδασκέτω, ἀλλὰ τοὺς μέλλοντας ἀδικεῖν μᾶλλον πρέπει πολὺν χρόνον βουλεύεσθαι. ψηφίζεσθε 5 οὖν, ὧ Λακεδαιμόνιοι, ἀξίως τῆς Σπάρτης τὸν πόλεμον καὶ μήτε τοὺς ᾿Αθηναίους ἐᾶτε μείζους γίγνεσθαι, μήτε τοὺς ξυμμάχους καταπροδιδῶμεν, ἀλλὰ ξὺν τοῖς θεοῖς 20 ἐπίωμεν πρὸς τοὺς ἀδικοῦντας."

87 Τοιαῦτα δὲ λέξας ἐπεψήφιζεν αὐτὸς ἔφορος ὧν ἐς 1 τὴν ἐκκλησίαν τῶν Λακεδαιμονίων. ὁ δέ (κρίνουσι γὰρ 2 βοῆ καὶ οὐ ψήφῳ) οὐκ ἔφη διαγιγνώσκειν τὴν βοὴν ὁποτέρα μείζων, ἀλλὰ βουλόμενος αὐτοὺς φανερῶς ἀποδειδκυμένους τὴν γνώμην ἐς τὸ πολεμεῖν μᾶλλον ὁρμῆσαι ἔλεξεν " "Οτῳ μὲν ὑμῶν, ὧ Λακεδαιμόνιοι, δοκοῦσι λελύσθαι αἱ σπονδαὶ καὶ οἱ 'Αθηναῖοι ἀδικεῖν, ἀναστήτω ἐς ἐκεῖνο τὸ χωρίον," δείξας τι χωρίον αὐτοῖς, " ὅτῳ δὲ μὴ

c. 85. § 1, 2.—19. καταπροδιδώμεν: be guilty of betraying. For the force of κατα-, cf. iii. 63. 14; 109. 18; iv. 10. 10; vii. 48. 26.—20. ἐπίωμεν πρός: see on c. 83. 2. But Cobet reads ἐπί.

87. The Lacedaemonian assembly votes against the Athenians. The decree of the allies is adjourned to a later meeting.

1. ἐπεψήφίζεν: applied to the putting of a question to vote at Sparta as well as at Athens. Cf. ii. 24. 6; vi. 14. 3; viii. 15. 7. The impf. inchoative (he proceeded to—), as c. 26. 23; 27. 2; 46. 2. The addition ἐs τὴν ἐκκλησίαν only here, but perhaps confirmed by Lucian's imitation, Tim. 44, τῆ ἐκκλησία ἐπεψήφωσε. The words are bracketed by St. and v. H. after Kr., who quotes Plat. Gorg. 474 a, ἐπψηφίζειν τοὺς παρόντας, for the usual Attic expression.

2. ὁ δέ κτέ.: this is the fullest notice we have of the process at Sparta. See Schömann, Ant. I. p. 236. The

use of & & here without change of subj., assumes the occurrence of the first voting by Boh, so that after eneψηφιζε κτέ. we must supply και οί μέν έπεψηφίζοντο. - κρίνουσι γάρ κτέ.: similar parenthesis in c. 104. 5; iii. 3. 1; 52. 14. - 4. μείζων: louder, as from more voices. ¿στί or εἴη must be supplied. For a similar omission of finite verb in indir. question, cf. iv. 40. 8; viii. 92. 58. - 5. όρμησαι: trans., as c. 127. 11; ii. 20. 13. The obj. is avτούς: he desired to encourage the war party by the sense of their majority, and to show the others how much they were outnumbered. - 6. λελύσθαι . . . άδικεῖν: as the Corinthians had asserted, c. 67. 5. - 7. avaornτω ές: i.e. αναστήτω και ίτω ές. Cf. c. 101. 7; vii. 49. 10; viii. 45. 1. G. 1225; Η. 788. — 8. δείξας . . . αὐτοις: parenthetical insertion in the narrative. Cf. c. 136. 18; 137. 27; Hdt. viii. 137. 22; Isocr. XII. 215; Isae. II. 12; Dem. xxi. 116; Aeschin.

δοκοῦσιν, ἐς τὸ ἐπὶ θάτερα." ἀναστάντες δὲ διέστησαν, 3 10 καὶ πολλῷ πλείους ἐγένοντο οἶς ἐδόκουν αἱ σπονδαὶ λελύσθαι. προσκαλέσαντές τε τοὺς ξυμμάχους εἶπον ὅτι 4 σφίσι μὲν δοκοῖεν ἀδικεῖν οἱ ᾿Αθηναῖοι, βούλεσθαι δὲ καὶ τοὺς πάντας ξυμμάχους παρακαλέσαντες ψῆφον ἐπαγαγεῖν, ὅπως κοινῆ βουλευσάμενοι τὸν πόλεμον ποιῶνται, 15 ἢν δοκῆ. καὶ οἱ μὲν ἀπεχώρησαν ἐπ᾽ οἴκου διαπραξάμε- 5 νοι ταῦτα, καὶ οἱ ᾿Αθηναίων πρέσβεις ὕστερον ἐφ᾽ ἄπερ ἢλθον χρηματίσαντες. ἡ δὲ διαγνώμη αὖτη τῆς ἐκκλησίας 6 τοῦ τὰς σπονδὰς λελύσθαι ἐγένετο ἐν τῷ τετάρτω ἔτει **

II. 43; Cic. de Fin. v. 3. 7.—9. ἐς τὸ ἐπὶ θάτερα: adopted here by Cl. for ἐς τὰ ἐπὶ θάτερα after the analogy of ἐκ τοῦ ἐπὶ θάτερα, vii. 37. θ; opp. to ἐς

έκεινο το χωρίον.

διέστησαν: in literal sense; the figurative in c. 15. 16; 18. 28. — 11. προσκαλέσαντές τε: and so (c. 67. 3; 76. 16; 78. 7) calling in, since, c. 79. 3, μετεστήσαντο πάντας. - είπον: with ότι δοκοίεν and βούλεσθαι. Cf. ii. 80. 6, 10; iii. 2. 12, 15; 3. 12, 14; iv. 46. 18, 20; v. 61. 9, 11. Kühn. 550, note 3. - 13. τούς πάντας . . . ἐπαγαγείν: implies a general convocation of the allies, since the invitation of the Corinthians (c. 67. 3) and of the Lacedaemonians (c. 67. 9) had been addressed only to particular states. This purpose is carried out, c. 119. § 1, with the formal expression ψηφον ἐπάγειν (with dat., c. 125. 3). Cf. iv. 74. 15, ψηφον διενεγκείν of the act of voting; pass., Xen. An. vii. 7. 57, ούπω ψήφος αὐτῷ ἐπήκτο περί φυγής. -14. κοινή: belongs both to βουλευσάμενοι and to τον πόλεμον ποιώνται.

16. ἐφ' ἄπερ ἢλθον: cf. c. 72. 3. Thuc. avoids digressions which would not elucidate his main subject, perhaps in intentional divergence from

the practice of Hdt. — 17. χρηματίσαντες: of public affairs, v. 5. 2; 61. 6; vi. 62. 18. The mid. is used mostly of mercantile business. Cf. vii. 13. 13. The narrative in § 5 is continued at c. 118. § 3, αὐτοῖς μὲν οὖν Λακεδαιμονίοιs κτέ., being here interrupted by the detailed account of what is called, c. 23. 23, άληθεστάτη μέν λόγω δε άφανεστάτη πρόφασις τοῦ πολέμου. - διαγνώμη: used only by Thuc. of Attic writers. Cf. iii. 42. 1; 67. 33 (c. 118. 18, διέγνωστο). - 18. τοῦ τὰς σπονδάς λελύσθαι: this explanatory clause is quite in place, considering the importance of the subject, and is not to be bracketed with Kr., St., and v. H. It is rather confirmed than rendered doubtful by the repetition in c. 88. 1. For the gen. inf. as appos., see Kühn. 402 d. — ἐν τῷ . . . δεκάτφ : these words are grammatically connected with των ... προκεχωρηκυιών, the pf. expressing with $\epsilon \nu$, instead of the expected ξs , the period reached, = $\xi s \tau \delta$ έτος προκεχωρηκυιών καὶ ἐν τῷ ἔτει οὐσων. See Kr. Spr. 68, 12, 2 for instances of the pf. thus used with ev. P. prefers to connect έν ἔτει with έγένετο (with which, as Cl. admits, its position shows that it was intended

καὶ δεκάτφ τῶν τριακοντουτίδων σπονδῶν προκεχωρηκυι-20 ῶν, αἱ ἐγένοντο μετὰ τὰ Εὐβοϊκά.

to be connected in sense) understanding ès τοῦτο τὸ ἔτος with the partic.
—19. τριακοντουτίδων: for the form, see on c. 23. 19. — 20. αι ἐγένοντο κτέ.: see c. 23. 20; 115. § 1.

88. The real reason of the war was the fear the Lacedaemonians felt of the growing power of the Athenians.

1. έψηφίσαντο δέ: a resumption of what precedes with & epexegetic, the verb pointing on to the reason following (οὐ τοσοῦτον κτέ.), as the chief contents of the chapter. - 2. ov Toσοῦτον - ὅσον:= "less - than." See on c. 9. 2; 11. 1. - 3. φοβούμενοι . . . μή: see on c. 72. 8; 78. 3; 82. 26. — 4. δυνηθώσιν: the aor. stands to δύνασθαι as ίσχυσαι (c. 3. 8) to ίσχύειν; and so eml meicov. Cf. c. 10. 20; 21. 3; iv. 117. 12; viii. 24. 22; 74. 12. Thuc. very rarely, if ever, uses the opt. with uh after verbs of fear. We have thus again stated the αληθεστάτη πρόφασις άφανεστάτη δε λόγφ of c. 23. § 6, which also speaks of the Athenians as φόβον παρέχοντας τοῖς Λακεδαιμονίοις.

HISTORY OF THE GROWING POWER OF THE ATHENIANS FROM THE BATTLE OF MYCALE TO THE BEGINNING OF THE PELOPONNESIAN WAR, B.C. 479-431. Chaps. 89-118.

This period is called by the Greek grammarians ή πεντηκονταετία or ή πεντηκονταετηρίς.

89. Capture of Sestos. The rebuilding of Athens begun.

1. οί γαρ' Αθηναίοι κτέ.: these words introduce the events between the retirement of the Persians and the transfer of the hegemony to the Athenians, B.C. 476, c. 89-96. - 2. ήλθον έπι τὰ πράγματα: i.e. not of set purpose but by the course of events they found themselves in such circumstances that they had to take the hegemony. Cf. ii. 36. 15; 56. 12; iii. 49. 3. Antiphon, vr. 20. To the history of this αὐξάνεσθαι Thuc. passes in c. 97. 3 with the words τοσάδε ἐπῆλ- θ_{ov} , which introduce the subsequent political and military enterprises deliberately carried out by the Athenians to the beginning of the war. See on ii. 36. 16, and Herbst, Philol. 24, p. 725 ff. - έπειδή Μήδοι κτέ.: following τοι έδε without conj. Cf. c. 128. 7; ii. 34. 3; 75. 24; iii. 20. 13; 21. 2; 52. 4; 92. 3; 97. 2; 104. 5; iv. 46. 16; 67. 11; 90. 6; 100. 8; v. 45. 6; 71. 2; · vi. 46. 12; 64. 14; 88. 2; viii. 50. 5; 69. 5; 104. 1. With γάρ only in ii. 20. 3; v. 68. 9; viii. 73. 3; 84. 2. τρόπ φ τοι $\hat{\varphi}$ δ ϵ is resumed in c. 96. 1 with $\tau \circ \psi \tau \varphi \tau \varphi \tau \rho \delta \pi \varphi$. — 3. Kal vaugl kal καὶ πεζῷ ὑπὸ Ἑλλήνων καὶ οἱ καταφυγόντες αὐτῶν ταῖς 5 ναυσὶν ἐς Μυκάλην διεφθάρησαν, Λεωτυχίδης μὲν ὁ βασιλεὺς τῶν Λακεδαιμονίων, ὅσπερ ἡγεῖτο τῶν ἐν Μυκάλη Ἑλλήνων, ἀπεχώρησεν ἐπ' οἴκου ἔχων τοὺς ἀπὸ Πελοποννήσου ξυμμάχους · * οἱ δὲ ᾿Αθηναῖοι καὶ οἱ ἀπὸ Ἰωνίας καὶ Ἑλλησπόντου ξύμμαχοι ἤδη ἀφεστηκότες ἀπὸ βασιλέ-10 ως ὑπομείναντες Σηστὸν ἐπολιόρκουν Μήδων ἐχόντων, καὶ ἐπιχειμάσαντες εἶλον αὐτὴν ἐκλιπόντων τῶν βαρβάρων, **καὶ μετὰ τοῦτο ἀπέπλευσαν ἐξ Ἑλλησπόντου ὡς ἔκαστοι κατὰ πόλεις.

' Αθηναίων δὲ τὸ κοινόν, ἐπειδὴ αὐτοῖς οἱ βάρβαροι 3 15 ἐκ τῆς χώρας ἀπῆλθον, διεκομίζοντο εὐθὺς ὅθεν ὑπεξ-

πεξφ: i.e. at Salamis and Plataea. — 5. διεφθάρησαν: see Hdt. ix. 100–105. — 6. τῶν ἐν Μυκάλη: cf. ii. 34. 14; iii. 113. 10. — 7. ἀπεχώρησαν: see Hdt. ix. 114. 6.

8. καὶ οί . . . ξύμμαχοι: these were the Greeks of the Asiatic coast, who, on the appearance of the Hellenic fleet, had declared themselves independent and had become de facto allies of the Athenians. "Considering the reserved attitude of the Lacedaemonian, and the relatively private character of the Athenian, undertaking, we cannot think here of any formal reception into the Hellenic alliance." Kirchhoff, Der delische Bund. Hermes, 11, p. 9. See App. — 9. ηδη άφεστηκότες: at and after the battle of Mycale. Hdt. ix. 103ff. The attrib. partic. placed after its subst., as c. 11. 19. — 10. ипонеглантея: орр. to ἀπεχώρησαν, 7, keeping their ground. Cf. c. 76. 3. - ἐπολιόρκουν: impf.; cf. c. 26. 23; 87. 1. See Hdt. ix. 114-118. - Μήδων έχόντων: the standing expression. Cf. c. 94. 6; 98. 1; 103. 10. — 11. ἐπιχειμάσαντες:

so the capture of the town took place in the spring of 478. See Ullrich, Die hellen. Kriege, p. 41. — αὐτήν: την Σηστόν. Schol., Σηστός ή πόλις λέγεται καὶ ἀρσενικῶς καὶ θηλυκῶς. Masc., Xen. Hell. iv. 8. 5, 6; Dem. XXIII. 158. — 12. ὡς ἔκαστοι: see on c. 3, 19.

14. 'Αθηναίων δέ κτέ.: the rebuilding of the city and walls now mentioned took place in the winter months of 479-8, during the siege of Sestos. See on c. 90. 22. - To KOLVÓV: the whole community without designation of any particular magistracy, and without distinction of Boulh and onμος. So c. 90. 29; 92. 3; iii. 11. 22. For the pl. verb following, see on c. 24. 9; 34. 5. — αντοις: ethical dat., used in good as well as in bad sense. Cf. c. 101. 6; 106. 8; v. 3. 21. — 15. έκ της χώρας: i.e. out of Attica, opp. to ἐκ τῆs Εὐρώπης, 3. See Ullrich, Hell. Kr. p. 41. — $\delta\theta\epsilon v$: = $\epsilon\nu\tau\epsilon\hat{v}\theta\epsilon\nu$ of: a rare attraction, transferred from the pron. use to the adv. Cf. Soph. Tr. 701, έκ δε γης, δθεν προύκειτ', άναζέουσι θρομβώδεις άφροί. Hor. Od. i. 38. 3, rosa quo locorum sera moreέθεντο παίδας καὶ γυναίκας καὶ τὴν περιοῦσαν κατασκευήν, καὶ τὴν πόλιν ἀνοικοδομεῖν παρεσκευάζοντο καὶ τὰ τείχη τοῦ τε γὰρ περιβόλου βραχέα εἰστήκει καὶ οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσαν, ὀλίγαι δὲ περιῆσαν, ἐν αἶς αὐτοὶ 90 ἐσκήνησαν οἱ δυνατοὶ τῶν Περσῶν. Λακεδαιμόνιοι δὲ 1 αἰσθόμενοι τὸ μέλλον ἦλθον πρεσβεία, τὰ μὲν καὶ αὐτοὶ ἤδιον ἄν ὁρῶντες μήτ ἐκείνους μήτ ἄλλον μηδένα τεῖχος ἔχοντα, τὸ δὲ πλέον τῶν ξυμμάχων ἐξοτρυνόντων καὶ φο-5 βουμένων τοῦ τε ναυτικοῦ αὐτῶν τὸ πλῆθος, ὁ πρὶν οὐχ ὑπῆρχε, καὶ τὴν ἐς τὸν Μηδικὸν πόλεμον τόλμαν γενομένην ἡξίουν τε αὐτοὺς μὴ τειχίζειν, ἀλλὰ καὶ τῶν ἔξω 2 Πελοποννήσου μᾶλλον ὅσοις εἰστήκει ξυγκαθελεῖν μετὰ

tur. The reference is to the neighbouring islands and the Argolic Acte. - ὑπεξέθεντο: had carried for safety; ύπεκκεῖσθαι is the pf. pass., c. 137. 19; viii. 31. 15. The same verbs are used of the same fact by Hdt. viii. 41. 7; 60.24; and by Plut. Them. 10. 4. Cf. also Soph. El. 297. — 16. παίδας καλ γυναῖκας: without art. Kühn. 462 e; Kr. Spr. 50, 3, 8. — κατασκευήν: household goods in general. See on c. 2. 12. Cf. ii. 5. 13; 14. 3. - 18. περιβόλου ... οίκίαι: in chiastic order to πόλιν ... τείχη. - βραχέα: small portions. See on c. 14. 11. - olkla: placed before its limitations. See on c. 1. 6. Cf. iii. 13. 18. Cobet reads ai oiniai. - 19. πεπτώκεσαν: St., v. H., B. read έπεπτώкебал. G. 527; Н. 358 с; Кићп. 197, 1. Kühn, formerly would have written 'πεπτώκεσαν. - 20. ἐσκήνησαν: the mid. in same sense, c. 133. 5; ii. 52. 9.

90, 91. In spite of the resistance of the Lacedaemonians, the rebuilding of the walls of Athens is completed through the address of Themistocles.

2. ήλθον πρεσβεία: = ἐπρεσβεύσαντο. The dat. like ναυσί και πεζφ, but with

no exact parallel. Cf. αὐτομολία χωρείν, viii. 40. 11. - τὰ μὲν . . . τὸ δὲ πλέον: the pl. more comprehensive, the sing. more emphatic. Cf. viii. 47. 9, 15. In c. 18. 30, with $\tau \grave{a} \mu \acute{\epsilon} \nu \dots$ τὰ δέ, equal weight is laid on both - каl avrol . . . е́хота: the partic. δρώντες and the following gen. abs. are causal, representing clauses with δτι, e.q. δτι ήδιον αν έώρων εί μητ' έκείνους μήτ' άλλον μηδένα τείχος έχοντα έώρων, or perhaps μή may be due to the feeling that Hoιον αν δρώντες really expresses a wish, = μᾶλλον αν βουλόμενοι. - 4. έξοτρυνόντων: this partic., expressing the effect, is placed co-ord. before φοβουμένων, the cause, as in c. 1. 3. - 6. γενομένην: on the position, see on c. 11, 19.

7. $\tau_{\rm E}$: cf. c. 67. 3; 77. 14; 87. 11. — 8. Goods elstyke: the best Mss. have $\xi_{\rm UVEGT}$ /hke, which is hard to explain, but may have arisen by dittography from the following word. It is retained by Sh. and Kr., with Arnold's explanation, 'stand or hold together,' the $\pi \epsilon \rho (\beta o \lambda_{\rm OS})$ being continuous, in contrast with c. 89. 18. The subj. is

σφων τοὺς περιβόλους, τὸ μὲν βουλόμενον καὶ ὖποπτον 10 τῆς γνώμης οὐ δηλοῦντες ἐς τοὺς ᾿Αθηναίους, ὡς δὲ τοῦ βαρβάρου, εἰ αὖθις ἐπέλθοι, οὐκ ἄν ἔχοντος ἀπὸ ἐχυροῦ ποθεν, ὥσπερ νῦν ἐκ τῶν Θηβῶν, ὁρμᾶσθαι, τήν τε Πελοπόννησον πᾶσιν ἔφασαν ἱκανὴν εἶναι ἀναχώρησίν τε καὶ ἀφορμήν. οἱ δ' ᾿Αθηναῖοι Θεμιστοκλέους γνώμη 3 15 τοὺς μὲν Λακεδαιμονίους ταῦτ' εἰπόντας, ἀποκρινάμενοι ὅτι πέμψουσιν ὡς αὐτοὺς πρέσβεις περὶ ὧν λέγουσιν, εὐθὺς ἀπήλλαξαν ἑαυτὸν δ' ἐκέλευεν ἀποστέλλειν ὡς τάχιστα ὁ Θεμιστοκλῆς ἐς τὴν Λακεδαίμονα, ἄλλους δὲ πρὸς ἑαυτῷ ἑλομένους πρέσβεις μὴ εὐθὺς ἐκπέμπειν, ἀλλ' 20 ἐπισχεῖν μέχρι τοσούτου ἔως ἄν τὸ τεῖχος ἱκανὸν ἄρωσιν

τείχη, from τειχίζειν. Cf. c. 91. 3. -9. το βουλόμενον καλ υποπτον: see on c. 36. 3; τδ βουλόμενον, like τδ δεδιός, τὸ θαρσοῦν, properly 'that which wills 'in us, and so 'the will 'in concrete sense. Cf. Eur. I. A. 1270, où3 έπι το κείνου βουλόμενον έλήλυθα; 386, τὸ λελογισμένον παρείς. - 10. δηλούν-Tes: letting be seen. Cf. c. 82.4; 102. 14; iv. 68. 29; v. 30. 14. — ές τούς Adyvalous: Cl. compares c. 72. 13, ές τὸ πληθος είπεῖν. But it is better, with Kr., Sh., to connect this with блоптоу. Kr. compares vi. 60. 3; 61. 18; 103. 21. — ώς δὲ τοῦ βαρβάρου . . . έχοντος: i.e. λέγοντες δὲ ὡς, εἰ μὴ τειχίζοιεν άλλά και ξυγκαθέλοιεν τους περιβόλους, ὁ βάρβαρος οὐκ αν έχοι κτέ. Kühn. 398, 2; Kr. Spr. 69, 63, 3; 54, 6, 6. - 11. ἐχυροῦ ποθεν: from some stronghold, $\pi \circ \theta \in \mathcal{V}$ being = the gen. of TIS. Cf. Plat. Phaedr. 268 c, ER BIBLIOU ποθέν ακούσας; Rep. 544 d, ή οίει έκ δρυός ποθεν ή έκ πέτρας τὰς πολιτείας γ ίγνεσθαι. — 12. νῦν: in the sense of νῦν δή or νυνδή (Cobet, V. L. p. 233) = ολίγον ξμπροσθεν, άρτίως, modo. So Dem. xix. 65, έτε γαρ νῦν ἐπορευόμεθα εἰς Δελφούς. Eur. I. T. 327.—
τήν τε: τε is postscript. See on c. 33.2.—13. ἀναχώρησιν κτέ.: to be taken locally, place of retreat as well as of advance.

14. γνώμη: by the advice. Cf. c. 93. 16; ії. 50. 3; vі. 50. 2. — 15. тойя μέν Λακεδαιμονίους κτέ.: it would be more natural that in 17 we should find αὐτὸν δ' ἀπέστειλαν; but by the variation it is suggested that it was not till the departure of the Lacedaemonians that the second part of the advice was given. - 17. ἀπήλλαξαν: got rid of; the word implies that their presence was a burden. Cf. viii. 46. 26. - 20. μέχρι τοσούτου έως: cf. Dem. xvIII. 48, μέχρι τούτου φίλος ωνομάζετο, εως προύδωκεν. Plat. Rep. 471 b, μέχρι τούτου ποιήσονται την διαφοράν, μέγρι οδ αν κτέ. - iκανόν: pred., containing the effect of the verb. Cf. c. 37. 21; 71. 27; ii. 75. 22; vi. 92. 26. — ἄρωσιν: for alowour of the Mss. The two forms could hardly be distinguished when the aor. was written with a subscript. An end to be reached, and not, as in c. 58. 16, an enduring process, is

ἄστε ἀπομάχεσθαι ἐκ τοῦ ἀναγκαιοτάτου ὕψους · τειχίζειν δὲ πάντας πανδημεὶ τοὺς ἐν τῆ πόλει καὶ αὐτοὺς καὶ γυναῖκας καὶ παῖδας, φειδομένους μήτε ἰδίου μήτε δημοσίου οἰκοδομήματος ὅθεν τις ἀφελία ἔσται ἐς τὸ ἔργον, ἀλλὰ 25 καθαιροῦντας πάντα. καὶ ὁ μὲν ταῦτα διδάξας καὶ ὑπει- 4 πών, τἆλλα ὅτι αὐτὸς τἀκεῖ πράξοι, ἄχετο. καὶ ἐς τὴν 5 Λακεδαίμονα ἐλθὼν οὐ προσήει πρὸς τὰς ἀρχάς, ἀλλὰ διῆγε καὶ προυφασίζετο. καὶ ὁπότε τις αὐτὸν ἔροιτο τῶν ἐν τέλει ὄντων ὅ τι οὐκ ἐπέρχεται ἐπὶ τὸ κοινόν, 30 ἔφη τοὺς ξυμπρέσβεις ἀναμένειν, ἀσχολίας δέ τινος οὖσης αὐτοὺς ὑπολειφθῆναι, προσδέχεσθαι μέντοι ἐν τάχει ἤξειν 91 καὶ θαυμάζειν ὡς οὖπω πάρεισιν. οἱ δὲ ἀκούοντες τῷ 1 μὲν Θεμιστοκλεῖ ἐπείθοντο διὰ φιλίαν αὐτοῦ, τῶν δὲ

spoken of. See App. — 21. стоμάχεσθαι: = μάχεσθαι ἀπ' αὐτοῦ, as Plat. Phaedr. 260 b, αποπολεμείν τε χρήσιμον. Xen. Cyr. iii. 1. 1. Cf. ii. 20. 9, δ χώρος ἐπιτήδειος ἐφαίνετο ένστρατοπεδεύσαι. - έκ τοῦ ἀναγκαιοτάτου ΰψους: from the height indispensable for defence. The sense might have been expressed by Ews av to Teiχος ές το πρός το απομάχεσθαι αναγκαιέτατον ύψος άρωσι. - 22. τους έν τη πόλει: opp. to those before Sestos, c. 89. 10. Ullrich, Hell. Kr. p. 43 ff. — 24. δθεν . . . ἔσται: fut. indic. in dependent sentence with potential sense. Cf. c. 107. 19. Kr. Spr. 53, 7, 8; Kühn. 387, 5 c.

25. καὶ ὁ μέν: answers to οἱ δέ in c. 91. 1, and both together describe the execution of the preceding resolution. — ὑπειπών: see on c. 35. 18. — 26. τάλλα: (placed for emphasis before the conj.; see on c. 77. 4) as for the rest, loosely connected with what follows, τάκεῖ alone being obj. πρίξοι. Cf. ii. 100.6; with έs, vi. 15. 5. — πράξοι: fut. opt. in indir. disc. Cf.

ii. 2. 18; 80. 10; iv. 83. 15; viii. 61. 5. GMT, 669, 2; H. 932, 2.

27. προσηει πρός: would not go near, of physical approach. So Aeschin. 1. 165; usually with dat. of the interview merely. Cf. c. 72. 13; iv. 36. 2; v. 59. 23; vii. 72. 8. - ras αρχ as: cf. v. 84. 20. - 28. διτγε: abs., let time pass on, as vii. 39. 5. -29. δ τι: the question would be τί οὐκ ἐπέρχει; and in indir. disc., 8 τι. — ἐπέρχεται: see on c. 72. 15. — ἐπὶ τὸ κοινόν: before the community, i.e. in the public assembly. Cf. ii. 12. 5; iv. 84. 8; 97. 9; v. 37. 4. - 32. Oavμάζειν ώς: Cobet and v. H. read πωs, as in Xen. Cyr. ii. 4. 9. Usually const. with $\epsilon i = \delta \tau \iota$. But with $\delta \pi \omega s$ in Dem. xvIII. 159; "Isocr. III. 3; Xen. Apol. 25. &s is perhaps exclamatory." B. L. G.

91. 2. φιλίαν: of favour in public relations. Cf. c. 60. 7; 137. 31; ii. 100. 13; iii. 95. 7; v. 95. 2. For the fact, see c. 74. 9. — τῶν δὲ . . . κατηγορούν-των: the partic. ἀφικνούμενοι (in iv. 27. 16 also ἀφιγμένοι), being constantly

ἄλλων ἀφικνουμένων καὶ σαφῶς κατηγορούντων ὅτι τειχίζεταί τε καὶ ἤδη ὕψος λαμβάνει, οὐκ εἶχον ὅπως χρὴ
5 ἀπιστῆσαι. γνοὺς δὲ ἐκεῖνος κελεύει αὐτοὺς μὴ λόγοις 2
μᾶλλον παράγεσθαι ἢ πέμψαι σφῶν αὐτῶν ἄνδρας οἴτινες
χρηστοὶ καὶ πιστῶς ἀναγγελοῦσι σκεψάμενοι. ἀποστέλ- 3
λουσιν οὖν, καὶ περὶ αὐτῶν ὁ Θεμιστοκλῆς τοῖς ᾿Αθηναίοις κρύφα πέμπει κελεύων ὡς ἤκιστα ἐπιφανῶς κατασχεῖν
10 καὶ μὴ ἀφεῖναι πρὶν ἄν αὐτοὶ πάλιν κομισθῶσιν (ἤδη
γὰρ καὶ ἦκον αὐτῷ οἱ ξυμπρέσβεις, ʿΑβρώνιχός τε ὁ Λυσικλέους καὶ ᾿Αριστείδης ὁ Λυσιμάχου, ἀγγέλλοντες ἔχειν
ἱκανῶς τὸ τεῖχος) · ἐφοβεῖτο γὰρ μὴ οἱ Λακεδαιμόνιοι
σφᾶς, ὁπότε σαφῶς ἀκούσειαν, οὐκέτι ἀφῶσιν. οἴ τε 4
15 οὖν ᾿Αθηναῖοι τοὺς πρέσβεις ὥσπερ ἐπεστάλη κατεῖχον,

used of persons who came from abroad, acquired an almost subst. meaning. Cf. c. 95. 11; iii. 93. 13; v. 16. 24; Hdt. i. 105. 16; Plat. Prot. 313 b; Gorg. 459 e; Isocr. v11.66; Dem. xvIII. 82, 201. Here, therefore, των άλλων ἀφικνουμένων are to be taken closely together, the others who came from Athens; and wal with oapos is intensive, quite positively, as in viii. 87. 20 (probably also in viii. 1. 3, where και σαφώς ἀγγέλλουσι is pred. to what precedes). v. H. in Hermes, 4, p. 423, approves this explanation. (In his own edition v. H. brackets άλλων and καί. Van der Mey, Mnem. 11, 327, omits kaí and reads del for άλλων.) - 4. λαμβάνει: sc. το τείχος. See on c. 90. 8. So Exer in iv. 13. 4. Cf. Hdt. ix. 7. 5, το τείχος ἐπάλξις ἐλάμβανε. - όπως χρή άπιστήσαι: depending on οὐκ εἶχον (= ήδεσαν), they did not know how they could help believing them; usually the deliberative subjv. occurs, as in ii. 52. 11; iv. 28. 15; v. 65. 21; probably also vii, 14. 6. In

iii. 11. 18, ἐχόντων . . . πρὸς δ τι χρη ττῆναι, though without neg. Kr. Spr. 54, 7, 2; Kühn. 394, note 5.

5. μὴ μᾶλλον... ή: see on c. 73. 17. — 7. χρηστοί: sc. εἰσι, which is sometimes omitted after rel. Cf. c. 16. 4; 35. 25; ii. 97. 25. But Cobet brackets χρηστοί καί. The fut. ἀναγγελοΐσι has a final meaning. Cf. iii. 16. 15; iv. 22. 3. See on c. 90. 24. See App.

8. και περι αὐτῶν: for similar parataxis, cf. c. 26. 17; 61. 2; ii. 12. 8.—
10. ῆδη γὰρ κτέ.: explains the pl. αὐτοί, and shows that the suggestion of c. 90. 19 had been acted upon.—
11. αὐτῷ: see on c. 13. 12; 61. 1.— 'Αβρώνιχος: see Hdt. viii. 21. 6.— 13. ἐφοβεῖτο γάρ: gives the reason of κελεύων, 9.— 14. σφᾶς: indir. refl. Cf. iii. 93. 7; iv. 41. 12; 55. 6; pl. as referring to the three envoys.— ὁπότε ἀκούσειαν: = ὁπόταν ἀκούσωνι of dir. disc. Cf. the opt., c. 25. 4; 63. 3. GMT. 704; H. 982, 2.

15. ἐπεστάλη: see on c. 46. 1. —

καὶ Θεμιστοκλῆς ἐπελθὼν τοῖς Λακεδαιμονίοις ἐνταῦθα δὴ φανερῶς εἶπεν ὅτι ἡ μὲν πόλις σφῶν τετείχισται ἤδη ἄστε ἱκανὴ εἶναι σῷζειν τοὺς ἐνοικοῦντας, εἰ δέ τι βούλονται Λακεδαιμόνιοι ἢ οἱ ξύμμαχοι, πρεσβεύεσθαι παρὰ 20 σφᾶς ὡς προδιαγιγνώσκοντας τὸ λοιπὸν [ἰέναι] τά τε σφίσιν αὐτοῖς ξύμφορα καὶ τὰ κοινά. τήν τε γὰρ πόλιν ὅτε ἐδόκει ἐκλιπεῖν ἄμεινον εἶναι καὶ ἐς τὰς ναῦς ἐσβῆναι, ἄνευ ἐκείνων ἔφασαν γνόντες τολμῆσαι, καὶ ὅσα αῦ μετ' ἐκείνων βουλεύεσθαι, οὐδενὸς ὕστεροι γνώμη φανῆ-25 ναι. δοκεῖν οὖν σφίσι καὶ νῦν ἄμεινον εἶναι τὴν ἑαυτῶν 6 πόλιν τεῖχος ἔχειν, καὶ ἰδία τοῖς πολίταις καὶ ἐς τοὺς πάντας ξυμμάχους ὡφελιμώτερον ἔσεσθαι· οὐ γὰρ οἷόν τ

16. ἐπελθών κτέ.: as in c. 90. 29, ἐπὶ τὸ κοινόν. - ἐνταῦθα δή: of the decisive moment. Cf. c. 49. 30, τότε δή. - 18. εί δέ τι βούλονται κτέ.: "if the Lacedaemonians or their allies wished anything, envoys must hereafter be sent (inf. = imv. after $\epsilon l \pi \epsilon \nu$) to them with the understanding that they could for themselves recognize and decide what was for their own and the general interest." The prep. παρά to be taken with προδιαγιγνώσκοντας as well as with σφαs. See on c. 84. 19; 92. 3; vi. 50. 20. This compound is found also in c. 78. 4; v. 38. 19. Its προ- implies here "before the Lacedaemonians take the trouble to advise them." The pres. inf. and partic. imply an ironical assumption as to the whole future. See App. - 21. κοινά: the position of $\tau \epsilon$ shows that this is opp. to σφίσιν αὐτοῖς, and that therefore σύμφορα belongs to both.

23. ἄνευ ἐκείνων: i.e. ἄνευ γνώμης ἐκείνων. Cf. c. 128. 12; ii. 72. 17; vi. 78. 19; v. 28. 6; viii. 5. 14. — ἔφασαν: bracketed by Kr., since ἔφη comes again in 30, and ἔφασαν was

probably supplied by a scribe, who thought a pl. verb was needed with γνόντες. Cf. vi. 25. 15; 64. 22; vii. 48. 7. But Cl. thinks it may stand after $\epsilon l \pi \epsilon \nu$, 17, without offence, since the completion of the embassy has been mentioned. Here, as in c. 28, 10, the repetition of the verb is due to the importance of the statement. - 24. βουλεύεσθαι: inf. in rel. sentence in indir. disc. Cf. ii. 13. 34; 24. 11; 102. 28; iv. 98. 13; v. 45. 9; 46. 18; 63. 16; vi. 24. 14. GMT. 755; H. 947; Kühn. 594, 5; Kr. Spr. 55, 4, 9; 53, 2, 9. — γνώμη: like γνόντες, 23, implies both discernment and decision, referring to προδιαγιγνώσκοντας above.

25. καὶ νῦν ἄμεινον εἶναι: repeated from 22, with a proud sense of self-determination. — 26. καὶ ἰδία κτέ.: i.e. ἀφελιμώτερον τοῖς πολίταις καὶ ἰδία καὶ ἐς τοὺς ξυμμάχους: the fortification of the city would be of more advantage to its inhabitants (τοῖς πολίταις, not the colorless σφίσιν), in regard as well to the security of the city itself (ἰδία) as to its influence over the confederacy. Thuc, very often

τ' εἶναι μὴ ἀπὸ ἀντιπάλου παρασκευῆς ὁμοῖόν τι ἡ ἴσον ἐς τὸ κοινὸν βουλεύεσθαι. ἡ πάντας οὖν ἀτειχίστους 30 ἔφη χρῆναι ξυμμαχεῖν ἡ καὶ τάδε νομίζειν ὀρθῶς ἔχεω. 92οἱ δὲ Λακεδαιμόνιοι ἀκούσαντες ὀργὴν μὲν φανερὰν οὐκ 1 ἐποιοῦντο τοῖς ᾿Αθηναίοις (οὐδὲ γὰρ ἐπὶ κωλύμη, ἀλλὰ γνώμης παραινέσει δῆθεν τῷ κοινῷ ἐπρεσβεύσαντο, ἄμα δὲ καὶ προσφιλεῖς ὄντες ἐν τῷ τότε διὰ τὴν ἐς τὸν Μῆ-5 δον προθυμίαν τὰ μάλιστα αὐτοῖς ἐτύγχανον), τῆς μέντοι βουλήσεως ἁμαρτάνοντες ἀδήλως ἤχθοντο. οἴ τε πρέσβεις ἑκατέρων ἀπῆλθον ἐπ' οἴκου ἀνεπικλήτως.

Τούτω τῷ τρόπω οἱ ᾿Αθηναῖοι τὴν πόλιν ἐτείχισαν 1

separates two parallel clauses by an expression common to both (here rois πολίταις). Cf. c. 69. 1, 13, 17; 70. 27; 93. 20. See App. - 28. μη ... παρασκευής: = ἀπὸ παρασκευής μὴ ἀντιπάλου ούσης. " A position of equal independence is indispensable if the views proposed are to receive equal consideration." For the effect of a neg. before a prep. to reverse the meaning of the following noun or adj., see Kr. Spr. 67, 9; 10, 4; Kühn. 512, 4. Cf. c. 141. 24; iii. 62. 16. For ἀπό, cf. c. 74. 18; ii. 77. 3; vi. 19.6; vii. 29.6; for δμοΐδν τι ή ίσον, see on c. 27. 4. - 30. τάδε: "what has now happened."

92. The Lacedaemonians are secretly displeased but make no open

protest.

93

1. ὀργὴν ... ἐποιοῦντο: see on c. 50. 7. The adj. φανεράν has here the same force as an adv. with ὀργίζεσθαι. Cf. 6, ἀδηλως ἤχθοντο. — 2. κωλύμη: used only by Thuc. of Attie writers. Cf. iv. 27. 14; 63. 4. — 3. γνώμης παραινέσει: governed still by the prep. ἐπί. See on c. 6. 20. — δηθεν: as they said, expresses ironically disbelief in the truth of the statement.

Cf. c. 127. 2; iv. 99. 7. - T\omega kolv\omega: cf. c. 89. 14; 90. 29; ii. 12. 5. The dat. depends on παραινέσει (cf. c. 63. 9; 73. 1), as iii. 37. 28, τῷ ὑμετέρψ πλήθει παραινείν. — 5. τὰ μάλιστα: (cf. iv. 74. 16; 76. 14; v. 16. 7; 25. 13) belongs to προσφιλείς: "they were then most of all on a good footing with the Athenians"; which does not imply any hearty good-will. - 6. άμαρτάνοντες: when they saw that they were failing, were bound to fail, not of the permanent consequences, as Cl. says. See Gildersleeve, Am. J. of Ph. IV. 160. - TE: and so. Cf. c. 87. 11; 90. 7. — 7. ανεπικλήτως: since the appearance of a good understanding was maintained, they refrained from mutual recrimination. Cf. the use of ἐπικαλεῖν, c. 139. 10; ii. 27. 3; iii. 36. 8; iv. 23. 8; 133. 2; v. 56. 4; 59. 25; 83. 15.

93. After the hasty completion of the city walls, at the instance of Themistocles the fortifications of the Piraeus also were built.

1. ἐτείχισαν: complexive aor., summing up the narrative from c. 89. § 3. Ullrich, Hell. Kr. p. 49, calculates that the interval cannot have exceeded

ἐν ὀλίγῳ χρόνῳ. καὶ δήλη ἡ οἰκοδομία ἔτι καὶ νῦν ἐστιν 2 ὅτι κατὰ σπουδὴν ἐγένετο. οἱ γὰρ θεμέλιοι παντοίων λίθων ὑπόκεινται καὶ οὐ ξυνειργασμένων ἔστιν ἣ, ἀλλ' ὡς δ ἔκαστοί ποτε προσέφερον, πολλαί τε στῆλαι ἀπὸ σημάτων καὶ λίθοι εἰργασμένοι ἐγκατελέγησαν. μείζων γὰρ ὁ περίβολος πανταχῆ ἐξήχθη τῆς πόλεως, καὶ διὰ τοῦτο πάντα ὁμοίως κινοῦντες ἡπείγοντο. ἔπεισε δὲ καὶ τοῦ 8 Πειραιῶς τὰ λοιπὰ ὁ Θεμιστοκλῆς οἰκοδομεῖν (ὑπῆρκτο 10 δ' αὐτοῦ πρότερον ἐπὶ τῆς ἐκείνου ἀρχῆς ῆς κατ' ἐνιαυτὸν 'Αθηναίοις ἦρξε), νομίζων τό τε χωρίον καλόν εἶναι λιμένας ἔχον τρεῖς αὐτοψυεῖς, καὶ αὐτοὺς ναυτικοὺς γεγε-

three months. - 2. kal δήλη . . . έγένετο: proleptic and personal const., on the principle of c. 40. 13. - 3. of yap θεμέλιοι κτέ.: = οί θεμέλιοι οὶ ὑπόκεινται παντοίων λίθων είσίν. ὑπόκεινται, pf. pass. of δποτιθέναι, with λίθων, gen. of material. - 4. ού ξυνειργασμέvwv: not worked for the purpose of junction. - lotte i : in several places. G. 1029; H. 998. - 6. λίθοι είργασμέvol: stones already wrought for other purposes. - έγκατελέγησαν: Schol. έγκατφκοδομήθησαν. There is probably an allusion to the use of λογάδην, as in iv. 4. 6. — $\mu\epsilon i \omega \nu$: with $\epsilon \xi \eta \chi \theta \eta$ (cf. c. 90. 21), i.e. than they were before, inclosing now the whole range of the Museum and the neighbouring heights. Curtius, Hist. of Gr. II. p. 363; Sieben Karten, 3.

8. πάντα όμοίως: all without distinction. Cf. c. 121. 5; 124. 16; 130. 12; ii. 49, 41; iii. 39. 33; 111. 10; iv. 112. 10; v. 68. 13; vi. 24. 8; vii. 28. 4. — κινοῦντες: often used of interference due to necessity, as with temple-treasures, c. 143. 2; ii. 24. 7; with sacred water, iv. 98. 15. Here, no doubt, of the στῆλαι ἀπὸ σημάτων, etc.

έπεισε δε κτέ.: this second greater

design was projected but not completed by Themistocles. This is implied by the verbs ἔπεισε . . . καὶ ξυνκατεσκεύαζε, 15, which should not be separated by punctuation. The first parenthesis explains τὰ λοιπά, the second, ναυτικούς γεγενημένους, while the partic. voul(ww with its two infs. gives the reason of ξπεισε . . , οἰκοδομεῖν. — 9. ψπήρκτο δέ: now a beginning had been made. Cf. c. 6. 20; ii. 13. 29; vii. 75. 38; and see on c. 48. 1. - 10. $\kappa \alpha \tau' \in \nu \iota \alpha \nu \tau \circ \nu := \kappa \alpha \tau' \in \nu \iota \alpha \nu \tau \circ \nu \circ \nu \sigma \eta s =$ ένιαυσίας, vi. 54. 27. - 11. 'Aθηναίοις: with ἦρξε. Cf. ii. 2. 6; vi. 54. 27; Hdt. viii. 51. 5. G. 1165; H. 767; Kr. Spr. 47, 20, 2. — ήρξε: Böckh (Abh. d. Akad. 1827, p. 131) followed by Curtius, II. p. 242, dates this in Ol. 71. 4, B.C. 493-2; Kr. Stud. I. p. 23 ff., in Ol. 74. 3, B.C. 482-1. -- 12. λιμένας . . . αὐτοφυeis: the Piraeus, here in widest sense. is "the peninsula the heart of which is formed by the steep height of Munychia, from which the rocky land stretches to the sea like an indented leaf and forms three natural basins with narrow entrances." Curtius, Hist. of Gr. II. p. 611. In a narrower sense the largest of these basins was called νημένους μέγα προφέρειν ἐς τὸ κτήσασθαι δύναμιν (τῆς 4 γὰρ δὴ θαλάσσης πρῶτος ἐτόλμησεν εἰπεῖν ὡς ἀνθεκτέα 15 ἐστί), καὶ τὴν ἀρχὴν εὐθὺς ξυγκατεσκεύαζε. καὶ ῷκοδόμησαν τῷ ἐκείνου γνώμη τὸ πάχος τοῦ τείχους ὅπερ νῦν ἔτι δῆλόν ἐστι περὶ τὸν Πειραιᾶ· δύο γὰρ ἄμαξαι ἐναντίαι ἀλλήλαις τοὺς λίθους ἐπῆγον, ἐντὸς δὲ οὖτε χάλιξ οὖτε πηλὸς ἦν, ἀλλὰ ξυνωκοδομημένοι μεγάλοι λίθοι 20 καὶ ἐν τομῷ ἐγγώνιοι, σιδήρω πρὸς ἀλλήλους τὰ ἔξω-

Πειραιεύs, the others being Zea and Munychia. Curtius, Sieb. Kart, p. 30; 60, 61. — αὐτούς: the Athenians themselves, opp. to τὸ χωρίον. - 13. προφέρειν: here as in c. 123. 6; ii. 89. 11, intr., = διαφέρειν. Cl. takes the pres. inf. here in a fut. sense after voulleiv. See on c. 82. 18. But it is better, with St., Qu. Gr. p. 8, to explain it as pres.: putans eos nauticos factos multum proficere ad potentiam sibi comparandam. -14. ανθεκτέα: see on c. 7. 2; 72. 4; from the mid. ἀντέχεσθαι. Cf. c. 13. 6. — 15. την αρχην κτέ.: the impf., as in c. 26. 23; 27. 2, he proceeded to make a beginning of the work, with the implication that it was not finished before his banishment, cir. B.C. 471. εὐθύς, Schol., ἄμα τῷ ξυμβουλεῦσαι. Arnold thinks this was immediately after the retreat of the Persians. Grote, V. c. 45, p. 149, connects it with έτόλμησεν είπειν, and refers to the time when Them. first suggested that the Athenians should make themselves a naval power.

και ψκοδόμησαν: complexive aor. including the whole operation; and as obj., not $\tau \epsilon i \chi o s$ with its description, but directly $\tau \delta$ πάχος $\tau o i \tau \epsilon i \chi o v s$, whereas in 21 $\tau \delta$ $\delta \psi o s$ follows in a different const. — 16. $\delta \pi \epsilon p$: the antec. is $\pi \acute{a} \chi o s .$ —17. δύο γὰρ ἄμαξαι

... ἐπήγον: Grote, V. c. 44, p. 105, explains that "two carts, meeting one another, brought stones, which were laid together right and left on the outer side of each"; Cl., that carts brought stones from opposite sides, and after unloading passed down on the other side. But he does not show how this was possible while the walls were in process of construction. Kr. and Herbst, Philol. 38, p. 551, regard the words as a gloss, perhaps introduced by way of comparison with the Birdcity (Ar. Av. 1127) or Babylon (Strab. xvi. 1. 5; Curt. v. 1. 25). - 18. evros δέ ... ήν: if the previous words are omitted, these words continue the description of the walls and not of their construction; and thus $\frac{\partial}{\partial \nu}$ proves that when these words were written the walls were no longer standing. (Otherwise the pres. would be used, as in c. 126, 44. Herbst, ibid. p. 552.) Cl. explains yakit and whiles of mortar. 'neither lime nor clay'; but the words more probably mean rubble, loose stones or clay, opp. to the μεγάλοι λίθοι and not to the means of joining them. These stones, cut with square angles, were fastened together, not by cement between them, but iron clamps on the outside (Tà EEwOev. see on c. 2. 2) made secure by melted lead in the drilled holes. -

θεν καὶ μολίβδω δεδεμένοι. τὸ δὲ ὕψος ημισυ μάλιστα ἐτελέσθη οὖ διενοείτο. ἐβούλετο γὰρ τῷ μεγέθει καὶ 6 τῷ πάχει ἀφιστάναι τὰς τῶν πολεμίων ἐπιβουλάς, ἀνθρώπων τε ἐνόμιζεν ὀλίγων καὶ τῶν ἀχρειοτάτων ἀρκέ-25 σειν τὴν φυλακήν, τοὺς δ᾽ ἄλλους ἐς τὰς ναῦς ἐσβήσεσθαι. ταῖς γὰρ ναυσὶ μάλιστα προσέκειτο, ἰδών, ὡς ἐμοὶ το δοκεῖ, τῆς βασιλέως στρατιᾶς τὴν κατὰ θάλασσαν ἔφοδον εὐπορωτέραν τῆς κατὰ γῆν οὖσαν τόν τε Πειραιᾶ ἀφελιμώτερον ἐνόμιζε τῆς ἄνω πόλεως, καὶ πολλάκις τοῦς ᾿Αθηναίοις παρήνει, ἢν ἄρα ποτὲ κατὰ γῆν βιασθῶσι, καταβάντας ἐς αὐτὸν ταῖς ναυσὶ πρὸς ἄπαντας

'Αθηναίοι μέν οὖν οὖτως ἐτειχίσθησαν καὶ τἆλλα 8 κατεσκευάζοντο εὐθὺς μετὰ τὴν Μήδων ἀναχώρησιν. 94* Παυσανίας δὲ ὁ Κλεομβρότου ἐκ Λακεδαίμονος στρα- 1 τηγὸς τῶν 'Ελλήνων ἐξεπέμφθη μετὰ εἴκοσι νεῶν ἀπὸ Πελοποννήσου· — ξυνέπλεον δὲ καὶ 'Αθηναίοι τριάκοντα ναυσὶ καὶ τῶν ἄλλων ξυμμάχων πλῆθος· — καὶ ἐστρά- 2

21. μάλιστα: see on c. 13.11. Curtius, Hist. of Gr. II. p. 363, conjectures that a height of 60 feet was intended.

ανθίστασθαι.

22. τῷ μεγέθει = ΰψει. — 23. ἀφιστάναι: = ἀποτρέπειν, repel; very unusual. Cf., however, v. 45. 10. — 24. τῶν ἀχρειστάτων: used chiefly of unfitness for military service. Cf. ii. 6. 17; 44. 20.

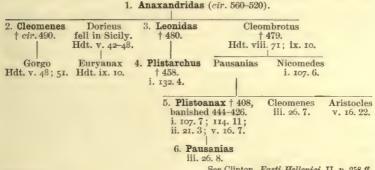
26. προσέκειτο: implies the resolute carrying out of the plan which πρῶτος ἐτόλμησεν εἰπεῖν, 14. Cf. vii. 18. 6; viii. 52. 15; the const. as in vi. 89. 13; vii. 50. 31; viii. 89. 22. — 28. τόν τε: and accordingly. See on c. 87. 11. — 29. τῆς ἄνω πόλεως: Athens as opp. to the harbour. Cf. ii. 48. 8. — 30. ἦν ἄρα: cf. c. 84. 9. — 31. καταβάντας: acc., though the dat. precedes. Cf. c. 31. 10; 53. 1; 72. 5.

33. ἐτειχίσθησαν: refers to 1, = τὴν πόλιν ἐτείχισαν, while τᾶλλα κατεσκευάζοντο (impf.) implies the gradual repair and equipment of their houses, during which the following occurrences took place. This relation is expressed by ᾿Αθηναῖοι μὲν οῦν... Πανσανίας δὲ κτέ.

94. Pausanias carries on the war against the Persians.

1. Παυσανίας: as guardian of his first cousin Plistarchus, son of Leonidas, administered the government along with the Proclid (Eurypontid) king, Leotychides. The following table gives the genealogy of the Eurysthenid (Agid) house, so far as we are concerned with it in the history of Thuc.

5 τευσαν ές Κύπρον καὶ αὐτης τὰ πολλὰ κατεστρέψαντο, καὶ υστερον ές Βυζάντιον Μήδων έχόντων καὶ έξεπολιόρ-95 κησαν έν τήδε τη ήγεμονία. ήδη δε βιαίου όντος αὐτοῦ 1 οι τε άλλοι Ελληνες ήχθοντο καὶ οὐχ ήκιστα οἱ Ἰωνες καὶ όσοι ἀπὸ βασιλέως νεωστὶ ήλευθέρωντο φοιτώντές τε πρός τους 'Αθηναίους ήξίουν αὐτους ήγεμόνας σφων 5 γενέσθαι κατά τὸ ξυγγενές καὶ Παυσανία μὴ ἐπιτρέπειν, ήν που βιάζηται. οἱ δὲ ᾿Αθηναῖοι ἐδέξαντό τε τοὺς λό- 2 γους καὶ προσείχον τὴν γνώμην ὡς οὐ περιοψόμενοι τάλλά



See Clinton, Fasti Hellenici, II. p. 258 ff.

The narrative is continued from c. 89. § 2. - 3. 'Adnyaior: two of the commanders were Aristides and Cimon. Plut. Arist. 23. - 5. Κύπρον: as a chief source of the Persian naval power, Cyprus was naturally attacked by the Greeks. - 6. is Buζάντιον: depends on ἐστράτευσαν without regard to the paratactic intervening clause. - Μήδων έχόντων: see on c. 89. 10. — 7. ἐν τῆδε τῆ ήγεμονία: i.e. while Pausanias still held the command; so in c. 128. 17 the capture of Byzantium is ascribed to him immediately after the Cyprian expedition. In vii. 15. 11 ev temporal is used with the same noun. See App.

95. The Lacedaemonians recall Pau-

sanias, and soon cease to take part in the war against the Persians.

1. Bialov: arbitrary and arrogant. Cf. iii. 36. 26. — 2. ойх пкита: see on c. 3. 2. - 3. ἀπὸ βασιλέως: the same const. with έλευθερούν in ii. 71. 10; viii. 46. 21. — νεωστί: see on c. 89. 8. Kirchhoff, Hermes, 11, 11. -5. κατά το ξυγγενές: on the traditional colonization of Ionia from Athens, see c. 2. 26; Hdt. i. 146, 147. Cf. vi. 82. 17. — ἐπιτρέπειν: see on c. 71.4. 82.4

7. προσείχον την γνώμην: showed great zeal. Cf. vii. 15. 15. &s with fut. partic., determining that they would -. The impf. includes the whole conduct of the Athenians during the downτε καταστησόμενοι ή φαίνοιτο ἄριστα αὐτοῖς. ἐν τούτῳ 8 δὲ οἱ Λακεδαιμόνιοι μετεπέμποντο Παυσανίαν ἀνακρι10 νοῦντες ὧν πέρι ἐπυνθάνοντο · καὶ γὰρ ἀδικία πολλὴ κατηγορεῖτο αὐτοῦ ὑπὸ τῶν Ἑλλήνων τῶν ἀφικνουμένων, καὶ τυραννίδος μᾶλλον ἐφαίνετο μίμησις ἡ στρατηγία. ἔυνέβη τε αὐτῷ καλεῖσθαί τε ἄμα καὶ τοὺς ἔνμμάχους 4 τῷ ἐκείνου ἔχθει παρ' ᾿Αθηναίους μετατάξασθαι πλὴν
15 τῶν ἀπὸ Πελοποννήσου στρατιωτῶν. ἐλθὼν δὲ ἐς Λακε- 5 δαίμονα τῶν μὲν ἰδίᾳ πρός τινα ἀδικημάτων ηὐθύνθη, τὰ δὲ μέγιστα ἀπολύεται μὴ ἀδικεῖν · κατηγορεῖτο δὲ αὐτοῦ οὐχ ἤκιστα μηδισμὸς καὶ ἐδόκει σαφέστατον εἶναι. καὶ ἐκεῖνον μὲν οὐκέτι ἐκπέμπουσιν ἄρχοντα, Δόρκιν δὲ 620 καὶ ἄλλους τινὰς μετ' αὐτοῦ στρατιὰν ἔχοντας οὐ πολλήν ·

ward course of the career of Pausanias.—8. airoîs: for them, i.e. the Athenians. See for a similar ambiguity, which the use of $\sigma\phi l\sigma\iota$ would have removed, c. 116. 16, and cf. v. 32. 23; vi. 35. 5; vii. 17. 16.

9. μετεπέμποντο: impf., of the first step taken. Cf. c. 48. 2; 62. 21. -10. ἐπυνθάνοντο: for the tense, see on c. 64. 6. — 11. κατηγορείτο: on the pass. const., see G. 1236; H. 819. τών άφικνουμένων: see on c. 91. 3. Cf. C. I. A. I. 45, εδ ποιεί 'Αθηναίους και ίδία και δημοσία τον άφικνούμενον. Tac. Hist. ii. 74, venientium a Vitellio militum. — 12. ефавието: the subj. is 'his behaviour,' suggested by the context. Cf. ii. 65. 39; and for a similar comparison of opposed expressions, iii. 39. 10; iv. 95. 3; vi. 31. 33. These show that 7 before στρατηγία need not be changed into ή.

13. ξυνέβη τε κτέ.: and so it came to pass at the same time. Cf. v. 37. 21; vi. 70. 2; with $\mu \epsilon \nu$ δέ, viii. 82. 15. $a \delta \tau \hat{\varphi}$, which depends on $\xi \nu \nu \epsilon \beta \eta$, is lost

sight of in the second clause. Cf. v. 72. § 1. The position of τε shows that αὐτῷ καλεῖσθαι are to be read closely together. For μετατάξασθαι we have in c. 130. 13 the more usual μεταστῆναι.—15. στρατιωτῶν: almost a partic. Cf. c, 60. 9: iv. 28. 21.

16. ίδία: with the verbal noun άδικημάτων, as in c. 141. 34 with δόξασμα. "Advs. of time, place, degree are used attrib, with substs. of any kind; but others only with verbal substs. Cf. vi. 80. 25; viii. 64. 23." B. Kühn. 461, 6. - πρός τινα: against this or that man. See App. - ηὐθύνθη: was corrected; here only in this sense. Cf. the noun in Ar. Vesp. 571; Plat. Prot. 326 . _ @ 17. τὰ μέγιστα: i.e. offences against the state. — μη αδικείν: cf. c. 128. 10; G. 1549; H. 1029; Kr. Spr. 67, 12, 3. — κατηγορεῖτο δέ: i.e. in the general opinion, not in formal action. The subj. of εδόκει is 'this charge.' The further story of Pausanias is in c. 128 ff. - 19. Δόρκιν: not elsewhere named.

οῖς οὐκέτι ἐφίεσαν οἱ ξύμμαχοι τὴν ἡγεμονίαν. οἱ δὲ αἰ- τοθόμενοι ἀπῆλθον, καὶ ἄλλους οὐκέτι ὕστερον ἐξέπεμψαν οἱ Λακεδαιμόνιοι, φοβούμενοι μὴ σφίσιν οἱ ἐξιόντες χείρους γίγνωνται, ὅπερ καὶ ἐν τῷ Παυσανίᾳ ἐνεῖδον, ἀπαλ- 25 λαξείοντες δὲ καὶ τοῦ Μηδικοῦ πολέμου καὶ τοὺς ᾿Αθηναίους νομίζοντες ἱκανοὺς ἐξηγεῖσθαι καὶ σφίσιν ἐν τῷ τότε παρόντι ἐπιτηδείους.

96 * Παραλαβόντες δὲ οἱ ᾿Αθηναῖοι τὴν ἡγεμονίαν τούτῳ 1 τῷ τρόπῳ ἐκόντων τῶν ξυμμάχων διὰ τὸ Παυσανίου μιως, ἔταξαν ἄς τε ἔδει παρέχειν τῶν πόλεων χρήματα πρὸς τὸν βάρβαρον καὶ ἃς ναῦς · πρόσχημα γὰρ ἦν ἀμύ-5 νασθαι ὧν ἔπαθον δηοῦντας τὴν βασιλέως χώραν. καὶ 2 Ἑλληνοταμίαι τότε πρῶτον ᾿Αθηναίοις κατέστη ἀρχή, οῖ

21. ois: but to these, with adversative force. Cf. 35. 15; 69. 20. - ¿ф. evav: permittebant; only here in Thuc. Cf. Soph. El. 631; Xen. Hell. vii. 4. 7. — alσθόμενοι: without expressed obj. Cf. c. 118.9; 126.22; 131, 1; ii. 25, 8; iii. 22, 22; iv. 67, 8, etc. -22. oi Aakedaimóvioi: this probably has reference to the Ephors, and the following words, μη σφίσιν . . . γίγνωνται, imply a jealous fear of any attempt at independent action on the part of king or general abroad. - 26. έξηγείσθαι: abs., as c. 76. 3. - έν τώ τότε παρόντι: unusual for the common έν τῷ τότε or έν τῷ παρόντι. Kr. brackets παρόντι; but the expression is sufficiently defended by later imitation and the corresponding ἐν τφ $ν \hat{v} v παρόντι. - 27. ἐπιτηδείους : =$ προσφιλείς, c. 92. 4.

96. The Athenians accept the hegemony, and arrange the contributions of their allies in money and ships.

2. ἐκόντων τῶν ξυμμάχων: here and in vi. 76. 13, without ὅντων, plainly from the partic origin of ἐκών. — 3.

έταξαν κτέ.: the carrying out of c. 95. 8, τάλλά τε... αὐτοῖς. -- ας τε κτέ.: this can refer only to the determination of the character of the contribution. whether money or ships, to be made by the several cities, and not, as Kirchhoff, Hermes, 11, 33, supposes, to the amount of the contributions. -4. προς τον βάρβαρον: to meet the barbarian, κατὰ τοῦ βαρβάρου. Schol. vaûs: i.e. manned ships of war, as supplied at first by all the more important allies. — πρόσχημα: here like πρόφασις, the expressed reason; then, from the frequent misuse of this, the pretended reason. Cf. iii. 82, 27; v. 30. 16. - duívaoba: the aor. in reference to the special purpose. The gen. of the thing requited, as in vi. 38. 19; with ὑπέρ, v. 69. 10.

5. For reasons for thinking that this section is interpolated, see App. — 6. Έλληνοταμίαι: with ἀρχή in appos., as iv. 53. 8, κυθηροδίκης ἀρχή; Xen. Vect. 2. 7, εἰ μετοικοφύλακας ἀρχήν καθισταίμεν. It is common in Greek thus to unite in one expression nouns of a

ἐδέχοντο τὸν φόρον · οὖτω γὰρ ἀνομάσθη τῶν χρημάτων ἡ φορά. ἢν δ' ὁ πρῶτος φόρος ταχθεὶς τετρακόσια τά- λαντα καὶ ἑξήκοντα, ταμιεῖόν τε Δῆλος ἢν αὐτοῖς καὶ αἱ 97 ξύνοδοι ἐς τὸ ἱερὸν ἐγίγνοντο. ἡγούμενοι δὲ αὐτονόμων 1 τὸ πρῶτον τῶν ξυμμάχων καὶ ἀπὸ κοινῶν ξυνόδων βου- λευόντων τοσάδε ἐπῆλθον πολέμω τε καὶ διαχειρίσει πραγμάτων μεταξὺ τοῦδε τοῦ πολέμου καὶ τοῦ Μηδικοῦ, 5 ἃ ἐγένετο πρός τε τὸν βάρβαρον αὐτοῖς καὶ πρὸς τοὺς

general and a specific meaning; see on c. 74. 4. Cf. ξυνοίκια έορτή, ii. 15. 16; μανίη νοῦσος, Hdt. vi. 75. 5; perhaps also θάνατον ζημίαν, ii. 24. 9. The verb κατέστη agrees with ἀρχή. But Cobet, ad Hyper. p. 63, reads Karéστησαν, bracketing ἀρχή; and so v. H. On this office, which was filled only by Athenians, and on the whole arrangement, which in its first equitable form was ascribed to Aristides (Plut. Arist. 24; Dem. XXIII. 209; Pausan. viii. 52), see Böckh, Publ. Econ. p. 240 ff., 513; on the date Böckh, p. 514, agrees with Krüger, Stud. I. p. 35, in assuming B.C. 476 as the year in which the arrangements were carried into execution. - 7. τον φόpov: this term, properly the tribute paid by foreigners, was applied to this general contribution. The name having become odious through the oppression of later years, after the Peloponnesian war the term συντάξεις was introduced. Böckh. ibid. p. 541; Schömann, Gr. Alt. II. 99. - 8. ταχθείς: though belonging to πρώτος, placed after the subst. See on c. 11. 19. — 9. Δηλος: as being the national sanctuary of all Hellenes. About Ol. 80.1, B.C. 460, the treasury was transferred to the Acropolis at Athens. — al ξύνοδοι έγίγνοντο: $= \tau as$ ξυνόδους έποιοῦντο = ξυνή εσαν (see on

c. 73. 1), and so the const. es to iepov, as in iii. 104. 15.

97. Reasons why the following brief narrative of events between the Persian and Peloponnesian wars is inserted.

1. αὐτονόμων: pred. = ἐφ' ὧτε αὐτοὺς αὐτονόμους είναι. - 2. τὸ πρώτον: belongs to αὐτονόμων. - ἀπό: cf. c. 91. 28. — βουλευόντων: see on c. 85. 5. — 3. τοσάδε ἐπῆλθον: with these words Thuc. passes from the beginning of the Athenian hegemony, narrated in c. 89-96, to the history of its development, during the so-called mevrnκονταετία, c. 98-117. This he presents in three aspects: (1) πρδς του βάρβαρον, (2) πρός τους σφετέρους ξυμμάχους νεωτερίζοντας, (3) πρός τους άει προστυγχάνοντας Πελοποννησίων. - ἐπηλθον: implies a systematic progress: they undertook the following (τοσάδε) series of enterprises. - Siax eiplose: more forcible than διοικήσει; it appears not to occur again till the later rhetoricians, Aristides, Libanius, etc. It implies civil administration of all kinds, especially of finance, as Harpoer. describes the Ελληνοταμίαι as those οἱ διεχείριζον τὰ χρήματα. Ullrich, Hell. Kr. p. 12. - 4. πραγμάτων: includes all political measures, external and internal, which exalted the power of Athens. - μεταξύ κτέ.: with inversion of the order of time; see

σφετέρους ξυμμάχους νεωτερίζοντας καὶ Πελοποννησίων τοὺς ἀεὶ προστυγχάνοντας ἐν ἑκάστῳ. ἔγραψα δὲ αὐτὰ 2 καὶ τὴν ἐκβολὴν τοῦ λόγου ἐποιησάμην διὰ τόδε, ὅτι τοῖς πρὸ ἐμοῦ ἄπασω ἐκλιπὲς τοῦτο ἦν τὸ χωρίον καὶ ἢ τὰ 10 πρὸ τῶν Μηδικῶν Ἑλληνικὰ ξυνετίθεσαν ἢ αὐτὰ τὰ Μηδικά τούτων δὲ ὅσπερ καὶ ἤψατο ἐν τἢ ᾿Αττικἢ ξυγγραφἢ Ἑλλάνικος, βραχέως τε καὶ τοῖς χρόνοις οὐκ ἀκριβῶς ἐπεμνήσθη · ἄμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξιν ἔχει τῆς τῶν ᾿Αθηναίων ἐν οἴω τρόπω κατέστη.

98 * Πρῶτον μὲν Ἡιόνα τὴν ἐπὶ Στρυμόνι Μήδων ἐχόν- 1 των πολιορκία εἶλον καὶ ἠνδραπόδισαν Κίμωνος τοῦ Μιλ-

on c. 118. 6. So in relations of place, ii. 77. 10; iii. 29. 6; v. 66. 5; vi. 72. 2; viii. 88. 10; 108. 3. -5. â êyêveto aŭtoîs: refers to $\tau \sigma \sigma d\tilde{\sigma} \epsilon_r = \hbar \ b \pi'$ aŭtûv $\epsilon \pi \rho d\chi \theta \eta$. -7. êv êκάστ φ : neut., $= \ell \nu$ êκάστ φ πράγματι \hbar êγêveτ σ , referring to the various attempts of the allies to regain independence, of which examples are found in c. 114 ff.

έγραψα κτέ.: on the aor., see on c. 1. 1. The second expression is a more precise extension of the first. - avrá: see on c. r. 10; 22, 15; 26, 16, -8. έκβολήν: = the later διέξοδος, παρέκ-Baous: excessus, egressio; Quint. iii. 9. 4; probably not used elsewhere by Attic writers, but recurring in Arrian, Dio C., and Plut. So ἐκλιπές in 9 .- 9. xwplov: locus, pars narrationis. Cf. Lycurg. 31 .- 10. Euveτίθεσαν: see on c. 21. 4. - 11. τούτων: refers to aird, 7, and this is also subj. of έχει in 13. - όσπερ και ήψατο: see on c. 15. 7. Cf. c. 105. 17; ii. 51. 5; iv. 98. 9; vi. 87. 15. — τη 'Αττική ξυγγραφη: called in the citations of grammarians 'Aτθίs and 'Aτθίδεs. the oldest legends it included historical notices reaching down to the end of

the Peloponnesian war. See C. Müller, Frag. Hist. Graec. I. p. xxiv. ff., who gives his dates b.c. 482-397.-13. sma dè kal: refers to dià $\tau\delta\delta\epsilon$, 8.- and dè kal: refers to dià $\tau\delta\delta\epsilon$, 8.- and seekly exel: sc. adta, 7. "These events disclose the way in which the power of Athens was established." $\xi\chi\epsilon\iota=\pi\alpha\rho\dot{\epsilon}\chi\epsilon\iota$. Cf. c. 140. 27; ii. 61. 9; 87. 3; iii. 53. 12; iv. 95. 3; 126. 17, 23. For and exely, cf. Hdt. i. 11. - the day $\hat{\eta}s$... $\hat{\epsilon}v$ oly the pomp katéstylise on c. 23. 27. For $\hat{\epsilon}\nu$, cf. c. 77. 2; 130. 5; vii. 67. 15.

98. Expeditions of the Athenians against Eion, Scyros, Carystus, and Naxos, which was the first of the allies to lose its independence.

On the chronology of this period, see App.

1. 'Hιόνα: which commands the mouth of the Strymon, became the Athenian base for further operations in Thrace. — Μήδων έχόντων: see on c. 89. 10. On the gallant resistance of the Persian governor Boges, see Hdt. vii. 107. — 2. ήνδραπόδισαν: properly of the inhabitants. The mid. form occurs once, in iv. 48. 21; elsewhere the act.

τιάδου στρατηγούντος έπειτα Σκύρον τὴν ἐν τῷ Αἰγαίῳ 2 νῆσον, ἡν ῷκουν Δόλοπες, ἡνδραπόδισαν, καὶ ῷκισαν αὐ-5 τοί. πρὸς δὲ Καρυστίους αὐτοῖς ἄνευ τῶν ἄλλων Εὐ-3 βοέων πόλεμος ἐγένετο, καὶ χρόνῳ ξυνέβησαν καθ' ὁμολογίαν. * Ναξίοις δὲ ἀποστᾶσι μετὰ ταῦτα ἐπολέμησαν καὶ 4 πολιορκίᾳ παρεστήσαντο. πρώτη τε αὖτη πόλις ξυμμαχὶς παρὰ τὸ καθεστηκὸς ἐδουλώθη, ἔπειτα δὲ καὶ τῶν ἄλλων 99 ὡς ἑκάστη ξυνέβη. αἰτίαι δὲ ἄλλαι τε ἦσαν τῶν ἀπο-1 στάσεων καὶ μέγισται αἱ τῶν φόρων καὶ νεῶν ἔκδειαι καὶ λιποστράτιον εἴ τω ἐγένετο· οἱ γὰρ 'Αθηναῖοι ἀκριβῶς

4. και ὤκισαν αὐτοί: to be referred to both the preceding places, since Eïon undoubtedly was occupied by Athenian cleruchs. For such a new settlement φκισαν is the proper term. Cf. vi. 3. 12; and see on c. 4. 3. — 5. Kapvorious: on the southern coast of Euboea; the only place of the island which had not yet joined the league. Kirchhoff, Herm. 11, p. 20. -6. και χρόνφ ξυνέβησαν: change of subj. in parataxis. Cf. c. 26. 16; 61. 1. From this time Euboea seems to have remained quietly in the Athenian alliance till 445, c. 114. Müller-Strübing, p. 85.

7. ἐπολέμησαν: at the time that Themistocles made his way to Asia, c. 137. § 2.—8. παρεστήσαντο: see on c. 29. 22.—πρώτη τε αὐτη πόλις ξυμμαχίς: see on c. 1. 8; but here and in vii. 85. 17, the sup. stands first. The subj. is αὖτη alone, and πόλις ξυμμαχίς stands in a pred. relation, which approximates to a gen. pl. For τε, cf. c. 4. 5; 5. 19; 92. 7.—9. τὸ καθεστηκός: the established arrangement as described in c. 96; here abs. as in vii. 67. 10. Cf. c. 76. 11; iv. 97. 10.—ἐδουλώθη: as δουλεία, c. 8. 15, of political subjection. See on this relation.

Böckh, Publ. Econ. p. 530.—10. ἀς ἐκάστη ξυνέβη: indicates the varying circumstances under which the same fate befell different places.

99. In consequence of these encroachments, the hegemony of the Athenians became more and more disliked.

2. Erbeiai : arrears. Suidas explains, έκδειά έστι το μέρος καταβαλείν ων όφείλει τις, ένδεια δέ το μηδέν δλως καταβαλείν. Cf. Dem. xxxII. 30. - 3. λιποστράτιον: in such words λιπ- is to be preferred to λειπ-. See Dind. in Thesaurus s.v. λειπανδρέω, and Cobet, N. L. p. 78. The point is decided not by Mss. but by the poets. Plut., Cim. 11, says, avopas kal vaûs &s etáχθησαν οὐ παρεῖχον. In vi. 76. 15, the fem. λιποστρατία is applied to a course of such conduct, the neut, here to failure in particular cases. It could apply only to those allies who had to furnish independent contingents, and was therefore rare; accordingly, ef τφ έγένετο. The αποστάσεις were induced mainly by the knowledge that such short-comings would be severely visited by the Athenians; and this leads to the following, of yap 'Aθηναΐοι ἀκριβώς ἔπρασσον, which probably has the general sense of "exercising the ἔπρασσον καὶ λυπηροὶ ἦσαν οὐκ εἰωθόσιν οὐδὲ βουλομέ5 νοις ταλαιπωρεῖν προσάγοντες τὰς ἀνάγκας. ἦσαν δέ 2
πως καὶ ἄλλως οἱ ᾿Αθηναῖοι οὐκέτι ὁμοίως ἐν ἡδονἢ ἄρχοντες, καὶ οὖτε ξυνεστράτευον ἀπὸ τοῦ ἴσου, ράδιόν τε
προσάγεσθαι ἦν αὐτοῖς τοὺς ἀφισταμένους · ὧν αὐτοὶ
αἴτιοι ἐγένοντο οἱ ξύμμαχοι · διὰ γὰρ τὴν ἀπόκνησιν ταύ- 3
10 την τῶν στρατειῶν οἱ πλείους αὐτῶν, ἴνα μὴ ἀπὶ οἴκου
ῶσι, χρήματα ἐτάξαντο ἀντὶ τῶν νεῶν τὸ ἱκνούμενον ἀνάλωμα φέρειν, καὶ τοῖς μὲν ᾿Αθηναίοις ηὖξετο τὸ ναυτικὸν
ἀπὸ τῆς δαπάνης ἡν ἐκεῖνοι ξυμφέροιεν, αὐτοὶ δέ, ὁπότε
ἀποσταῖεν, ἀπαράσκευοι καὶ ἄπειροι ἐς τὸν πόλεμον κα15 θίσταντο.

hegemony in a strict manner" (cf. iii. 66. 1; iv. 114. 23); for πράσσειν without an express object, like χρήματα (viii. 5. 18), could hardly mean 'exacted' payment, etc.; which latter sense too would not well agree with λιποστράτιον . . . εγένετο. The consequence of this strictness is expressed in λυπηροί ήσαν (c. 76. 5; vi. 18. 6), and its exercise in οὐκ εἰωθόσιν . . . ανάγκας. Here the better Mss. read προσαγαγόντες, but the pres. only is suitable to express systematic dealing. - 5. ayaykas: severe measures of compulsion, joined with προσάγειν like μηχανάς. Cf. ii. 76. 17; iv. 100. 7; vii. 25. 23. — ήσαν άρχοντες: and in fact they exercised their authority. On the periphrasis, see App. on c. 1.1, and Am. J. of Ph. IV. p. 302. — 6. όμοίως: Schol., ώς ἐν ἀρχῆ μετὰ τὸν Παυσανίαν. - έν ήδονη: with satisfaction to the allies. Cf. iii. 9. 4, ἐν ἡδονῆ ἔχειν. -7. οῦτε . . . ἴσου: supply ἀλλ' ώς κρατούντες. ξυστρατεύειν is applied to the leading state also in v. 81.6; it seems impossible to suppose that ξύμμαχοι is subj. here, between the

two clauses relating to the Athenians. As in c. 140. 31; iii. 10. 12, ἀπὸ τοῦ You implies the recognition of mutual rights. — 8. $\pi \rho \sigma \sigma \Delta \gamma \epsilon \sigma \theta \alpha \iota := \pi \alpha \rho \alpha \sigma \tau \eta$ σασθαι. Cf. vi. 94. 14; viii. 107. 7. -9. altioi éyévovto: had been to blame. See on c. 50. 23. — 10. ἀπ' οίκου: far from home. Cf. c. 7. 6; 76. 7; Eur. I. Т. 481. — 11. етакачто: got themselves rated. τάξασθαι is used with acc. of sum to be paid, c. 108. 14; with inf. c. 117. 16; without either, iii. 70. 19; with both, c. 101. 14; iii. 50. 10. So here the essential change in the relation is expressed by xphματα ἐτάξαντο, and the more definite statement by αντί των νεών . . . φέρειν. - iκνούμενον: proper, suitable (commonly, τὸ ἐπιβάλλον, τὸ γιγνόμενον); the simple verb in Attic prose only in this form and sense. - 12. και τοις μέν κτέ.: and consequently, etc. Cf. c. 50. 21; 51. 16. This explains βάδιον προσάγεσθαι ήν αὐτοῖς of 7, for which the allies were themselves in fault. -13. ξυμφέροιεν: iterative opt., of what occurred every year. Cf. c. 50. 2. GMT. 532; H. 914 B.

100 * Έγένετο δὲ μετὰ ταῦτα καὶ ἡ ἐπ' Εὐρυμέδοντι 1 ποταμῷ ἐν Παμφυλίᾳ πεζομαχία καὶ ναυμαχία ᾿Αθηναίων καὶ τῶν ξυμμάχων πρὸς Μήδους, καὶ ἐνίκων τῆ αὐτῆ ἡμέρᾳ ἀμφότερα ᾿Αθηναίοι Κίμωνος τοῦ Μιλτιάδου στρα-5 τηγοῦντος, καὶ εἶλον τριήρεις Φοινίκων καὶ διέφθειραν τὰς πάσας ἐς διακοσίας. ** χρόνῷ δὲ ὕστερον ξυνέβη 2 Θασίους αὐτῶν ἀποστῆναι διενεχθέντας περὶ τῶν ἐν τῆ ἀντιπέρας Θράκη ἐμπορίων καὶ τοῦ μετάλλου, ἃ ἐνέμοντο. καὶ ναυσὶ μὲν ἐπὶ Θάσον πλεύσαντες οἱ ᾿Αθηναίοι ναυ-10 μαχίᾳ ἐκράτησαν καὶ ἐς τὴν γῆν ἀπέβησαν · ἐπὶ δὲ Στρυ-3 μόνα πέμψαντες μυρίους οἰκήτορας αὐτῶν καὶ τῶν ξυμμάχων ὑπὸ τοὺς αὐτοὺς χρόνους, ὡς οἰκιοῦντες τὰς τότε καλουμένας Ἐννέα ὁδούς, νῦν δὲ ᾿Αμφίπολιν, τῶν μὲν Ἐννέα ὁδῶν αὐτοὶ ἐκράτησαν, ἃς εἶχον Ἡδωνοί, προελ-

100. Battle on the Eurymedon; conflicts with the Thasians; serious defeat of the Athenians in Thrace.

1. ἐπ' Εύρυμέδοντι: Diod. xi. 60; Plut. Cim. 12. Cf. the epigram of Simonides (but see Bergk, Poetae Lyrici Graeci, III4, p. 489 ff.), Anth. Pal. vii. 296, which probably refers to this battle. - 3. ἐνίκων: were victorious. Cf. c. 13. 32; 49. 24. -4. ацфотера: see on c. 13. 23. - 5. είλον ... και διέφθειραν: on the order see on c. 91. 26. - 6. τας πάσας: in all. Cf. c. 60. 6. - is Siakorias: Diod. xi. 60. 7, and Lycurg. c. Leocr. 72, speak of 100 ships, probably following line 6 of the epigram. Good Mss. have es ràs διακοσίαs. But the pleonastic use of the art. with numerals, except in the case of divisions, as in c. 116. 2, 8, seems foreign to Thuc. Kr. on Dion. Hist. p. 303, note 69. Kr. Spr. 50, 2, 8, 9.

χρόν φ δέ: here δέ of few Mss. is to be preferred to the better attested $\tau \epsilon$

in view of the transition to a disconnected topic.—7. περλ τῶν . . . μετάλλου: see Hdt. vi. 46, 47. The sing also in c. 101. 15; Hdt. iv. 185. 5; v. 17.8. Kr. Spr. 44, 1, 1; Kühn. 347, 1.—8. ἐγέμοντο: see on c. 2. 6.—10. ἀπέβησαν: the narrative is resumed in c. 101. 1.

έπι δέ Στρυμόνα: this occurred (iv. 102. § 3) 29 years before the successful settlement of the Athenians at Amphipolis, which took place in Ol. 85. 4; B.C. 437. - 13. 'Αμφίπολιν: so called from its position, described in iv. 102. § 4. — 14. avrol: opp. to the previous possessors, the Edonians. If the order had been ås είχον 'Ηδωνοί, αὐτοὶ ἐκράτησαν, the use of the pron. would not have been surprising. Cf. c. 98. 4; 114. 16; iii. 23. 4. - ἐκράτησαν, διεφθάρησαν: inaccurately connected with πέμψαντες; but the collective name of 'Annaior, which is implied, permits a reference both to the commanding whole

15 θόντες δὲ τῆς Θράκης ἐς μεσόγειαν διεφθάρησαν ἐν Δραβησκῷ τῆ Ἡδωνικῆ ὑπὸ τῶν Θρακῶν ξυμπάντων οἶς πο-

101 λέμιον ἢν τὸ χωρίον [αὶ Ἐννέα ὁδοὶ] κτιζόμενον. Θάσιοι 1 δὲ νικηθέντες μάχαις καὶ πολιορκούμενοι Λακεδαιμονίους ἐπεκαλοῦντο καὶ ἐπαμῦναι ἐκέλευον ἐσβαλόντας ἐς τὴν ᾿Αττικήν. * οἱ δὲ ὑπέσχοντο μὲν κρύφα τῶν ᾿Αθηναίων 2 5 καὶ ἔμελλον, διεκωλύθησαν δὲ ὑπὸ τοῦ γενομένου σεισμοῦ, ἐν ῷ καὶ οἱ Εἴλωτες αὐτοῖς καὶ τῶν περιοίκων Θουριαταί τε καὶ Αἰθαιῆς ἐς Ἰθώμην ἀπέστησαν. πλεῖστοι δὲ τῶν Εἰλώτων ἐγένοντο οἱ τῶν παλαιῶν Μεσσηνίων τότε

and the executing part. Cf. c. 90. 1. — 15. της Θράκης: the gen. of the country placed before the designated portion. So especially when the country has been previously named. - Δραβησκώ: this accentuation (for Δραβήσκφ) is confirmed by Herodian, i. p. 153. - 16. ὑπὸ τῶν Θρακών ξυμπάντων: defined by the following rel. sentence. See App. - ois ... κτιζόμενον: for whom this point if occupied by the Athenians was a constant menace of war. Cf. iv. 8. 34; and v. 52. 16, ols ην έν βλάβη τειχισθέν [τὸ 'Piov]. For this const. of the partic. (cf. the Latin ademptus Hector, Hor. Car. ii. 4. 10: Kühn. L. G. II. § 136, 5), see Kr. Spr. 50, 11, 3. Cf. Pind. Ol. viii. 65; Pyth. xi. 22; Aesch. Pers. 727; Thuc. i. 6. 5; 23. 24; ii. 49. 16; vi. 3. 11; Dem. xvIII. 32, 57; Lys. III. 13. The addition, at Eννέα όδοί, already twice named, is rightly rejected as a gloss by Cobet.

101. The Thasians reduced by the Athenians; the Lacedaemonians prevented from helping them by the revolt of the Messenians.

3. ἐπεκαλοῦντο: cf. c. 33. 15; 102. 2; iii. 65. 9; vi. 18. 9. — ἐκέλευον: see on c. 26. 1.

4. κρύφα τῶν 'Αθηναίων: cf. c. 128. 21; 138. 29; ii. 80. 34; viii. 7. 4. - 5. ξμελλον: εc. ἐσβαλεῖν. — σεισμοῦ: see Plut. Cim. 16. 6. - 6. avrois: see on c. 89. 14. - περιοίκων: i.e. the old inhabitants, chiefly of Achaean stock, who had been reduced to a condition of dependence (not slavery) by the Dorians. Müller, Dor. Bk. III. 16 ff. -7. ές Ίθώμην απέστησαν: see on c. 87. 7; iii. 54. 18. On the position of Ithome, "the natural fortress of all Messenia," see Curtius, Pelop. II. p. 137 ff.; on Thuria, ibid. p. 161. Aethaea, acc. to Steph. Byz., Aiθαία, τὸ ἐθνικὸν Αἰθαιεύς (more correct than Αἰθεεῖς of our Mss.), πόλις Λακωνικής, μία των έκατόν. Θουκυδίδης πρώτη. Müller, Dor. II. 2, p. 18. — πλείστοι: pred. The descendants of the Messenians of old times, who had in the first war been enslaved, formed the largest part of the Helot-class, and so they were called collectively (οἱ πάντες) Messenians, though there were some who were sprung from Achaean inhabitants of Laconia, reduced after repeated risings. — 8. τότε: refers to the mythical time of the first Messenian war, implied in παλαιών. Cf. iii. 69. 2; iv. 46. 5; v. 4. 14; vii. 31.

δουλωθέντων ἀπόγονοι · ή καὶ Μεσσήνιοι ἐκλήθησαν οί 10 πάντες. πρὸς μεν τοὺς εν Ἰθώμη πόλεμος καθειστήκει 3 Λακεδαιμονίοις * Θάσιοι δὲ τρίτω ἔτει πολιορκούμενοι ώμολόγησαν 'Αθηναίοις τεῖχός τε καθελόντες καὶ ναῦς παραδόντες, χρήματά τε όσα έδει ἀποδοῦναι αὐτίκα ταξάμενοι καὶ τὸ λοιπὸν φέρειν, τήν τε ήπειρον καὶ τὸ 102 μέταλλον ἀφέντες. ** Λακεδαιμόνιοι δέ, ὡς αὐτοῖς πρὸς 1 τους έν Ἰθώμη έμηκύνετο ὁ πόλεμος, ἄλλους τε ἐπεκαλέσαντο ξυμμάχους καὶ 'Αθηναίους · οἱ δ' ἦλθον Κίμωνος στρατηγούντος πλήθει οὐκ ὀλίγω. μάλιστα δ' αὐτοὺς 2 5 έπεκαλέσαντο ὅτι τειχομαχεῖν ἐδόκουν δυνατοὶ εἶναι, τοῖς δὲ πολιορκίας μακρᾶς καθεστηκυίας τούτου ἐνδεᾶ ἐφαί-

12; viii. 20. 2; 73. 4. - 9. δουλωθέντων: for the position of the attrib.

partie., cf. c. 11. 19; 96. 8.

12. ωμολόγησαν: agreed to surrender. Cf. c. 108. 13; v. 4. 8; iv. 69. 19, ξυνέβησαν. The conditions of the submission here, c. 108. 13; 115. 3; 117. 14, are expressed by aor. partics., no doubt in the view that the όμολοyía, the complete agreement, was perfected only when these points were performed. So Madvig (Bemerkungen zur Syntax, p. 47) explains the unusual partic. GMT. 151. — 13. χρήματά τε: the τε here and that in 14 are not correlative with the following rai, but add respectively the third and fourth member of the conditions. See on c. 76. 12. ἀποδοῦναι (aor., of the single case) depends on έδει, and φέρειν (of the established relation) depends on ragáμενοι, with χρήματα placed first as obj. of both ταξάμενοι and φέρειν. See on c. 99. 11. - 14. τήν τε ήπειρον κτέ.: see c. 100. § 2.

102. The Athenians are summoned by the Lacedaemonians to their aid, but are soon mistrusted and dismissed. In displeasure they make an alliance with the Argives and Thessalians.

2. allows: the Aeginetans, ii. 27. 9; Plataeans, iii. 54. 17; Mantinaeans, Xen. Hell. v. 2. 3. — 3. Κίμωνος: see Plut. Cim. 16. 6; Ar. Lys. 1143, ἐλθὼν δὲ σὺν δπλίταισι τετρακισχιλίοις Κίμων δλην έσωσε την Λακεδαίμονα.

5. ἐπεκαλέσαντο: for the repetition, cf. c. 88. 1. - τειχομαχείν: cf. Hdt. ix. 70. 8, των Λακεδαιμονίων οὐκ ἐπισταμένων τειχομαχέειν. - τοις δε . . . έφαίνετο: της δέ, which is read by P. and v. H., has not sufficient Ms. authority. Cl. thinks the reference is to the Athenians, whose reputation was not sustained by success in this case, τοιs δέ not being in opp. to αὐτούs, but placing the second clause in contrast with the first. For this, he compares c. 81. 3; 86. 9; iv. 73. 22; 76.27. But it is better, with Kr. and Sh., to refer Tois & to the Lacedaemonians (in opp. to the subj. of ¿δόκουν), "who found out by the length of the siege their own incompetence; for had they had any skill in that

νετο· βία γὰρ ἄν εἶλον τὸ χωρίον. καὶ διαφορὰ ἐκ ταύτης 3 τῆς στρατείας πρῶτον Λακεδαιμονίοις καὶ ᾿Λθηναίοις φανερὰ ἐγένετο. οἱ γὰρ Λακεδαιμόνιοι, ἐπειδὴ τὸ χωρίον

10 βία οὐχ ἡλίσκετο, δείσαντες τῶν ᾿Αθηναίων τὸ τολμηρὸν καὶ τὴν νεωτεροποιίαν, καὶ ἀλλοφύλους ἄμα ἡγησάμενοι, μή τι, ἡν παραμείνωσιν, ὑπὸ τῶν ἐν Ἰθώμη πεισθέντες νεωτερίσωσι, μόνους τῶν ξυμμάχων ἀπέπεμψαν, τὴν μὲν ὑποψίαν οὐ δηλοῦντες, εἰπόντες δὲ ὅτι οὐδὲν προσδέον-

15 ται αὐτῶν ἔτι. οἱ δ' ᾿Αθηναῖοι ἔγνωσαν οὐκ ἐπὶ τῷ 4 βελτίονι λόγῳ ἀποπεμπόμενοι, ἀλλά τινος ὑπόπτου γενομένου, καὶ δεινὸν ποιησάμενοι καὶ οὐκ ἀξιώσαντες ὑπὸ Λακεδαιμονίων τοῦτο παθεῖν, εὐθὺς ἐπειδὴ ἀνεχώρησαν, ἀφέντες τὴν γενομένην ἐπὶ τῷ Μήδῳ ξυμμαχίαν πρὸς

way, they would have taken the place by force." Cf. c. 11. 5. Thus this section gives the reason for the invitation to the Athenians on both sides. For the dat., cf. c. 48. 9; 89. 14; iv. 26. 24; and for the pl. $\dot{\epsilon}\nu\delta\epsilon\dot{\epsilon}$, see on c. 7. 2; ii. 56. 4; iii. 88. 4; v. 8. 6. $\tau o t \tau c v = \tau o \tau \epsilon \iota \chi o \mu \alpha \chi \epsilon \dot{\nu} v - 7$. Big.: with alpeêv, or the pass. àlignes that in 10, is opp. to $\delta \mu o \lambda o \gamma l q \pi a \rho a \sigma \tau h \sigma a \sigma \theta a u$ or $\pi \rho o \sigma \chi \omega \rho \epsilon \hat{\nu} \nu$ (cf. v. 17. 14), and implies violent capture, whether by storm or otherwise. See on c. 11. 9.

διαφορά ... φανερὰ ἐγένετο: in contrast with c. 92. β, ἀδήλως ήχθοντο. 10. τὸ τολμηρόν: cf. ii. 87. 22, and see on c. 36. 3.— 11. καὶ ἄμα: see on c. 2. 8, "particularly when they took into consideration that they were of a different stock." After this, μή τι also depends on δείσαντες.— 12. ην παραμείνωσιν: implies that their stay was not long. Cf. Paus. iv. 24. β, ὁπὸ τῆς ὑποψίας ἀποπέμψασθαι μετ' οὐ πολὸ ἐξ Ἰθώμης.—13. νεωτερίσωσι: see on c. 58. 3; here, that they might join the insurgents against the Lace-

daemonians. — 14. οὐ δηλοῦντες: cf. c. 82. 4; 90. 10.

15. έγνωσαν αποπεμπόμενοι: for partic. after verb of knowing, see G. 1588 ; Η. 982. — οὐκ ἐπὶ τῷ βελτίονι λόγω: not on the more creditable ground, just assigned, viz. δτι οὐδὲν . . . ἔτι. ₹πί with dat. of the motive of an action. Cf. c. 69. 32; Hdt. viii. 5. 16. -16. vnonrov: neut. Cf. c. 90. 10, = ὑποψίας τινός taken in the concrete. -17. δεινον ποιησάμενοι: being provoked; very frequent in Hdt.; e.g. i. 13. 3; 127. 2; ii. 133. 4; 161. 15; iii. 155. 8; iv. 33. 20; v. 33. 9; 42. 7; 87. 10. In Thuc. only here and vi. 60. 21. But in v. 42. 15, δεινά ποιείν, as Hdt. ii. 121. 2; iii. 14. 22; v. 41. 9. ούκ ἀξιώσαντες: after the analogy of οὐ φάναι, οὐκ ἐᾶν, either in reference to the subj., 'regarding as unworthy,' being indignant at: so here and iii. 61. 12; iv. 86. 7; or in regard to another, 'not to expect from one.' Cf. c. 136. 12; ii. 89. 2; iii. 44. 12; iv. 40. 3; viii. 73. 20. See on c. 22. 9. — 19. ἐπὶ τώ Mήδω: rare for the acc. So iii. 63.

20 αὐτοὺς ᾿Αργείοις τοῖς ἐκείνων πολεμίοις ξύμμαχοι ἐγένον το, καὶ πρὸς Θεσσαλούς ἄμα ἀμφοτέροις οἱ αὐτοὶ ὅρκοι

καὶ ξυμμαχία κατέστη.

103 * Οἱ δ' ἐν Ἰθώμη δεκάτω ἔτει, ὡς οὐκέτι ἐδύναντο 1 αντέχειν, ξυνέβησαν προς τους Λακεδαιμονίους έφ' ώ τε έξίασιν έκ Πελοποννήσου ύπόσπονδοι καὶ μηδέποτε έπιβήσονται αὐτης · ην δέ τις άλίσκηται, τοῦ λαβόντος εἶναι 2 5 δούλον. ην δέ τι καὶ χρηστήριον τοῖς Λακεδαιμονίοις Πυθικὸν πρὸ τοῦ, τὸν ἱκέτην τοῦ Διὸς τοῦ Ἰθωμήτα άφιέναι. ἐξῆλθον δὲ αὐτοὶ καὶ παίδες καὶ γυναίκες, καὶ 3 αὐτοὺς ᾿Αθηναῖοι δεξάμενοι κατ᾽ ἔχθος ἤδη τὸ Λακεδαιμονίων, ές Ναύπακτον κατώκισαν, ην έτυχον ήρηκότες νε-10 ωστὶ Λοκρῶν τῶν 'Οζολῶν ἐχόντων. προσεχώρησαν δὲ 4

3. Cf. c. 40. 24. — προς αὐτούς: sc. τούς Λακεδαιμονίους, placed at the end. Cf. iv. 107. 6; vii. 70. 11. - 21. audoτέροις: i.e. the Athenians and the Argives. - 22. κατέστη: sing., construed with the nearer noun. Cf. v. 22. 14. A further consequence of the displeasure of the Athenians was the banishment of Cimon (Plut. Cim. 17. 5) and the increased influence of Pericles and Ephialtes.

103. The Messenians allowed to depart from Ithome, and placed by the Athenians in Naupactus. Megara joins the Athenians to the indignation

of the Corinthians.

1. δεκάτω έτει: so all Mss.; but Cl. follows Kr., Stud. I. p. 156-161, in reading τετάρτφ. See App. on c. 98. 1. - 2. ἐφ' ų τε: on condition that; in c. 113. 13; 126. 35; iv. 30. 19, ἐφ' δ, always with fut. indic. The form &o' $\delta \tau \epsilon$ is defended by passages in Plat., Hdt., and Xen. The orators and Plat. have only the inf., pres. or aor. (fut. only in Aeschin. III. 114); Hdt. and Xen, have fut. indic. and pres. or agr. inf. GMT.610,2; H. 999a; Kühn.584, note 3; Madvig, Synt. 103, R. 3. Another mode of expressing the conditions of a contract is seen in c. 101. 12.

4. είναι: depends remotely on ξυνέβησαν. Cf. c. 117. 17. But the inf. is regular in indir. disc., for the imv. δοῦλον is added to threaten the returning Messenians with a harder fate than they had endured as Perioeci. -6. πρὸ τοῦ: belongs to ην. They had had this oracle long ago. - 'Ιθωμήτα: Thuc, has this Doric ending of gen. also in v. 25. 3; vi. 4. 17; viii. 58. 2. -7. apiévai: depending on the command implied in χρηστήριον.

8. κατ έχθος ήδη: in consequence of the enmity already existing (c. 102. § 4). See on c. 30. 20. — 9. ές Ναύπακτον κατώκισαν: cf. vi. 7. 6; 50. 18; with €v, v. 35. 33. This settlement at the entrance of the Corinthian gulf was subsequently very important. See ii. 69; 91; iii. 102; iv. 41. — ήρηκότες νεωστί: this fact is not further mentioned by Thuc., but attributed by Diod. xi. 84. 7, to the expedition of

καὶ Μεγαρῆς 'Αθηναίοις ἐς ξυμμαχίαν Λακεδαιμονίων ἀποστάντες, ὅτι αὐτοὺς Κορίνθιοι περὶ γῆς ὅρων πολέμω κατεῖχον. καὶ ἔσχον 'Αθηναῖοι Μέγαρα καὶ Πηγάς, καὶ τὰ μακρὰ τείχη ῷκοδόμησαν Μεγαρεῦσι τὰ ἀπὸ τῆς πό15 λεως ἐς Νίσαιαν καὶ ἐφρούρουν αὐτοί. καὶ Κορινθίοις μὲν οὐχ ἤκιστα ἀπὸ τοῦδε τὸ σφοδρὸν μῖσος ἤρξατο πρῶτον ἐς 'Αθηναίους γενέσθαι.

104 * Ἰνάρως δὲ ὁ Ψαμμιτίχου, Λίβυς, βασιλεὺς Λιβύων 1 τῶν πρὸς Αἰγύπτω, ὁρμώμενος ἐκ Μαρείας τῆς ὑπὲρ Φάρου πόλεως ἀπέστησεν Αἰγύπτου τὰ πλέω ἀπὸ βασιλέως ᾿Αρταξέρξου, καὶ αὐτὸς ἄρχων γενόμενος ᾿Αθηναίους

Tolmidas. Kr. Stud. I. p. 201, note. - 10. έχόντων: see on c. 94. 6; 98. 1. Curtius, Hermes, 10, p. 239, remarks correctly that Thuc. by this phrase always indicates an occupation connected with military operations. He refers this passage, therefore, with great probability to the Locrian Synoecismus in Naupactus, of which we are informed in an inscription (published 1869 by Oeconomides, and by W. Vischer, Rhein. Mus., 1871, p. 39 ff.; Hicks, No. 63). The fact that the Ozolian Locrians only are here mentioned, and not the Opuntian also, is explained by the predominant position of the former in their own district.

11. καὶ Μεγαρῆς: i.e. as well as the Argives and Thessalians. — 12. περὶ γῆς ὄρων: without art., the statement being general. So c. 122. 9; iv. 92. 21. Cf. c. 78. 12. — πολέμω κατεῖχον: oppressed with war. This unusual expression probably refers rather to a constant threat of war than to continuous hostilities. — 13. καὶ ἔσχον: got possession of, ingressive; see on c. 12. 11. The Athenians placed there a garrison (ἐφρούρουν αὐτοί: cf. c. 111. 11, εἶχον δὲ αὐτοὶ τὰς Πηγάς), which was

destroyed, c. 114. δ. Pegae was the Megarian harbour on the Corinthian gulf; Nisaea, a nearer one, on the Saronic.—16. ούχ ήκιστα: see on c. 3.2.—ήρξατο πρώτον: so often joined to emphasize the moment of beginning. Cf. ii. 36. 1; 47. 8; 68. 5; iii. 86. 7; vi. 46. 6.

104. The Athenians support the revolt of the Egyptians against the Persians with 200 ships.

1. Ἰνάρως: acc. to Hdt. vii. 7. 6, Inaros began his insurrection with the assassination of the Persian governor, Achaemenes, the brother of Xerxes, who had been sent there after the suppression of the revolt of B.C. 486. Psammitichus is probably the βασιλεύς της Λιβύης mentioned as friendly to the Athenians by the Schol. on Ar. Vesp. 718. - 2. Mapelas: Marea, on the southern bank of Lake Mareotis. Pharus, the island off the Canopic mouth of the Nile, afterwards united by a mole with Alexandria, and famous for its lighthouse. Thuc. uses this well-known place to define the position of Marea. - ὑπέρ: with gen., above, further inland. Cf. c. 112. 9; 137. 16. - 4. 'Αρταξέρξου: (some

5 ἐπηγάγετο. οἱ δέ (ἔτυχον γὰρ ἐς Κύπρον στρατευόμενοι 2 ναυσὶ διακοσίαις αὐτῶν τε καὶ τῶν ξυμμάχων) ἦλθον ἀπολιπόντες τὴν Κύπρον, καὶ ἀναπλεύσαντες ἀπὸ θαλάσσης ἐς τὸν Νεῖλον τοῦ τε ποταμοῦ κρατοῦντες καὶ τῆς Μέμφιδος τῶν δύο μερῶν πρὸς τὸ τρίτον μέρος ὁ καλεῖ-

10 ται Λευκὸν τεῖχος ἐπολέμουν· ἐνῆσαν δὲ αὐτόθι Περσῶν καὶ Μήδων οἱ καταφυγόντες καὶ Αἰγυπτίων οἱ μὴ ξυνα-

ποστάντες.

105 * 'Αθηναίοις δὲ ναυσὶν ἀποβᾶσιν ἐς 'Αλιᾶς πρὸς 1 Κορινθίους καὶ Ἐπιδαυρίους μάχη ἐγένετο, καὶ ἐνίκων Κορίνθιοι. καὶ ὕστερον 'Αθηναῖοι ἐναυμάχησαν ἐπὶ Κεκρυφαλεία Πελοποννησίων ναυσί, καὶ ἐνίκων 'Αθηναῖοι.

5 πολέμου δὲ καταστάντος πρὸς Αἰγινήτας ᾿Αθηναίοις μετὰ 2 ταῦτα ναυμαχία γίγνεται ἐπ' Αἰγίνη μεγάλη ᾿Αθηναίων καὶ Αἰγινητῶν, καὶ οἱ ξύμμαχοι ἑκατέροις παρῆσαν, καὶ ἐνίκων ᾿Αθηναῖοι, καὶ ναῦς ἑβδομήκοντα λαβόντες αὐτῶν ἐς τὴν γῆν ἀπέβησαν καὶ ἐπολιόρκουν Λεωκράτους τοῦ 10 Στροίβου στρατηγοῦντος. ἔπειτα Πελοποννήσιοι ἀμύνειν 3

βουλόμενοι Αἰγινήταις ές μεν την Αἰγιναν τριακοσίους

Mss. have 'Αρτοξέρξου here; c. 137. 21; iv. 50. 14) succeeded Xerxes B.c. 465. See on c. 137. 21. — 5. ἐπηγάγετο: see on c. 3. 9. *Cf.* c. 114. 7; iii. 34. 8; 82. 5.

ol δέ...γάρ: see on c. 31. 7.—
στρατευόμενοι: probably, after the reduction of a large portion of the island (c. 94. 5), an Athenian force had been stationed there.— 7. ἀναπλεύσαντες: i.e. up stream. Cf. Hdt. ii. 4. 19, ἀνάπλοος ἀπὸ θαλάσση ἀνὰ τὸν ποταμόν.— 9. τῶν δύο μερῶν: i.e. of three. See on c. 74. 6.— 11. οἱ μὴ ξυναποστάντες: i.e. εἴ τινες μὴ ξυναπέστησαν.

105. Battles of the Athenians with the Corinthians and the Aeginetans.

1. 'Alias: 'Alias, $-\epsilon \omega \nu$, $-\epsilon \hat{\nu} \sigma \iota$, $-\hat{a}s$, the correct form of the name, acc. to Hdt. vii. 137. 12; Xen. Hell. vi. 2. 3; and Böckh, Inscr. I. No. 165. It lay on the southern coast of the Argive peninsula (Curtius, Pelop. II. 461, 579). The district is called h 'Alids in il. 56. 14. - 3. Κεκρυφαλεία: an island in the Saronic gulf, between Aegina and Epidaurus. — 4. Πελοποννησίων: i.e. the Corinthians and Epidaurians, perhaps with the Halians and other inhabitants of the Acte. - καὶ ἐνίκων 'Abyvaîos: and this time the Athenians were victorious, retaliation being indicated by the repetition of the same words.

9. Λεωκράτους: acc. to Plut. Arist.

δπλίτας, πρότερον Κορινθίων καὶ Ἐπιδαυρίων ἐπικούρους, διεβίβασαν, τὰ δὲ ἄκρα τῆς Γερανείας κατέλαβον καὶ ἐς την Μεγαρίδα κατέβησαν Κορίνθιοι μετά των ξυμμάχων, 15 νομίζοντες άδυνάτους έσεσθαι Αθηναίους βοηθείν τοίς Μεγαρεύσιν έν τε Αίγίνη ἀπούσης στρατιάς πολλής καί έν Αἰγύπτω · ἡν δὲ καὶ βοηθῶσιν, ἀπ' Αἰγίνης ἀναστήσεσθαι αὐτούς. οἱ δὲ ᾿Αθηναῖοι τὸ μὲν πρὸς Αἰγίνη 4 στράτευμα οὐκ ἐκίνησαν, τῶν δ' ἐκ τῆς πόλεως ὑπολοί-20 πων οι τε πρεσβύτατοι καὶ οἱ νεώτατοι ἀφικνοῦνται ἐς τὰ Μέγαρα Μυρωνίδου στρατηγούντος. καὶ μάχης γενο- 5 μένης ἰσορρόπου πρὸς Κορινθίους διεκρίθησαν ἀπ' ἀλλήλων καὶ ἐνόμισαν αὐτοὶ ἐκάτεροι οὐκ ἔλασσον ἔχειν ἐν τῷ ἔργω. καὶ οἱ μὲν ᾿Αθηναῖοι (ἐκράτησαν γὰρ ὅμως 6 25 μαλλον) ἀπελθόντων των Κορινθίων τροπαίον ἔστησαν. οί δὲ Κορίνθιοι κακιζόμενοι ὑπὸ τῶν ἐν τῆ πόλει πρεσβυτέρων καὶ παρασκευασάμενοι ἡμέρας ὖστερον δώδεκα

20. 1, he was a general also at Plataea. — 12. πρότερον . . . ἐπικούρους: i.e. in the battle of § 1; an auxiliary contingent sent by the authorities of the league. — 13. τὰ ἄκρα τῆς Γερανείας: they thus controlled the passage of the Isthmus. Curtius, Pel. I. 8; II. 551. — 17. ῆν δὲ καί: καί, actually, suggests a doubt as to the occurrence; see on c. 15. 7. — ἀναστήσεσθαι: cf. vii. 49. 10; 50. 22; viii. 27. 28; applied to the removal of a force from a post occupied for some considerable time.

18. προς Αλγίνη: i.e. before the city of Aegina, which they were besieging, 9.—19. των δε εκ τῆς πόλεως: proleptic, as c. 8. 9; 18. 1; 63. 8; due to the influence of ἀφικνοῦνται (G. 1225; H. 788; Kühn. 448), but peculiar in the addition of ὅπολοίπων.—20. οἴ τε... νεώτατοι: these per-

formed military service only in extraordinary cases; the former were between 50 and 60, the latter below 20 years of age. Gilbert, Griech. Alt. I. p. 301. — 21. Mupwildou: a great name among the leaders of the older generation. See c. 108. 7; iv. 95. 12; Ar. Eccl. 302; Lys. 801; Plut. Per. 16. 3.

22. Ισορρόπου: of indecisive engagements. Cf. vii. 71. 2.—23. αὐτού: placed for emphasis before ἐκάτεροι.—οὐκ ἔλασσον ἔχειν: cf. ii. 22. 12; iii. 5. 7; iv. 25. 20; vii. 5. 16; 36. 16; viii. 61. 17.—ἐν τῷ ἔργῳ: in the action. Cf. c. 107. 28; ii. 89. 42; iv. 32. 24; viii. 42. 12.

24. ἐκράτησαν: the position implies "in fact they had got the better."
26. κακιζόμενοι: cf. ii. 21. 23. — 27. παρασκευασάμενοι . . . ἐλθόντες: when after about twelve days' preparation they

μάλιστα έλθόντες ἀνθίστασαν τροπαίον καὶ αὐτοὶ ὡς νικήσαντες, καὶ οἱ ᾿Αθηναίοι ἐκβοηθήσαντες ἐκ τῶν Μεγά30 ρων τούς τε τὸ τροπαίον ἱστάντας διαφθείρουσι καὶ τοῖς
106 ἄλλοις ξυμβαλόντες ἐκράτησαν. οἱ δὲ νικώμενοι ὑπε- 1
χώρουν, καί τι αὐτῶν μέρος οὐκ ὀλίγον προσβιασθὲν καὶ διαμαρτὸν τῆς ὁδοῦ ἐσέπεσεν ἔς του χωρίον ἰδιώτου, ῷ ἔτυχεν ὄρυγμα μέγα περιείργον καὶ οὐκ ἢν ἔξοδος. οἱ δὲ 2
5 ᾿Αθηναίοι γνόντες κατὰ πρόσωπόν τε εἶργον τοῖς ὁπλίταις καὶ περιστήσαντες κύκλῳ τοὺς ψιλοὺς κατέλευσαν πάντας τοὺς ἐσελθόντας, καὶ πάθος μέγα τοῦτο Κορινθίοις ἐγένετο. τὸ δὲ πλῆθος ἀπεχώρησεν αὐτοῖς τῆς στρατιᾶς ἐπ᾽ οἶκου.

again marched out: the acc. ημέρας with παρασκευασάμενοι, and this subordinate to ελθόντες. St. and B. follow Madvig in reading ημέραις; but this would isolate παρασκευασάμενοι too much. - 28. ανθίστασαν . . . διαφθείρουσι: the two sentences in parataxis (cf. c. 26. 16; 61. 1), in the same temporal relation as c. 48.2, 3, the thing attempted being expressed by the impf., and its interruption by the pres. For kal adrol, see on c. 50. 18. —29. ἐκβοηθήσαντες: only here in Thuc., and in Hdt. only in ix. 26. 11; frequent in later writers. - 30. Tois άλλοις: i.e. those who meanwhile had come to aid their friends.

106. The Athenians cut off a detachment of the Corinthians.

1. νικώμενοι: partic. pres. corresponding to ἐνίκων (c. 13. 31; 49. 24; iii. 8. 5); so c. 70. 17; ii. 47. 17; 51. 23; 60. 22; v. 73. 12; vii. 23. 13. It is here pred. to ὑπεχώρουν. — 2. καί τι κτέ.: parataxis, as in c. 105. 28. — προσβιασθέν: this verb here only. πρόs has the same strengthening force as in προσαναγκάζειν, iii. 61. 14; iv.

87. 8; v. 42. 19; viii. 76. 32. But Kr. conjectures προβιασθέν. — 3. ές του χωρίον ίδιώτου: for the order, cf. c. 45. 8; 53. 17. — ψ: refers to χωρίφ, and is probably governed directly by έτυχεν, sc. ον (see on c. 32. 9; and cf. Lys. xxiv. 5; and Thompson on Plat. Phaedr. 263 c) with περιείργον as additional pred. Herbst, Philol. 1866, p. 651, makes αὐτῶν μέρος οὐκ ὀλίγον, 2, antec. to φ, taken as dat. of interest to έτυχε (= 'met') and οὐκ ἢν ἔξοδος. But this is very unlikely, in view of vii. 81. 22, ανειληθέντες ές τι χωρίον, . ούκ ήν έξοδος: stands as a second member of the relative sentence, as if καὶ ἐξ οὖ. See on c. 42. 2; 68. 15; ii. 4. 25.

5. είργον: Schol., ἐκώλυον ἐξελθεῖν.
— τοῖς ὁπλίταις: cf. c. 48. 12; 49. 18. κατὰ πρόσωπον and περιστήσαντες κύκλφ are opposed. — 6. κατέλευσαν: i.e. with such stones as were at hand with or without slings. — 8. τὸ πλῆθος: the main body; opp. to the μέρος οὐκ ὀλίγον. — αὐτοῖς: cf. c. 102. 1. Böckh, Inscr. I. No. 165, p. 292; C. I.

107 ** Ηρξαντο δὲ κατὰ τοὺς χρόνους τούτους καὶ τὰ μα- 1 κρὰ τείχη ἐς θάλασσαν ᾿Αθηναίοι οἰκοδομεῖν, τό τε Φαληρόνδε καὶ τὸ ἐς Πειραιᾶ. καὶ Φωκέων στρατευσάντων 2 ἐς Δωριᾶς τὴν Λακεδαιμονίων μητρόπολιν, Βοιὸν καὶ 5 Κυτίνιον καὶ Ἐρινεόν, ** καὶ ἐλόντων εν τῶν πολισμάτων τούτων, οἱ Λακεδαὶμόνιοι Νικομήδους τοῦ Κλεομβρότου ὑπὲρ Πλειστοάνακτος τοῦ Παυσανίου βασιλέως, νέου ὄντος ἔτι, ἡγουμένου ἐβοήθησαν τοῖς Δωριεῦσιν ἑαυτῶν τε πεντακοσίοις καὶ χιλίοις ὁπλίταις καὶ τῶν ξυμμάχων μυ- 10 ρίοις, καὶ τοὺς Φωκέας ὁμολογία ἀναγκάσαντες ἀποδοῦναι τὴν πόλιν ἀπεχώρουν πάλιν. καὶ κατὰ θάλασσαν μὲν 3 αὐτούς, διὰ τοῦ Κρισαίου κόλπου εἰ βούλοιντο περαιοῦσθαι, ᾿Αθηναῖοι ναυσὶ περιπλεύσαντες ἔμελλον κωλύσειν ·

A. I. 433; Hicks, No. 191, for a remarkable record of the events recorded in the three last chapters, naming the citizens of the tribe Erechtheis who fell in these campaigns: 'Ερεχθηίδος οίδε ἐν τῷ πολέμῳ ἀπέθανον ἐν Κύπρῳ, ἐν Αἰγύνη, Μεγαροῖ τοῦ αὐτοῦ ἐναυτοῦ. Thuc. does not notice the Phoenician affair, nor the *Inscr.* the action off Cecryphaleia. Böckh assumes for these events the civil year, Ol. 80. 3, B.C. 458–7; Kr. Stud. I. p. 162, B.C. 460, from spring to autumn; Ol. 79. 4–80. 1.

107. The long walls at Athens begun; the Lacedaemonians, who had gone to support the Dorians, hindered on their return by the Athenians.

1. ἤρξαντο: the completion is mentioned in c. 108. 12. In this connexion of city and harbour, which identified the power of Athens with the sea, the democracy recognized the surest guarantee of its stability.

—2. τὸ Φαληρόνδε: of 35 stades; τὸ ἐς Πειραιᾶ: of 40 stades. See ii. 13.

§ 7. The latter afterwards consisted of a double wall $(\tau \delta \ \beta \delta \rho \epsilon \iota \sigma \nu \kappa a) \ \tau \delta \nu \delta \iota \sigma \nu \nu \nu \nu$. But at first only the northern line was constructed; the southern one $(\tau \delta \ \delta \iota a) \ \mu \epsilon \sigma \sigma \nu \tau \epsilon i \chi \sigma s$) was added about B.C. 440, by the advice of Pericles. Plat. Gorg. 455 e, and Curtius, Zu den Sieben Karten, p. 33.

4. Δωριᾶς: applied both to district and inhabitants; and so the appos. την μητρόπολιν, as in iii. 92. 9. Cf. Hdt. viii. 31. 7 (who, c. 43. 8, mentions a fourth town, Pindus); Strab. x. 4. 6. — 6. Νικομήδους: see on c. 94. 1. — 7. βασιλέως: appos. to Πλειστοάνακτος. — 11. ἀπεχώρουν: they began their return march. See on c. 87. 1.

12. διὰ τοῦ Κρισαίου κόλπου: they may have intended to take ship at Cirrha, as Cl. suggests; but Thuc. always uses this name for the Corinthian gulf. See ii. 69. 4; 83. 2; 92. 22; 93. 1; iv. 76. 10. For the order of words, see on c. 77. 4.—13. Εμελλον κωλύσειν: it was to be expected that they would hinder. Thuc. uses the fut. inf. after μέλλειν (regarded

διὰ δὲ τῆς Γερανείας οὐκ ἀσφαλὲς ἐφαίνετο αὐτοῖς ᾿Αθη15 ναίων ἐχόντων Μέγαρα καὶ Πηγὰς πορεύεσθαι · δύσοδός
τε γὰρ ἡ Γεράνεια καὶ ἐφρουρεῖτο ἀεὶ ὑπὸ ᾿Αθηναίων,
καὶ τότε ἤσθάνοντο αὐτοὺς μέλλοντας καὶ ταύτη κωλύσειν.
ἔδοξε δ᾽ αὐτοῖς ἐν Βοιωτοῖς περιμείνασι σκέψασθαι ὅτω 4
τρόπω ἀσφαλέστατα διαπορεύσονται. τὸ δέ τι καὶ ἄνδρες
20 τῶν ᾿Αθηναίων ἐπῆγον αὐτοὺς κρύφα ἐλπίσαντες δῆμόν
τε καταπαύσειν καὶ τὰ μακρὰ τείχη οἰκοδομούμενα. ἐβοή- το
θησαν δὲ ἐπ᾽ αὐτοὺς οἱ ᾿Αθηναῖοι πανδημεὶ καὶ ᾿Αργείων
χίλιοι καὶ τῶν ἄλλων ξυμμάχων ὡς ἔκαστοι · ξύμπαντες
δὲ ἐγένοντο τετρακισχίλιοι καὶ μύριοι. νομίσαντες δὲ δο

25 ἀπορεῖν ὅπη διέλθωσιν ἐπεστράτευσαν αὐτοῖς, καί τι καὶ τοῦ δήμου καταλύσεως ὑποψία. ἢλθον δὲ καὶ Θεσσαλῶν 7

as a verb of thinking) in preference to the pres. (as after a verb of will). Cf. c. 10. 31; 22. 2; 114. 4; 130. 10; 132. 30; 134. 3; etc. Pres. and fut. together, vi. 42. 3. The Mss. vary as usual. - 15. Méyapa kal IInyás: see c. 103. 13. — πορεύεσθαι: in c. 26. 5 with $\pi \epsilon \hat{\eta}$, of a march by land. $\beta \alpha \delta i$ (ειν is usually opp. to πλείν. - δύσο-Sos: occurs here only. Curtius, Pelop. II. 552. - 17. και τότε: in addition to the natural difficulties of that route, active opposition on the part of the Athenians was threatened. - και ταύτη: i.e. as well as κατά θάλασσαν, 11.

18. ὅτφ τρόπφ: with fut. indic., for the more usual ὅπως. So iv. 128. 23; vi. 11. 25; 44. 23; viii. 43. 12; 48. 23; 63. 20.—19. τό δέ τι καί: (in 25 καίτι καί) adds a collateral reason; and besides. Of. c. 118. 12; vii. 48. 7.— ἄνδρες τῶν ᾿Αθηναίων: i.e. of the aristocratical party. For the use of ἄνδρες for τινες, see on vi. 10. 5.—20. ἐπῆγον: were seeking to introduce. So the act. in ii. 85, 21; viii. 46. 9;

though usually the mid. — $\delta \hat{\eta} \mu o \nu$: the democratic constitution; oftener with $\kappa \alpha \tau \alpha \lambda \delta \epsilon \iota \nu$, $\kappa \alpha \tau \alpha \lambda \nu \sigma \iota s$: see iii. 81. 20; v. 76. 6; 81. 8; vi. 27. 11; 28. 10; viii. 49. 5; 54. 17; 64. 9; 65. 2; 68. 2, 27; 86. 8, 47. $\kappa \alpha \tau \alpha \pi \alpha \delta \epsilon \iota \nu$ also of political changes, v. 26. 3; viii. 97. 5. The long walls would greatly strengthen the democracy.

21. ἐβοήθησαν: (a) βοηθεῖν ἐπί τινας = 'to carry force against' them; (b) ἐπὶ (ἐs) τόπον, 'to carry aid to' it. Arn. Cf. (a) iii. 110. 8; iv. 25. 32; 108. 28; (b) iii. 97. 14; iv. 8. 3; 42. 15; 72. 2; vi. 65. 20; vii. 18. 4; viii. 60. 15. — πανδημεί: includes either the whole population, as c. 73. 22; 90. 22; v. 82. 26; or the whole military force, as here, ii. 31. 2; v. 64. 6. In this case it appears that even the force in possession of Geraneia was withdrawn. — 23. ώς ἔκαστοι: cf. c. 67. 13.

25. ὅπη διέλθωσιν: deliberative subjv., as ii. 4. 29; 52. 11; iii. 112. 22. — 26. τοῦ δήμου: Kr. conjectures που δήμου, because δῆμος is often used

ίππης τοις 'Αθηναίοις κατὰ τὸ ξυμμαχικόν, οι μετέστη108 σαν ἐν τῷ ἔργῷ παρὰ τοὺς Λακεδαιμονίους. * γενομένης 1 δὲ μάχης ἐν Τανάγρᾳ τῆς Βοιωτίας ἐνίκων Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι, καὶ φόνος ἐγένετο ἀμφοτέρων πολύς. καὶ 2 Λακεδαιμόνιοι μὲν ἐς τὴν Μεγαρίδα ἐλθόντες καὶ δενδροτομήσαντες πάλιν ἀπηλθον ἐπ' οἴκου διὰ Γερανείας καὶ ἰσθμοῦ· 'Αθηναίοι δὲ δευτέρᾳ καὶ ἑξηκοστῆ ἡμέρᾳ μετὰ τὴν μάχην ἐστράτευσαν ἐς Βοιωτοὺς Μυρωνίδου στρατηγοῦντος, καὶ μάχη ἐν Οἰνοφύτοις τοὺς Βοιωτοὺς νικήσαν- 3 τες τῆς τε χώρας ἐκράτησαν τῆς Βοιωτίας καὶ Φωκίδος,
10 καὶ Ταναγραίων τὸ τεῖχος περιείλον καὶ Λοκρῶν τῶν

in this sense without the art., and here καταλύσεως is without it. But δημος, the democratical constitution (besides the places cited by Kr. and P.), has the art. in v. 76. 5; viii. 54. 17; 68. 3, 14; and Thuc. often omits the art. with a governing subst. when a gen. precedes. Cf. c. 3. 1; 11. 2; 36. 11. - ὑποψία: after νομίσαντες; see on c. 8o. 3, where the order is reversed. - 27. τοις 'Αθηναίοις: see on c. 13. 12. - κατά το ξυμμαχικόν: see c. 102. 21; ii. 22. 17. The word is rare, except in Thuc. Cf. ii. 101. 15; iii. 3. 19; 91. 7; iv. 61. 15; v. 6. 6; etc. - οι μετέστησαν: rel. clause with adversative force; but these passed over. See on c. 35. 15.

108. The Athenians are defeated by the Lacedaemonians at Tanagra; as two months later the Boeotians are by the Athenians at Oenophyta.

2. Τανάγρα: on the Asopus, near the Attic border. — ἐνίκων: this positive assertion must outweigh the opposing statements of later writers (Plat. Menex. 242 b; Diod. xi. 81. 6; Justin. iii. 6), who represent the result differently. A favourable consequence of this defeat was the recall of Cimon

(see on c. 102. 22) on the motion of Pericles. Plut. Cim. 17. 10; Per. 10. 3.

- 4. δενδροτομήσαντες: not to be changed with v. H. into -κοπήσαντες, though hardly occurring elsewhere. Metaphorical in Ar. Pax, 747. The reference is specially to the destruction of vines and olives.—6. δεντέρα... ήμέρα: by this precise date and the condensed brevity of the account, Thuc. indicates the surprising character of these successes.
- 8. Οἰνοφύτοις: Schol., χωρίον της Bοιωτίαs, of uncertain position. Kiepert marks it on the Asopus, a few miles east of Tanagra. — 9. ἐκράτησαν: not so much by further victories as by the support given to the democratical faction in the various towns, whose preponderance lasted till the battle of Coronea, B.C. 446, C. 113. - της χώρας της Βοιωτίας: i.e. the country except Thebes, but Grote, Hist. of Gr., V. c. 45, p. 187, includes Thebes; on p. 202 he quotes Arist. Pol. v. 3. 5 (1302 b, 29) as implying that a democracy was established there also at this time. — 10. TEPLESλον: for the usual καθείλον; again in

'Οπουντίων έκατον ἄνδρας όμήρους τους πλουσιωτάτους ἔλαβον, τά τε τείχη τὰ έαυτῶν τὰ μακρὰ ἐπετέλεσαν.

* ὡμολόγησαν δὲ καὶ Αἰγινῆται μετὰ ταῦτα τοῦς 'Αθηναί- 4 οις τείχη τε περιελόντες καὶ ναῦς παραδόντες φόρον τε 15 ταξάμενοι ἐς τὸν ἔπειτα χρόνον. καὶ Πελοπόννησον πε- 5 ριέπλευσαν 'Αθηναῖοι Τολμίδου τοῦ Τολμαίου στρατη γοῦντος, καὶ τὸ νεώριον τὸ Λακεδαιμονίων ἐνέπρησαν καὶ Χαλκίδα Κορινθίων πόλιν εἶλον καὶ Σικυωνίους ἐν ἀπο βάσει τῆς γῆς μάχη ἐκράτησαν.

109 Οἱ δ' ἐν τἢ Αἰγύπτῳ 'Αθηναῖοι καὶ οἱ ξύμμαχοι ἐπέ- 1 μενον, καὶ αὐτοῖς πολλαὶ ἰδέαι πολέμων κατέστησαν. τὸ 2 μὲν γὰρ πρῶτον ἐκράτουν τῆς Αἰγύπτου 'Αθηναῖοι, καὶ

14 and iv. 51. 1; 133. 2.—11. όμήρους: Curtius, Herm. 10, p. 239, considers that this was a punishment for
the participation of these Locrians
in the undertaking directed against
Athenian interests, referred to on c.
103. § 3.— τούς πλουσιωτάτους: for
the position, cf. in 12 τὰ μακρά, added
as a supplementary explanation.—
12. τά τε τείχη: the last member of
the enumeration. Cf. c. 67. 6; 69. 3;
76. 12; 90. 7; and so in 14, φόρον τε.

13. ωμολόγησαν: see on c. 101, 12. This was after a siege of nearly three years; see c. 105. 9. P. follows Diod. xi. 78. 5, who makes it last nine months only. - 16. Τολμίδου: son of Tolmaeus. On names from similar stems, see on c. 29. 7. — 17. το νεώploy: Gythium, see Paus. i. 27. 5; at the northwest corner of the Laconian gulf, now Marathonisi, Curtius, Pel. II. 270. - 18. Χαλκίδα: no doubt the place mentioned in ii. 83. 18 near the mouth of the Evenus in Aetolia, which was then in the hands of the Corinthians. The Schol, wrongly places it in Acarnania. — ἀποβάσει

τῆς γῆς: cf. παράπλους τῆς Ἰταλίας, c. 36. 11; γῆς πατρφίας νόστος, Eur. I. T. 1066; in adpulsu litoris, Tac. Hist. ii. 59. Kühn. 414, 4.—19. μάχη ἐκράτησαν: Thuc. joins κρατεῖν with the acc. when it is used with μάχη or μαχόμενος (ii. 39. 14; iv. 67. 29), or, more rarely, when the connexion clearly implies this (ii. 39. 18; iii. 99. 3); otherwise always with the gen.; for in viii. 25. 23, ἐν τῆ μάχη belongs to ξυνέβη; and in viii. 62. 7 the gen. is to be regarded rather as abs.

109. Final defeat of the Athenians in Egypt.

1. ἐπέμενον, καὶ . . . κατέστησαν: parataxis; = while they waited in Egypt (since B.C. 460, see c. 104, § 2) occurred, etc. κατέστησαν, complexive aor. summing up a series; see on c. 6. 3.—2. ἰδέαι: used in vi. 4. 31 in its literal sense of 'figure.' Thuc., who is fond of the word, uses it elsewhere for 'manner, mode'; and only here in pl., of vicissitudes in war (belli modos, Hor. Car. ii. 1. 2); often with πᾶσα. Cf. ii. 19. 2; iii. 81.

βασιλεὺς πέμπει ἐς Λακεδαίμονα Μεγάβαζον ἄνδρα Πέρσην 5 χρήματα ἔχοντα, ὅπως ἐς τὴν ᾿Αττικὴν ἐσβαλεῖν πεισθέντων τῶν Πελοποννησίων ἀπ᾽ Αἰγύπτου ἀπαγάγοι ᾿Αθηναίους, ὡς δὲ αὐτῷ οὐ προυχώρει καὶ τὰ χρήματα ἄλλως ἀνη- 3

ους. ως δε αυτώ ου προυχωρει και τα χρηματα αλλως ανηλοῦτο, ὁ μὲν Μεγάβαζος καὶ τὰ λοιπὰ τῶν χρημάτων πάλιν ἐς τὴν ᾿Ασίαν ἐκομίσθη, Μεγάβυζον δὲ τὸν Ζωπύρου

10 πέμπει ἄνδρα Πέρσην μετὰ στρατιᾶς πολλης· * δς ἀφικό- 4 μενος κατὰ γῆν τούς τε Αἰγυπτίους καὶ τοὺς ξυμμάχους μάχη ἐκράτησε καὶ ἐκ τῆς Μέμφιδος ἐξήλασε τοὺς Ἑλλη- νας καὶ τέλος ἐς Προσωπίτιδα τὴν νῆσον κατέκλησε· καὶ ἐπολιόρκει ἐν αὐτῆ ἐνιαυτὸν καὶ εξ μῆνας, μέχρι οῦ ξηρά-

15 νας τὴν διώρυχα καὶ παρατρέψας ἄλλη τὸ ὕδωρ τάς τε ναῦς ἐπὶ τοῦ ξηροῦ ἐποίησε καὶ τῆς νήσου τὰ πολλὰ ἦπειρον, καὶ διαβὰς εἶλε τὴν νῆσον πεζῆ.

22; 83. 1; 98. 15; 112. 23; vii. 29. 26. — 3. ἐκράτουν . . . καὶ . . . πέμπει: see on c. 61. 1. - 5. ές την Αττικήν ... άπ' Αιγύπτου: the position shows strong contrast. — 6. ἀπαγάγοι: cf. iii. 36. 4; vi. 73. 9. — 7. προυχώρει: here impers. as in ii. 56. 12; iii. 4. 19; 18. 4; iv. 59. 16. Elsewhere with a subj., ή αίρεσις (ii. 58. 7), τὸ ἔργον (viii. 68. 25), or a neut. of general meaning (c. 74. 28; 111. 7; 127. 4; ii. 5. 2; iv. 18. 21; 73. 20; 101. 11; v. 37. 9; 54. 7; 83. 7; vi. 18. 27; 74. 11; 90. 7; 103. 11). — ἄλλως: = μ άτην. Cf. iv. 36. 2; vii. 42. 35; 47. 17; viii. 78. 9. ii. 18. 8, which Cl. gives here as another instance, is correctly explained by him there in a different sense. - άνηλοῦτο: Wecklein, Cur. epigr. p. 34, has shown that ἀναλοῦν, ἀναλίσκειν should have the aug. n. Cf. ii. 13. 29; 64. 14; 70. 11; iii. 81. 16; vi. 31. 38; vii. 48. 35; viii. 31. 17; 45. 30; 65. 12. - 8. ο μέν Μεγάβαζος κτέ.: the use of the common pred. ἐκομίσθη

has a sarcastic tone. — 9. Μεγάβυζον: mentioned in Hdt. vii. 82. 8 and iii. 160. 12, where he is said to be the son of that Zopyrus, who gained Babylon for Darius. - 10. μετά στρατιάς πολλη̂s: Diod. gives him (xi. 75) with Artabazus 300,000 men and (xi. 77) 300 ships. — 13. Προσωπίτιδα: this island is mentioned in Hdt. ii. 41. It lay between the Sebennytic and Canopic mouths of the Nile, which must have been joined on the north by a channel, probably artificial. This Megabyzus rendered dry by diverting the water flowing into it (Diod. xi. 77. 2, τον περιρρέοντα ποταμόν διώρυξι διαλαβόντες ήπειρου ἐποίησαν την νησον). - 14. ξηράνας . . . παρατρέψας: the result stated before the means; see on c. 1. 3. -16. έπι του ξηρού εποίησε: cf. εν μέσφ αύτων ποιείν, c. 62. 14; έντδς ποιήσαι, ν. 2. 13; ἐντὸς λίαν τῶν τειχῶν ποιήσαs, vii. 5. 14. — 17. καί: introduces the result of what precedes; and so. Cf. c. 99. 12.

* Οὖτω μὲν τὰ τῶν Ἑλλήνων πράγματα ἐφθάρη εξ 1 110 έτη πολεμήσαντα· καὶ ὀλίγοι ἀπὸ πολλῶν πορευόμενοι διὰ τῆς Λιβύης ἐς Κυρήνην ἐσώθησαν, οἱ δὲ πλείστοι άπώλοντο. Αἴγυπτος δὲ πάλιν ὑπὸ βασιλέα ἐγένετο 2 5 πλην 'Αμυρταίου τοῦ ἐν τοῖς ἔλεσι βασιλέως τοῦτον δὲ διὰ μέγεθός τε τοῦ ἔλους οὐκ ἐδύναντο ἑλεῖν καὶ ἄμα μαχιμώτατοί είσι τῶν Αἰγυπτίων οἱ ἔλειοι. Ἰνάρως δὲ 3 ό Λιβύων βασιλεύς, δς τὰ πάντα ἔπραξε περὶ τῆς Αἰγύπτου, προδοσία ληφθείς ανεσταυρώθη. ἐκ δὲ τῶν 4 10 'Αθηνών καὶ τῆς ἄλλης ξυμμαχίδος πεντήκοντα τριήρεις διάδοχοι πλέουσαι ές Αίγυπτον έσχον κατά τὸ Μενδήσιον κέρας, οὐκ εἰδότες τῶν γεγενημένων οὐδέν καὶ αὐτοῖς ἔκ

110. An auxiliary force sent later by the Athenians is almost annihilated, and Egypt comes again under the do-

minion of the Persian King.

1. τὰ τῶν Ἑλλήνων πράγματα: refers chiefly to the persons engaged; the Greeks and their undertaking. Cf. Hdt. vii. 9. 74. Accordingly we have πολεμήσαντα instead of the more usual πολεμησάντων, which Cobet and v. H. read. Sh. compares ii. 36. 13, Έλληνα πόλεμον ἐπιόντα. - 2. όλίγοι ἀπό πολλών: this use of ἀπό strengthens the impression of loss, as in iii. 112. 30; vii. 87. 26. Cf. iv. 9. 3. Diod. xi. 77 represents the Athenians as retiring by capitulation, concluding with εσώθησαν παραδόξως ές την πατρίδα. He no doubt follows the later encomiastic writers. Grote, V. c. 45, p. 188.

4. ὑπὸ βασιλέα: so the best Mss., the inferior having βασιλεί. In iii. 59. 14 and vii. 64. 7 we have γίγνεσθαι δπό with dat., vi. 86. 17, είναι ὑπό with acc. Herbst, Gegen Cobet, p. 27, cites all the passages without drawing a distinction between them. - 5. 'Auvoтаlov: cf. Hdt. ii. 140. 7; iii. 15. 14. τοις έλεσι: the lower parts of the Nile Delta. Cf. Hdt. ii. 137. 6; 151. 18.— 6. Kal aua . . . elou: a direct statement for a causal one. Cf. v. 61. 18; vii. 47. 7. — 8. δς τὰ πάντα ἔπραξε: who had been the originator of the whole movement. Cf. viii. 82. 10.

10. 'Αθηνών: so Bekk. for 'Αθηvalων of the Mss., which ἐκ will hardly allow. - της άλλης ξυμμαχίδος: here the members, not the territory, of the alliance, as in ii. 80. 5; v. 36. 4. On άλλης, besides, see G. 966, 2; H. 705. Kühn. 405, note 1; Kr. Spr. 50, 4, 11. — 11. διάδοχοι: elsewhere (iii. 115. 7; vii. 15. 9; viii. 85. 3) only of persons; but here, too, the men are mainly thought of, and so in 12, εἰδότες. - ἔσχον: put in, usually with ès or a dat. But κατά, to designate the point of the coast, also iv. 129. 12; vi. 97. 3. - To Mevδήσιον κέρας: between the Pelusiac and Sebennytic mouths, named from the city Mendes. Hdt. ii. 17. 25; 42. 6; Strab. xvii. 1. 18. κέρας of one of the Nile mouths (usually στόμα) is τε γης επιπεσόντες πεζοί καὶ εκ θαλάσσης Φοινίκων ναυτικον διέφθειραν τὰς πολλὰς τῶν νεῶν, αἱ δ' ελάσσους 15 διέφυγον πάλιν. τὰ μεν κατὰ τὴν μεγάλην στρατείαν Αθη- 5 ναίων καὶ τῶν ξυμμάχων ες Αἴγυπτον οὕτως ετελεύτησεν.

111 Έκ δὲ Θεσσαλίας 'Ορέστης ὁ 'Εχεκρατίδου υίὸς τοῦ 1 Θεσσαλῶν βασιλέως φεύγων ἔπεισεν 'Αθηναίους ἑαυτὸν κατάγειν. * καὶ παραλαβόντες Βοιωτοὺς καὶ Φωκέας ὅντας ξυμμάχους 'Αθηναῖοι ἐστράτευσαν τῆς Θεσσαλίας ἐπὶ Φάρ-5 σαλον. καὶ τῆς μὲν γῆς ἐκράτουν ὅσα μὴ προϊόντες πολὺ ἐκ τῶν ὅπλων (οἱ γὰρ ἱππῆς τὼν Θεσσαλῶν εἶργον), τὴν δὲ πόλιν οὐχ εἷλον, οὐδ' ἄλλο προυχώρει αὐτοῖς οὐδὲν ὧν ἔνεκα ἐστράτευσαν, ἀλλ' ἀπεχώρησαν πάλιν 'Ορέστην 'ἔχοντες ἄπρακτοι. ** μετὰ δὲ ταῦτα οὐ πολλῷ ὕστερον 2 10 χίλιοι 'Αθηναίων ἐπὶ τὰς ναῦς τὰς ἐν Πηγαῖς ἐπιβάντες

found in Pind. frg. 201, Bergk.—12. καί: cf. c. 109. 3.—16. ἐs Αἴγυπτον: belongs to στρατείαν, though placed after the subst. without repetition of the art. Cf. c. 11. 19; 18. 12.—ἐτελεύτησεν: of a series of events; cf. c. 138. 33; iii. 68. 32; v. 26. 21; viii. 2. 21.

111. Fruitless expedition of the Athenians into Thessaly to restore Orestes; attempts on the coast of Peloponnesus and Acarnania.

1. τοῦ Θεσσαλῶν βασιλέως: the generality of this expression is surprising, but the title βασιλεός is applied to the chiefs of particular parts of Thessaly in Hdt. v. 63.16; vii. 6.8. As the family of Echecratidas and Orestes belonged to Pharsalus (Gilbert, Griech. Alt. II. p. 7), we perhaps should read Φαρσαλίων. Cf. ii. 22. § 3; iv. 78. § 2. Perhaps ταγός is here meant. Anacreon, Anthol. Pal. vi. 142, speaks of Echecratidas as Θεσσαλίας ἀρχός. — 3. κατάγειν: see on c. 26. 15.

- παραλαβόντες: applied specially to the call of allied troops to active service. Cf. 14; v. 52. 12; vi. 101. 30; vii. 20. 16; 26. 5; 31. 7; 57. 41; viii. 92. 40. - οντας ξυμμάχους: see c. 108. 9. - 4. The Ocoralias: see on c. 100. 15. - 5. σσα μή: also δσον or δ τι = τοσαύτης μόνον δσης κρατείν εδύναντο μή προιόντες. Kühn. 510, 4 b. An elliptical expression to limit a preceding assertion; so far as was possible without. Cf. iv. 16. 12; Soph. O. R. 347; Trach. 1214. - 6, των ὅπλων: i.e. the place of arms. Cf. iii. 1. 7; vi. 64. 20; Xen. Hell. ii. 4. 6; with τίθεσθαι, ii. 2. 22; iv. 44. 6; vii. 3. 3; viii. 25. 22. - 9. απρακτοι: with ἀποχωρείν again, viii. 43. 24; with αναχωρείν, iv. 22. 14; with ἀπιέναι, iii. 113. 20; iv. 61. 28; 99. 10; v. 38. 21; 56. 19; vi. 85. 15; 86. 23; the adv., vi. 48. 3.

10. ἐπὶ τὰς ναῦς ἐπιβάντες: cf. ii. 25. 20; vii. 69. 26; the same as ἐσβαίνειν ἐς, i. 18. 19. In vii. 70. 32, ταῖς

(εἶχον δ' αὐτοὶ τὰς Πηγάς) παρέπλευσαν ἐς Σικυῶνα Περικλέους τοῦ Ξανθίππου στρατηγοῦντος, καὶ ἀποβάντες Σικυωνίων τοὺς προσμίξαντας μάχη ἐκράτησαν. καὶ εὐθὺς 8 παραλαβόντες ᾿Αχαιοὺς καὶ διαπλεύσαντες πέραν τῆς ᾿Ακαρ15 νανίας ἐς Οἰνιάδας ἐστράτευσαν καὶ ἐπολιόρκουν, οὐ μέντοι εἶλόν γε, ἀλλ' ἀπεχώρησαν ἐπ' οἴκου.

112 * Υστερον δε διαλιπόντων ετών τριών σπονδαί γί- 1 γνονται Πελοποννησίοις καὶ 'Αθηναίοις πενταετεῖς. καὶ 2 Ελληνικοῦ μεν πολέμου έσχον οἱ 'Αθηναίοι, ** ἐς δε Κύπρον ἐστρατεύοντο ναυσὶ διακοσίαις αὐτών τε καὶ τῶν ξυμ- 5 μάχων Κίμωνος στρατηγοῦντος. καὶ εξήκοντα μεν νῆες ἐς 3

vavol, of boarding. But in iv. 116. 8, έπιβαίνειν τοῦ τείχους. -11. αὐτοί: see c. 103. 13. - παρέπλευσαν: sailed along the coast, the circumnavigation of Peloponnesus not being intended. Cf. ii. 25. 15, 26; 84. 30; iii. 7. 5; etc. Pericles is here first mentioned, with the distinction which is always given by the addition of a father's name. In his case this is repeated on each occasion that he is again prominently introduced. Cf. c. 127. 3; 139. 23; ii. 13. 3; 31. 3; 34. 22. In other places the father's name is omitted. Müller-Strübing, Aristophanes, p. 618 ff., whose further inferences are not to be accepted. See Introd. p. 2.

14. τῆς 'Ακαρνανίας: dependent on Οἰνιάδας, as in 4. Ocniadae, at the mouth of the Achelous, used as name of the town (ii. 102. 15; iii. 7. 10; 114. 12) and of the inhabitants (iv. 77. 9). On this expedition of Pericles, see Plut. Per. 19. 2-4, who gives him 100 triremes.

112. Truce between Athens and Sparta; successful battles in Cyprus and on the coast; hostile action of Athens and Sparta about Delphi.

1. διαλιπόντων: intr., of time. Cf. iii. 74. 1. In v. 10. 54 it agrees with the subj. of the sentence. — γίγνονται: pass. of ποιεῖσθαι. Cf. c. 51. 9; 73. 2; 75. 14. — 2. πενταετεῖς: St. and v. H. read πεντέτεις here and δεκέτης in v. 25. 3; 26. 16, without Mss., following the analogy of πεντετηρίς, iii. 104. 13, and the corresponding forms in Ar. Ach. 188, 191; Soph. Phil. 715; Eur. El. 1153. But the uncertainty of the orthography of τριακοντούτεις (c. 23. 19; 115. 3; ii. 2. 2) and of πεντηκοντούτεις (v. 27. 1; 32. 19) indicates the absence of an established usage.

καί: and accordingly; see on c. 109. 17.—3. Έλληνικοῦ πολέμου: not a designation of a particular war, but expressing collectively all the military operations of the past ten years. which were not against the Persians. Ullrich, Hell. Kr. p. 6 ff.— ἔσχον: Schol., ἐπέσχον, not = ἀπέσχοντο, 'they abstained from,' but ceased, made a pause. So particularly the imv. σχές, Soph. O. C. 1169; Eur. Hec. 963; I. A. 1467. The gen. πολέμου is part., for in c. 113 the 'Ελληνικός πόλεμος is continued. In viii. 31. 2, the compound ἐπέσχον is similarly

Αἴγυπτον ἀπ' αὐτῶν ἔπλευσαν, 'Αμυρταίου μεταπέμποντος τοῦ ἐν τοῖς ἔλεσι βασιλέως, αἱ δὲ ἄλλαι Κίτιον ἐπολιόρκουν. Κίμωνος δὲ ἀποθανόντος καὶ λιμοῦ γενομένου 4 ἀπεχώρησαν ἀπὸ Κιτίου· καὶ πλεύσαντες ὑπὲρ Σαλαμῖνος 10 τῆς ἐν Κύπρῳ Φοίνιξι καὶ Κίλιξιν ἐναυμάχησαν καὶ ἐπεζομάχησαν ἄμα, καὶ νικήσαντες ἀμφότερα ἀπεχώρησαν ἐπ' οἴκου καὶ αἱ ἐξ Αἰγύπτου νῆες πάλιν [αἱ] ἐλθοῦσαι μετ' αὐτῶν. * Λακεδαιμόνιοι δὲ μετὰ ταῦτα τὸν ἱερὸν 5 καλούμενον πόλεμον ἐστράτευσαν, καὶ κρατήσαντες τοῦ ἐν 15 Δελφοῖς ἱεροῦ παρέδοσαν Δελφοῖς· καὶ αὖθις ὕστερον 'Αθηναῖοι ἀποχωρησάντων αὐτῶν στρατεύσαντες καὶ κρατήσαντες παρέδοσαν Φωκεῦσι.

used. Cf. Plat. Lys. 210 e; Xen. Cyr. iv. 2. 12; An. iii. 4. 36; Dem. XIV. 5; Ar. Av. 1200.

6. ἀπ' αὐτῶν: out of the number of 200. Cf. c. 110. 2; 116. 14.—'Αμυρταίου: see c. 110. § 2.— μεταπέμποντος: act. also in iv. 30. 12; vi. 52. 8; 71. 10; 88. 56; vii. 8. 7; 15. 6; 42. 20. Mid. in i. 95. 9; ii. 29. 4; iii. 2. 8; iv. 100. 1; v. 47. 38, 40; 82. 9; vii. 31. 8; 80. 23; viii. 5. 5; 37. 18; 57. 12. Each means substantially to summon to one by a message, with greater or less insistence upon employment for the purposes of the subj. See App.—7. Ktrov: on the south coast of Cyprus, birthplace of Zeno the Stoic.

9. ὑπὲρ Σαλαμῖνος: off Salamis. Arn. compares the use of μετέωρος, as in c. 48. 4, "from the apparent elevation of the horizon line of the sea above the shore." Cf. c. 137. 16; viii. 95. 24.—10. ἐναυμάχησαν: in Diod. xii. 3. 3, and Plut. Cim. 18. 7, this victory of the Attic fleet is erroneously ascribed to Cimon.—11. ἀμφότερα: see on c. 13.23; 100. 4. Diod. xii. 4. 4, represents the so-called

Peace of Callias to have been made with Persia in consequence of these successes. On this, see on viii. 56.18; Grote, V. c. 45, p. 190 ff.; Kr. Stud. I. p. 74 ff., who denies the conclusion of any such peace.—12. ai ἐξ Αἰγύπτου ... μετ' αὐτῶν: the attrib. partic. is placed as in c. 11.19. μετ' αὐτῶν is to be taken with ἀπεχώρησαν. On the omission of ai, see App.

14. πόλεμον έστράτευσαν: like πόλεμον πολεμείν in viii. 58. 26. Here only in Thuc., but recurring in Diod. and Appian. Any war would be called iepos which concerned the Delphian oracle or treasures. With the support of Athens (see c. 108.9), the Phocians, who were always at variance with the Delphians, had possessed themselves of the temple and oracle. Now (B.C. 448) the Lacedaemonians had put it again in charge of the Delphians; but shortly afterwards (acc. to Philochorus, Schol. on Ατ. Αυ. 556, υστερον τρίτω έτει τοῦ προτέρου πολέμου) the Athenians reinstated the Phocians, being, acc. to Plut. Per. 21. 2, under the command

113 Καὶ χρόνου ἐγγενομένου μετὰ ταῦτα ᾿Αθηναῖοι, Βοιω- 1 τῶν τῶν φευγόντων ἐχόντων ᾿Ορχομενὸν καὶ Χαιρώνειαν καὶ ἄλλ᾽ ἄττα χωρία τῆς Βοιωτίας, ἐστράτευσαν ἑαυτῶν μὲν χιλίοις ὁπλίταις, τῶν δὲ ξυμμάχων ὡς ἑκάστοις, ἐπὶ 5 τὰ χωρία ταῦτα πολέμια ὅντα, Τολμίδου τοῦ Τολμαίου στρατηγοῦντος, καὶ Χαιρώνειαν ἑλόντες [καὶ ἀνδραποδίσαντες] ἀπεχώρουν φυλακὴν καταστήσαντες. * πορευομένοις δὲ αὐτοῖς ἐν Κορωνεία ἐπιτίθενται οἴ τε ἐκ τῆς ᾿Ορχομενοῦ φυγάδες Βοιωτῶν καὶ Λοκροὶ μετ᾽ αὐτῶν καὶ 10 Εὐβοέων φυγάδες καὶ ὅσοι τῆς αὐτῆς γνώμης ἦσαν· καὶ

of Pericles. See Grote, XI. c. 87, p. 49.

113. In the battle of Coronea the Bocotians and Locrians of the anti-democratic party defeat the Athenians, who lose their supremacy in Bocotia.

1. χρόνου έγγενομένου: cf. iv. III. 4; Hdt. i. 190. 11; ii. 124, 13; Plat. Phaed. 86 e. See viii. 9. 6; and on c. 80. 17. — Βοιωτών τών φευγόντων: (i.e. φυγάδων) the order as in c. 1. 6; 5. 5; 15. 8; 17. 5. In 14 Βοιωτών is part. gen. The party hostile to the Athenians had since the battle at Oenophyta (c. 108) maintained itself in northern Boeotia, and was strengthened by the disorders of Thebes, of which Arist. (see c. 108. 9) says, èv Θήβαις μετά την έν Οἰνοφύτοις μάχην κακώς πολιτευομένων ή δημοκρατία διεφθάρη. This expedition of Tolmides was undertaken, acc. to Plut. Per. 18. 2 against the advice of Pericles. -4. ws exactors: with their respective quotas; opp. to έαυτων χιλίοις όπλίταις. Cf. c. 107. 23. This phrase is elliptical, with a verb to be supplied from the principal sentence, which can be easily done when the relation is that of subj. (c. 3. 19; 67. 13; 89. 13) or obj. (vii. 65. 6; 74. 16). In Hdt. i. 29. 5 the verb is actually inserted, &s εκαστος αὐτῶν ἀπικνέοιτο. Cf. also vi. 76. 16. But in cases like the present no supplement can conveniently be made; and the expression is treated as practically a single word. Cf. Hdt. i. 114. 10; vi. 31. 5, etc., and the use of έστιν οῦς, etc. — 5. πολέμια ὅντα: i.e. opposed to their policy. See on c. 100. 16. On the words bracketed, see App. — 7. ἀπεχώρουν: began their return march. See on c. 107. 11.

8. Kopwveia: on the road from Chaeronea to Thebes. - Trîs 'Opxouevov: masc. in iii. 87. 11; iv. 76. 11; v. 61. 13; fem. in Ap. Rh. iv. 257, acc. to the general rule for names of towns. Kühn. 96, II. - 9. Aokpoi: in resistance to the oppression of the Athenians. Cf. c. 108. § 3 , and see on c. 103. 10. In Euboea also the party was stirring which presently attempted an open revolt (c. 114. 1). - 10. Kal อัสดะ . . . ที่สลง: a second definition of the Euboeans, parallel to φυγάδες; "belonging to the same political party." της αὐτης γνώμης again in iii. 70. 27; v. 46. 26. Cf. iv. 56. 17; viii. 74. 16. Kr. Spr. 47, 6, 10. There is no sufficient ground for the conjecture of Müller-Strübing, Arist. p. 291, μάχη κρατήσαντες τοὺς μὲν διέφθειραν τῶν ᾿Αθηναίων, τοὺς δὲ ζῶντας ἔλαβον. καὶ τὴν Βοιωτίαν ἐξέλιπον ᾿Αθη- 3 ναῖοι πᾶσαν, σπονδὰς ποιησάμενοι ἐφ᾽ ῷ τοὺς ἄνδρας κομιοῦνται. καὶ οἱ φεύγοντες Βοιωτῶν κατελθόντες καὶ 4 15 οἱ ἄλλοι πάντες αὐτόνομοι πάλιν ἐγένοντο.

114 * Μετὰ δὲ ταῦτα οὐ πολλῷ ὕστερον Εὔβοια ἀπέστη 1 ἀπὸ ᾿Αθηναίων. καὶ ἐς αὐτὴν διαβεβηκότος ἤδη Περικλέους στρατιᾳ ᾿Αθηναίων, ἤγγέλθη αὐτῷ ὅτι Μέγαρα ἀφέστηκε καὶ Πελοποννήσιοι μέλλουσιν ἐσβαλεῖν ἐς τὴν 5 ᾿Αττικὴν καὶ οἱ φρουροὶ ᾿Αθηναίων διεφθαρμένοι εἰσὶν ὑπὸ Μεγαρέων, πλὴν ὅσοι ἐς Νίσαιαν ἀπέφυγον ἐπαγαγόμενοι δὲ Κορινθίους καὶ Σικυωνίους καὶ Ἐπιδαυρίους ἀπέστησαν οἱ Μεγαρῆς, ὁ δὲ Περικλῆς πάλιν κατὰ τάχος

that there were among them aristocratical exiles from Athens. — 11. $\tau o \dot{v} = \dot{v} = 1$ among those slain was Tolmides himself, acc. to Diod. xii. 6; Plut. Per. 18; Ages. 19. — 12. $\ddot{v} = \dot{v} = 1$ this phrase (or with $\ddot{v} = \dot{v} = 1$) opp. to $\ddot{v} = \dot{v} = 1$ in i. 5. 10; iv. 38. 25; 101. 17; v. 3. 12; viii. 28. 12.

13. ἐφ' φ̂: see on c. 103. 2. — 14. κομιοῦνται: applied specially to the recovery of prisoners (τοὺν ἄνδρας, as in iv. 15. 5; 21. 17; 41. 15) and the corpses of the slain. Cf. ii. 79. 29; 82. 4; iii. 7. 17; iv. 15. 10; 21. 12; 41. 15; 108. 38; 117. 12; v. 15. 4; 17. 3; 39. 6; vi. 103. 4; vii. 45. 4.

κατέλθόντες: practically pass. of κατάγειν. See on c. 26. 15. Cf. At. Ran. 1165, φεύγων ἀνὴρ ἤκει τε καὶ κατέρχεται. — καὶ οἱ ἄλλοι πάντες: i.e. who had come under Athenian control (c. 108. § 3), the rest of the Boeotians, the Opuntian Locrians, and the Phocians (so Arn., Grote, V. c. 45, p. 203, and B.); and it is chiefly in view of these that the pred. αὐτόνομοι πάλιν ἐγένοντο is chosen. For οἱ φεύ-

γοντες Βοιωτών a more general one, as πάλιν ἐπολίτευον, would be more appropriate.

114. Euboea and Megara fall away from Athens, and the Lacedaemonians at the same time invade Attica. Pericles makes vigorous resistance at all points.

2. διαβεβηκότος ήδη: partie. pf., not aor., since the relation is strictly temporal, not causal, after he had passed over; and this, too, renders the following αὐτῷ less harsh than ημίν after σφαλέντων in vi. 10. 6. On this irregularity, see GMT. 850; H. 972 d; Kr. Spr. 47, 4, 2; Spieker, Am. J. Ph. VI. p. 328 ff. For examples in Latin, see Kühn. L. G. II. 140, 9. -4. αφέστηκε . . . μέλλουσιν . . . είσίν: repraesentatio, giving the tenses used by the messengers. - 5. of poupol . . . Nivalar: cf. c. 103. 15. - 6. έπαγαγόμενοι δέ . . . απέστησαν : see on c. 88. 1; and on c. 3. 9. -7. Koρινθίους κτέ.: to them the control of the isthmus by the Athenians was most threatening. See c. 105. § 1;

ἐκόμιζε τὴν στρατιὰν ἐκ τῆς Εὐβοίας. καὶ μετὰ τοῦτο 2 10 οἱ Πελοποννήσιοι τῆς ᾿Αττικῆς ἐς Ἐλευσίνα καὶ Θριωζε έσβαλόντες έδήωσαν Πλειστοάνακτος τοῦ Παυσανίου βασιλέως Λακεδαιμονίων ήγουμένου, καὶ τὸ πλέον οὐκέτι προελθόντες ἀπεχώρησαν ἐπ' οἴκου. καὶ ᾿Αθηναῖοι πά- 3 λιν ές Εὔβοιαν διαβάντες Περικλέους στρατηγούντος κατε-15 στρέψαντο πασαν, και την μεν άλλην όμολογία κατεστήσαντο, Έστιαιᾶς δὲ ἐξοικίσαντες αὐτοὶ τὴν γῆν ἔσχον. 115 * ἀναχωρήσαντες δὲ ἀπὸ Εὐβοίας οὐ πολλῷ ὕστερον σπον- 1 δας έποιήσαντο προς Λακεδαιμονίους και τους ξυμμάχους

III. § 2. — 9. ἐκόμιζε: applied to the transport of troops only by sea. Cf. v. 56. 7; vi. 7. 19; 51. 11. The impf. after ἀπέστησαν implies that as soon as the news of the revolt reached him he began at once to convey back his troops. The following μετὰ τοῦτο, however, refers to the completed fact

ἀπέστησαν. See App.

10. Θριώζε: (not Θρίωζε; we must assume a nom. $\Theta \rho \iota \omega) = \dot{\epsilon} s \tau \delta \Theta \rho \iota \dot{\alpha} \sigma \iota \sigma \nu$ πεδίον (ii. 19. 8; 20. 7), the most fertile district of Attica. - 11. έδηωσαν: without expressed obj., as ii. 11. 28; 25. 27. Instead of the aor. (which is rare; cf. ii. 66. 6; iii. 26. 9; iv. 45. 4) the impf. (as Kr. has accidentally printed it in his note) would be more usual for a case like the present (cf. c. 81. 2; 96. 5; ii. 12. 20; 23. 3; etc.). If the word were omitted, - and it might easily have been introduced in imitation of similar passages, - we should lose nothing, and the correspondence with ii. 21. 5 would be closer. - Πλειστοάνακτος: see on c. 94. 1; 107. 7. As his withdrawal was attributed to bribery (see Plut. Per. 22. 2), he was banished, and was not recalled to Sparta till B.C. 425. See ii. 21. 8; v. 16. 30. - 12. το πλέον: only here as a local adv., further. For it, ές τὸ πλείον, ii. 21. 7; iv. 128. 10. Cf. βραχύτι, ολίγον προελθείν. v. H. reads kas for kal.

15. κατεστήσαντο κτέ: i.e. by formal agreements they arranged the constitutions of the towns to suit their own interests. Cf. c. 76.2; iii. 18.6; iv. 107. 1. See App. παρεστήσαντο, which Cobet prefers, comparing c. 29. 22; 98. 8, would not be so suitable. -16. ¿ξοικίσαντες: occurs again in Thuc. only vi. 76. 8, = avaorhoavres, ii. 27. 1; 99. 9; iv. 54. 15; v. 1. 3. Acc. to Theopompus (Strab. x. 1.3) they were received in Macedonia. - ฉบัง เ: cf. c. 98.4; 100.11. The place, which was occupied by 2000 (Strab. l.c.) or 1000 (Diod. xii. 22) Attic citizens, was afterwards named 'Ωρεός, from a primitive deme of the Hestiaeans. Cf. viii. 95. 35. Boeckh, P. E. p. 549. Plut., Per. 23. 4 says this severity was shown because they had killed the crew of an Attic ship. Plut. also represents that Pericles dispossessed the iπποβόται of Chalcis, who had been driven out long before; Hdt. v. 77. 11. See Am. J. Ph. III. p. 456 ff.; Müller-Strübing, Arist. p. 86.

115. Conclusion of the thirty years'

τριακοντούτεις, ἀποδόντες Νίσαιαν καὶ Πηγὰς καὶ Τροιζηνα καὶ 'Αχαΐαν ταῦτα γὰρ εἶχον 'Αθηναῖοι Πελοπον-5 νησίων.

* Έκτω δὲ ἔτει Σαμίοις καὶ Μιλησίοις πόλεμος ἐγέ- 2 νετο περὶ Πριήνης· καὶ οἱ Μιλήσιοι ἐλασσούμενοι τῷ πολέμω παρ' ᾿Αθηναίους ἐλθόντες κατεβόων τῶν Σαμίων· ξυνεπελαμβάνοντο δὲ καὶ ἐξ αὐτῆς τῆς Σάμου ἄνδρες ἰδιῶ-

10 ται νεωτερίσαι βουλόμενοι τὴν πολιτείαν. πλεύσαντες 3 οὖν 'Αθηναῖοι ἐς Σάμον ναυσὶ τεσσαράκοντα δημοκρατίαν κατέστησαν καὶ ὁμήρους ἔλαβον τῶν Σαμίων πεντήκοντα μὲν παῖδας, ἴσους δὲ ἄνδρας, καὶ κατέθεντο ἐς Λῆμνον

truce between Athens and Sparta; revolt of Samos.

3. ἀποδόντες: aor. partic., expressing the condition. See on c. 101. 12; 108. 13. - Τροιζήνα και 'Aχαΐαν: we have not been told of the occupation of either; though the expeditions of c. 105 and 111. § 2. 3, may have had such results. For 'Axatav Cobet and Kr. needlessly propose 'Αλιάδα or 'Αλιas, where, in c. 105. 1, the Athenians are defeated. Achaea, however, can have been only partially in possession of the Athenians. Cf. c. 111. 14. The same places are named in iv. 21. 13 as ceded by this treaty. Curtius, Pel. 422. — 4. Πελοποννησίων: cf. v. 39. 4, περί ων είχον αλλήλων. Kr. Spr. 47, 10, 2.

7. περί Πριήνης: neither in Diod. xii. 27, nor Plut. Per. 24, do we learn any details. — ἐλασσούμενοι: partic. pres., not of a single defeat, but implying continued disadvantage. Cf. c. 77. 1; viii. 89. 27. — 8. κατεβόων: with gen., of indignant complaints. Cf. c. 67. 4; v. 45. 18. — 9. ξυνεπελαμβάνοντο: abs.; the object of the common effort is to be gathered from the context. So iii. 74. 3; viii. 92.

31. — ίδιῶται: non-official. This word, which Kr. brackets, is amply defended by the usage noted on c. 74. 4, and the analogy of other such combinations of ανήρ in Thuc. So with στρατηγός and ξένος, c. 74. 4, 9; μάντις, iii. 20. 9; δημαγωγός, iv. 21. 9; φυγάς, iv. 76. 7; vi. 12. 4; τύραννος, vi. 85. 1; περίοικος, viii. 6. 21; στρατιώτης, ii. 89. 1; vii. 61. 1; 77. 34. - 10. VEWTEpíou: elsewhere used only abs. or with neut. pron. obj., as Ti (c. 102. 13; iii. 75. 23; iv. 51. 3; 80. 8), οὐδέν, μηδέν (c. 58. 3; ii. 3. 6; 73. 14; iii. 4. 15; 11. 2). So here την πολιτείαν is probably to be taken, not as direct obj., but as acc. of specification, for which in ii. 73. 14 we have $\pi \epsilon \rho l$ την ξυμμαχίαν; vii. 87. 6, ές ἀσθένειαν. The constitution of Samos was at this time aristocratic.

11. δημοκρατίαν κατέστησαν: opp. to καταχύειν, viii. 47. 17; 63. 10. Plut., Per. 25. 4, makes Pericles conduct this first expedition. — 13. trous: after numbers, an equal number of. Cf. ii. 97. 6; iii. 75. 12; 113. 22; iv. 1. 2; v. 20. 12; 57. 12. — κατέθεντο: placed for safe keeping. Cf. iii. 28. 14; 35. 5; 72. 2; 102. 2; iv. 57. 19; viii. 3.

καὶ φρουρὰν ἐγκαταλιπόντες ἀνεχώρησαν. τῶν δὲ Σαμίων 4
15 ἦσαν γάρ τινες οἱ οὐχ ὑπέμενον, ἀλλὶ ἔφυγον ἐς τὴν ἦπειρον, ξυνθέμενοι τῶν ἐν τῆ πόλει τοῖς δυνατωτάτοις καὶ
Πισσούθνη τῷ Ὑστάσπου ξυμμαχίαν, ὃς εἶχε Σάρδεις

τότε, ἐπικούρους τε ξυλλέξαντες ἐς ἑπτακοσίους διέβησαν ὑπὸ νύκτα ἐς τὴν Σάμον. καὶ πρῶτον μὲν τῷ δήμῳ 5

20 ἐπανέστησαν καὶ ἐκράτησαν τῶν πλείστων, ἔπειτα τοὺς ὁμήρους κλέψαντες ἐκ Λήμνου τοὺς αὐτῶν ἀπέστησαν, καὶ τοὺς φρουροὺς τοὺς ᾿Αθηναίων καὶ τοὺς ἄρχοντας οἱ ἢσαν παρὰ σφίσιν ἐξέδοσαν Πισσούθνη, ἐπί τε Μίλητον εὐθὺς παρεσκευάζοντο στρατεύειν. ξυναπέστησαν δὲ αὐ-

116 τοις και Βυζάντιοι. 'Αθηναίοι δέ, ως ἤσθοντο, πλεύσαν- 1 τες ναυσὶν ἐξήκοντα ἐπὶ Σάμου ταις μὲν ἐκκαίδεκα τῶν νεῶν οὐκ ἐχρήσαντο (ἔτυχον γὰρ αἱ μὲν ἐπὶ Καρίας ἐς

9.—14. έγκαταλιπόντες: ί.ε. έν τῆ Σάμφ. τῶν δὲ Σαμίων κτέ.: on this involved const., see on c. 72. 1. The Tives of the parenthetical sentence must be taken also with των Σαμίων as the subj. of ξυνθέμενοι ... διέβησαν. - 15. ούχ ὑπέnevov: would not remain in the island. So better than with the Schol. to supply την δημοκρατίαν. Note the contrast of the neg. impf. and the aor. - is The ήπειρον: probably occupying Anaea; see iii. 19. 8; 32. 4. Cf. iv. 75. 7; viii. 19. 3. — 16. τοις δυνατωτάτοις: i.e. the heads of the aristocracy; see on c. 24. 13. — 17. δς είχε Σάρδεις: as Satrap of Lydia. Cf. iii. 31. 9. - 18. ἐπικούρους τε: the third particular. Cf. 23; c. 50.4; 69.3; 76.12. This term applied chiefly to hired soldiers in the service of despots or oligarchical factions. Cf. ii. 33. 5; 70. 14; iii. 18. 3; 34. 8; iv. 46. 9; vi. 55. 16; viii. 28. 17; 38. 13. — 19. υπο νύκτα: at the approach of night. Cf. ii. 92. 22.

20. ¿πανέστησαν: rose against, of

intestine party warfare. Cf. v. 23. 16; viii. 63. 15; 73. 4; and so ἐπανάστασις, ii. 27. 10; iv. 56. 16; viii. 21. 2. -21. κλέψαντες: Cobet with some Mss. reads ἐκκλέψαντες, as the proper word for the stealthy removal of persons. Cf. Hom, E 390. — 22. τους ἄρχοντας: also with 'Aθηναίων. See on c. 91. 26. The addition of ησαν παρά σφίσιν (see on c. 20. 3) implies rather civil than military officers. Such under the name of επίσκοποι or φύλακες (cf. iv. 104. 14, δε έκ των 'Αθηναίων παρήν αὐτοῖε φύλαξ τοῦ χωρίου) were established among the dependent allies. Böckh, Pub. Econ. p. 525. Stahl, De sociorum Atheniensium iudiciis, p. 4.

116. Pericles defeats the fleet of the Samians, and besieges their city.

1. ως ήσθοντο: see on c. 95. 21. — 2. ταις έκκαιδεκα: the art. with numerals designates them as parts of a whole; so in 8, αὶ εἴκοσι. See on c. 74. 6. — 3. ἔτυχον οἰχόμενα: had sailed away; belongs both to αὶ μέν and αὶ

προσκοπήν των Φοινισσων νεων οιχόμεναι, αί δ' έπι Χίου

5 καὶ Λέσβου περιαγγέλλουσαι βοηθείν), τεσσαράκοντα δὲ ναυσὶ καὶ τέσσαρσι Περικλέους δεκάτου αὐτοῦ στρατηγοῦντος ἐναυμάχησαν πρὸς Τραγία τῆ νήσω Σαμίων ναυσὶν ἐβδομήκοντα, ὧν ἦσαν αἱ εἴκοσι στρατιώτιδες · ἔτυχον δὲ αἱ πᾶσαι ἀπὸ Μιλήτου πλέουσαι · καὶ ἐνίκων 'Αθηναῖοι.
10 ὕστερον δὲ αὐτοῖς ἐβοήθησαν ἐκ τῶν 'Αθηνῶν νῆες τεσ- 2 σαράκοντα καὶ Χίων καὶ Λεσβίων πέντε καὶ εἴκοσι, καὶ ἀποβάντες καὶ κρατοῦντες τῷ πεζῷ ἐπολιόρκουν τρισὶ τείχεσι τὴν πόλιν καὶ ἐκ θαλάσσης ἄμα. Περικλῆς δὲ 3 λαβὼν ἑξήκοντα ναῦς ἀπὸ τῶν ἐφορμουσῶν ῷχετο κατὰ 15 τάχος ἐπὶ Καύνου καὶ Καρίας, ἐσαγγελθέντων ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν · ῷχετο γὰρ καὶ ἐκ τῆς Σάμου πέντε ναυσὶ Στησαγόρας καὶ ἄλλοι ἐπὶ τὰς Φοι-

δέ, the purposes being expressed by ές προσκοπήν and περιαγγέλλουσαι (see on c. 39. 2). Perhaps we should read περιαγγελοῦσαι. But see GMT. 840. This word has the const. of κελεύew. Cf. ii. 10. 2; 80. 13; iv. 8. 5; v. 54. 8; in vi. 88. 35 with κελεύειν. -4. προσκοπήν: only here in Attic. - τῶν . . . νεῶν: the hostile fleet which was constantly looked for. - 6. δεκάτου αὐτοῦ: among the nine was the poet Sophocles. Strabo, xiv. I. 18. For the expression, see on c. 61. 5. - 7. Tpayla: in Plut. Per. 25, Tραγίαι; in Strabo, xiv. 1.7, τὰ περί τὰς Toayalas vnola, placed by the ancient authorities near the Ionic coast; by Ross, Inselreise, I. p. 40, note 10, identified with Makares between Naxos and Donussa. Kiepert marks Tragiae just south of Samos. - 8. στρατιώτι-Ses: were properly transports (Böckh, P. Ec. p. 380). See vi. 43, 6; viii. 62. 6; called δπλιταγωγοί, vi. 25.9; 31.21; viii. 25. 5; 30. 10. — 9. ἀπὸ Μιλήτου: they had made use of their recovered independence first in an attempt on their hated rival. See c. 115, 24.

12. KOGTOUVTES: being superior; not by a battle; but the Samians withdrew behind their walls before superior numbers. — ἐπολιόρκουν: proceeded to besiege. - TPIO TELXEGI: i.e. a wall or perhaps a fort on each of the three land sides. - 14. ἀπὸ τῶν έφορμουσών: see on c. 112. 6. - 15. έπι Καύνου και Καρίας: καί joins part to whole. Cf. iii. 51. 6. - ἐσαγγελθέντων: see on c. 7. 2, and cf. Dem. L. 17; σημανθέντων, Xen. Cyr. i. 4. 18. GMT. 849; H. 973 a; Kühn. 486, note 2; Kr. Spr. 47, 4, 5. — 16. ἐπ' αὐτούς: against the Athenians; not as P. thinks, 'to help the Samians.' See on c. 95. 8. But in fact ἐσαγγελθέντων is equivalent to εσήγγειλαν γάρ τινες, which would require αὐτούς (not σφας) in reference to the Athenians. - фхето: cf. c. 28. 8 for this emphatic repetition. - 17. Ethorayópas: not else117 νίσσας. * ἐν τούτῳ δὲ οἱ Σάμιοι ἐξαπιναίως ἔκπλουν 1 ποιησάμενοι ἀφράκτῳ τῷ στρατοπέδῳ ἐπιπεσόντες τὰς τε προφυλακίδας ναῦς διέφθειραν καὶ ναυμαχοῦντες τὰς ἀνταναγομένας ἐνίκησαν, καὶ τῆς θαλάσσης τῆς καθ' ἑαυ- 5 τοὺς ἐκράτησαν ἡμέρας περὶ τέσσαρας καὶ δέκα καὶ ἐσεκομίσαντο καὶ ἐξεκομίσαντο ἃ ἐβούλοντο. ἐλθόντος δὲ 2 Περικλέους πάλιν ταῖς ναυσὶ κατεκλήσθησαν. καὶ ἐκ τῶν ᾿Αθηνῶν ὕστερον προσεβοήθησαν τεσσαράκοντα μὲν αἱ μετὰ Θουκυδίδου καὶ Ἅγνωνος καὶ Φορμίωνος νῆες, 10 εἴκοσι δὲ αἱ μετὰ Τληπολέμου καὶ ᾿Αντικλέους, ἐκ δὲ Χίου

where named.— ἐπὶ τὰς Φοινίσσας: to bring up, fetch, the Phoenician ships.

117. After a short suspension of the rigour of the blockade, Pericles brings the siege of Samos to an end.

2. τώ στρατοπέδω: the sequel shows that this means the ships of the blockading squadron, probably ranged on the shore of the harbour; ἀφράκτω in pred position, not being protected; they had not been sheltered by σταυρώματα. Cf. vi. 66. 8; vii. 25, 19; 38. 12. - 7as προφυλακίδας ναῦς: ¿.e. ships moored afloat and ready manned, which lay off the camp as a sort of lookout or guard. - 3. Tas artarayopévas: which put out to resist them. See App. on c. 29. 18. - 4. Evikyoav: nor., they won the victory. The three following aors. are complexive, and state summarily the events of the interval named.

6. ἐλθόντος: = ἐπανελθόντος. Cf. c. 136.11; iv. 16.19; 65.10.—7. πάλιν: belongs to κατεκλήσθησαν with the addition ταῖς ναυσί, because it was only ἐκ θαλάσσης (c. 116.13) that the blockade had been interrupted. So Herbst, Philol. 1866, p. 618 f.—8. Τεσταράκοντα μέν... Άντικλέους: i.e. in two divisions in succession, as the

preparations were completed. The repetition of al implies that both squadrons formed parts of a whole. The five commanders named must no doubt be regarded as strategi; and, as none of them occurs in the list of eight strategi given by the Schol, on Aristid. III. p. 485 for the first year of the Samian war, they must have been chosen for the second year. Cl. agrees with Curtius (Griech. Ges. II.4 p. 825, 61) that elections for the στρατηγία took place in the winter. But see K. F. Hermann, Gr. Staatsalt. § 152, 2; and Gilbert, Inn. Gesch. Ath. p. 12 ff., who gives strong grounds for thinking that the ἀρχαιρεσίαι occurred in the ninth Prytany, i.e. toward the end of Munychion, = Apr. The στρατηγοί thus elected would enter their office at the beginning of the Attic year; and we need not, therefore, with Cl., place the arrival of these reinforcements so late as the beginning of 439; though the siege may have ended then. The Thucydides here named is probably the son of Melesias, who, though ostracized in 444, may have been recalled. For the reasons against this, see Th. Hoffmann, De Thuc. Mel. fil. Hamb. 1867, p. 39. Others suppose καὶ Λέσβου τριάκοντα. καὶ ναυμαχίαν μέν τινα βραχείαν 3 ἐποιήσαντο οἱ Σάμιοι, ἀδύνατοι δὲ ὅντες ἀντισχεῖν * ἐξεπολιορκήθησαν ἐνάτῳ μηνὶ καὶ προσεχώρησαν ὁμολογία, τεῖχός τε καθελόντες καὶ ὁμήρους δόντες καὶ ναῦς παρα-15 δόντες καὶ χρήματα τὰ ἀναλωθέντα κατὰ χρόνους ταξάμενοι ἀποδοῦναι. ξυνέβησαν δὲ καὶ Βυζάντιοι ὧσπερ καὶ πρότερον ὑπήκοοι εἶναι.

118 Μετὰ ταῦτα δὲ ἤδη γίγνεται οὐ πολλοῖς ἔτεσιν ὕστε- 1 ρον τὰ προειρημένα, τά τε Κερκυραϊκὰ καὶ τὰ Ποτειδαιατικὰ καὶ ὄσα πρόφασις τοῦδε τοῦ πολέμου κατέστη. ταῦτα δὲ ξύμπαντα ὅσα ἔπραξαν οἱ Ἦλληνες πρός τε 2 5 ἀλλήλους καὶ τὸν βάρβαρον ἐγένετο ἐν ἔτεσι πεντήκοντα

the historian is meant. Certainty cannot be reached. Hermes, 12, p. 349, note 32; Grote, V. c. 47, p. 291. Hagnon (ii. 58.1; 95.16) and Phormio (ii. 29.30; 68.20; 80.21; 84.5; 90 ff.) are active in the Peloponnesian war. Tlepolemus and Anticles are not mentioned again.

11. Boax elav: insignificant. Cf. c. 14. 11; 74. 22; ii. 22. 9; iii. 39. 38. — 13. ἐνάτω μηνί: since the beginning of the siege, c. 116. 12, in summer οί 440. — προσεχώρησαν όμολογία: = ωμολόγησαν, c. 101. 12; 108. 12; and construed with the partic, aor, in the same way. - 15. χρήματα τὰ άναλωθέντα: position as in c. 1.6. The cost of the war acc. to Isocr. xv. 111, was 1000 tal.; acc. to Nep. Timoth. 1., 1200; Diod. xii. 28, only 200. But here Kr. conjectures that χιλίων has fallen out. -κατά χρόνους: by instalments. Kirchhoff, Gesch. d. Ath. Staatsschatzes, p. 43 (Abh. der Berl. Ak. 1876). - ταξάμενοι: see on c. 99. 11. This Samian war was always regarded as one of the most critical for Athens; see viii. 76. 15. As to the wish of some Peloponnesian states to aid Samos, see c. 40. 18; 41. 8.—17. ωσπερ και πρότερον: see on c. 74. 25.— είναι: after ξυμβαίνειν without &στε. Cf. ii. 4. 31; iv. 54. 10.

118. Connexion with the earlier narrative. The Lacedaemonians consult the Delphian oracle.

1. οὐ πολλοῖς ἔτεσιν: only three years; for the first misunderstanding about Epidamnus occurred in 436. See c. 25.—2. τά τε κτέ.: Coreyra, c. 24-55; Potidaea, c. 56-65.—3. καλ όσα κτέ.: beside these affairs the transactions in the Spartan assembly, c. 67-88.—πρόφασις: not 'pretext,' but occasion, as in c. 23. 23.

4. ταῦτα ξύμπαντα: c. 24-117.—πρός τε άλληλους και τὸν βάρβαρον: the later events, as nearer to the speaker, placed first, as in c. 97. 4. But in 6 the chronological order is observed in consequence of the express designation of time. This period, from 480 to 431, embraces what may with sufficient accuracy (μάλωτα, see on c. 13. 11) be said to have been 50 years, and so the old gramma-

μάλιστα μεταξὺ τῆς Ξέρξου ἀναχωρήσεως καὶ τῆς ἀρχῆς τοῦδε τοῦ πολέμου ἐν οἶς ᾿Αθηναῖοι τήν τε ἀρχὴν ἐγκρατεστέραν κατεστήσαντο καὶ αὐτοὶ ἐπὶ μέγα ἐχώρησαν δυνάμεως οἱ δὲ Λακεδαιμόνιοι αἰσθόμενοι οὖτε ἐκώλυον 10 εἰ μὴ ἐπὶ βραχύ, ἡσύχαζόν τε τὸ πλέον τοῦ χρόνου, ὄντες μὲν καὶ πρὸ τοῦ μὴ ταχεῖς ἰέναι ἐς τοὺς πολέμους, εἰ μὴ ἀναγκάζοιντο, τὸ δέ τι καὶ πολέμοις οἰκείοις ἐξειργόμενοι, πρὶν δὴ ἡ δύναμις τῶν ᾿Αθηναίων σαφῶς ἤρετο καὶ τῆς ξυμμαχίας αὐτῶν ἤπτοντο. τότε δὲ ουκέτι ἀναισχετὸν ἐποιοῦντο, ἀλλ' ἐπιχειρητέα ἐδόκει εἶναι πάση προθυμία καὶ καθαιρετέα ἡ ἰσχύς, ἡν δύνωνται, ἀραμένοις τόνδε τὸν πόλεμον.

rians applied the term πεντηκονταετία or π εντηκονταετηρίς to it. — 7. ev ols: as in c. 89. 2, referring not merely to the period of πεντήκοντα ἔτη but to the events just summed up. - την ἀρχήν: their empire regarded externally. — έγκρατεστέραν: with a firmer hold; pred. to κατεστήσαντο, as βεβαιότερα in iii. 18. 7. Cf. c. 76. 6, ἄρχειν ἐγκρατῶs. The process is described in c. 99. - 8. avtol: at home. by the development of their internal resources. - έπὶ μέγα δυνάμεως: see on c. 5. 10. -10. επί βραχύ: to a trifling extent. See on c. 117. 11. The reference is to the invasion of Attica in 445 (c. 114. § 2) and to their opposition to the rebuilding of the walls, c. 90 ff. - μη ταχείς: the use of μή here seems so strange that Sh. writes où instead, supposing, as Arn. had suggested, that ov was first lost because of the preceding row: and when it was missed was supplied by the copyist after the usage of his own time, perhaps influenced by c. 132. 26. But μη ταχείς may be defended by regarding it as = $\tau \hat{\omega} \nu \mu \eta \tau \alpha \chi \epsilon \omega \nu \tilde{\nu} \tau \epsilon s$. A descriptive phrase such as οί μὴ

ταχεῖς ὅντες when used as a pred. would lose its art. Cf. ἔξοιδα, παῖ, φύσει σε μὴ πεφυκότα, Soph. Phil. 79; \flat χρὴ γὰρ οὐδεὶς μὴ χρεών θήσει ποτέ, Eur. H. F. 311; Antiphon, v. 82; ἐπεὶ ἔγνων ἐμαντὸν μὴ ἰκανόν κτέ., Xen. Cyr. vii. 2. 22. See Gildersleeve, Justin Martyr, I. c. q. 4.

11. lévai: see on c. 78. 7. — 12. άναγκάζοιντο: opt. of repetition. Cf. c. 18. 28; 49. 14. — τὸ δέ τι: see on c. 107. 19. - olkelois: see c. 101, 102. - έξειργόμενοι: sc. τοῦ τοὺς 'Αθηναίους κωλύειν. · Cf. ii. 13. 35. — 13. πρίν δή: until at last. Cf. c. 132. 28; iii. 29. 5; 104. 42; vii. 39. 5. ἡσύχαζον in 10 is in effect a negative verb, "they took no actual steps," and so mply takes the finite verbs regularly; here in the impf., "began to exalt itself," "undertook to lay hands upon." - 14. Evunaxías: in concrete sense, "the members of their alliance." Cf. c. 19.8; 119.4; ii. 7. 15; 9. 13, 21; v. 40. 4. — οὐκέτι . . . έποιούντο: occurs again ii. 21. 11. -15. ἐπιχειρητέα: see on c. 7. 2; 79.6; ii. 3. 10. ἐδόκει is taken first impers. and then with subject $\dot{\eta}$ io $\chi \dot{\nu} s$. — 16. άραμένοις: agreeing with an underΑὐτοῖς μὲν οὖν τοῖς Λακεδαιμονίοις διέγνωστο λε- 3 λύσθαι τε τὰς σπονδὰς καὶ τοὺς ᾿Αθηναίους ἀδικεῖν, πέμ- 20 ψαντες δὲ ἐς Δελφοὺς ἐπηρώτων τὸν θεὸν εἰ πολεμοῦσιν ἄμεινον ἔσται. ὁ δὲ ἀνεῖλεν αὐτοῖς, ὡς λέγεται, κατὰ κράτος πολεμοῦσι νίκην ἔσεσθαι, καὶ αὐτὸς ἔφη ξυλλήψεσθαι 119 καὶ παρακαλούμενος καὶ ἄκλητος. ** αὖθις δὲ τοὺς ξυμμά- 1 χους παρακαλέσαντες ψῆφον ἐβούλοντο ἐπαγαγεῖν εἰ χρὴ πολεμεῖν. καὶ ἐλθόντων τῶν πρέσβεων ἀπὸ τῆς ξυμμα-

χίας καὶ ξυνόδου γενομένης οι τε ἄλλοι εἶπον ἃ ἐβούλοντο, 5 κατηγοροῦντες οἱ πλείους τῶν ᾿Αθηναίων καὶ τὸν πόλεμον ἀξιοῦντες γενέσθαι, καὶ οἱ Κορίνθιοι δεηθέντες μὲν καὶ κατὰ πόλεις πρότερον ἐκάστων ἰδία ὧστε ψηφίσασθαὶ τὸν πόλεμον, δεδιότες περὶ τῆ Ποτειδαία μὴ προδια-

stood σφίσιν, agent to the verbal adjectives.

18. αὐτοῖς μὲν οὖν κτέ.: resumption of the narrative broken off in c. 87. § 6. avrois, dat. as in c. 46. 1; 48. 1; 50. 20. This refers to the Lacedaemonian assembly, without their allies, who are summoned to assist in c. 119, αδθις δέ τους ξυμμάχους κτέ. - 20. έπηρώτων: often used of the consulting of oracles. Cf. c. 25. 3; ii. 54. 13; iii. 92. 19 (aor. ἐπήροντο); Hdt. i. 53. 9; vii. 169. 4. - 21. auervov: the opposite possibility omitted. Cf. c. 73. 7; 102. 16; vi. 9. 4. So often in oracular utterances. Cf. ii. 17. 9; Hdt. i. 187. 8. - κατά κράτος: with all their might. Cf. c. 64. 14; ii. 54. 14 (referring to this passage); iv. 23. 10; v. 116. 10; viii. 1. 20. — 22. айто́я: goes with ξυλλήψεσθαι. Cf. ii. 54. 15; iii. 27. 9. -23. παρακαλούμενος καl ακλητος: in reverse order in vi. 87. 9, οὐκ ἄκλητοι, παρακληθέντες δέ. άκλητος is short for ἀπαράκλητος; cf. ii. 98. 12. Cf. also Hor. Car. ii. 18. 40, vocatus atque non vocatus audit.

LAST DEBATES AND NEGOTIATIONS AT SPARTA AND ATHENS BEFORE THE. OUTBREAK OF THE WAR, Chaps. 119-146; WITH THE EPISODES OF THE END OF PAUSANIAS AND OF THEMISTOCLES, Chaps. 128-138.

119. Deliberation of the Peloponnesian allies at Sparta on the question of war.

1. αύθις . . . παρακαλέσαντες: with reference to c. 67. 3, 9; 87. 11.-2. ψήφον έπαγαγείν: see on c. 87. 13.-3. Eumaxias: see on c. 118. 14. - 4. ά έβούλοντο: i.e. what they regarded as their interest, as in c. 67. -5. oi πλείους: appos. to οἱ ἄλλοι, though only a portion of the latter is meant. Cf. c. 2, 24; 18, 2, - 7. екастыч: depends on δεηθέντες, κατά πόλεις giving the principle of distribution; the separate allied states. - ωστε: after δεηθέντες is pleonastic, but serves to emphasize the object to be attained. See App. on c. 28. 18. Cf. iii. 75. 4; vi. 88. 47; vii. 86. 14; viii. 79. 2. Kühn. 473, note 6. - 8. δεδιότες: subord. to δεηθέντες as its motive. Cf. c. 31. 5; 67. 6; 75.

φθαρή, παρόντες δὲ καὶ τότε καὶ τελευταίοι ἐπελθόντες 10 ἔλεγον τοιάδε·

120 "Τοὺς μὲν Λακεδαιμονίους, ὧ ἄνδρες ξύμμαχοι, οὐκ 1 ἄν ἔτι αἰτιασαίμεθα ὡς οὐ καὶ αὐτοὶ ἐψηφισμένοι τὸν πόλεμόν εἰσι καὶ ἡμᾶς ἐς τοῦτο νῦν ξυνήγαγον. χρὴ γὰρ τοὺς ἡγεμόνας τὰ ἴδια ἐξ ἶσου νέμοντας τὰ κοινὰ προ-5 σκοπεῖν, ὥσπερ καὶ ἐν ἄλλοις ἐκ πάντων προτιμῶνται. ἡμῶν δὲ ὅσοι μὲν ᾿Αθηναίοις ἦδη ἐνηλλάγησαν, οὐχὶ δι- 2

11. — μη προδιαφθαρη: see c. 65. § 3. — 9. παρόντες . . . τότε: opp. to δεηθέντες . . . πρότερον, as they had before appealed to individual states, so now they came to the assembly to further their object. παρόντες = παραγενόμενοι. Cf. iii. 3. 19; 69. 11; iv. 107. 13; 124. 26; vii. 1. 11; viii. 17. 14. Ullrich, Kr. Beitr. III. 5 ff., proposes παριόντες, but the sense would rather require παρελθόντες; cf. c. 67. 16; 139. 23. In vi. 15. 1; viii. 68. 7, παριών stands in definite relation to an impf. — τελευταίοι: so also c. 67. 16. — ἐπ λθόντες: see on c. 72. 15.

Speech of the Corinthian Envoys. Chaps. 120-124.

120. After the example of the Lace-daemonians, we ought all to declare for war without further hesitation, free equally from cowardly desire of repose and from excessive assurance of victory.

1. τοὺς μἐν Λακεδαιμονίους: placed thus at the beginning to emphasize the change of sentiment, which no longer requires the rebukes of c. 68 ff., and in opp. to ἡμῶν δέ of 6.—3. καὶ ἡμᾶς ἐς τοῦτο ξυνήγαγον: this clause also depends on ὡς οὺ, referring especially to the reproach of the Corinthians, c. 69. 8. Το οὐδὲ ἐπὶ φανεροῖς there is here opp. ἐς τοῦτο, i.e. the distinct purpose τοῦ τὸν πόλεμον ψη-

φίσασθαι. See Stahl, Jahrb. 1863, p. 477. - γάρ: introduces the reason for the commendation of the action just implied. Sh. renders it 'of course.' -4. Tà l'Sia: the special interests of particular members of the league (cf. c. 82. 26), including especially those of the Lacedaemonians themselves .έξ ίσου νέμοντας: administering impartially, without claiming any preference. Cf. iii. 12. 12; iv. 62. 21; 117. 14; and for νέμειν, viii. 70. 9; Hdt. i. 50. 34; v. 92. 33; and see on c. 71. 6. — 5. ώσπερ ... προτιμώνται: in contrast with προσκοπείν. For the thought, cf. Xen. An. iii. 1. 37. "As on other occasions (meetings for counsel, conduct of war, etc.; cf. v. 29. 14) the foremost place is conceded to them by all." For $\epsilon \kappa = \delta \pi \delta$, mostly Ion. and poetic, see Kühn. 430, 2, 3 c. See on c. 20. 10; iii. 69. 3; vi. 36. 9.

6. ήμῶν: includes all the ξύμμαχοι, divided into δσοι μὲν . . . ἐνηλλάγησαι and τοὺς δὲ . . . κατφκημένους. — ἐνηλλάγησαν and τοὺς δὲ . . . κατφκημένους. — ἐνηλλάγησαν: not found elsewhere, though recognized by Thom. Mag. p. 80, 1, and by the Schol., who explains συνέμεν καὶ ὡμίλησαν. Since this verh elsewhere always means 'exchange,' Madvig, Adv. I. p. 308, proposes ἐν ἀλλαγῷ ἦσαν, in commercio fuerunt. — ἤδη: often used of an appeal to experience. See on ii. 77. 15. — 7

δαχης δέονται ὥστε φυλάξασθαι αὐτούς τοὺς δὲ τὴν μεσόγειαν μᾶλλον καὶ μὴ ἐν πόρῳ κατῳκημένους εἰδέναι χρὴ ὅτι, τοῖς κάτω ἢν μὴ ἀμύνωσι, χαλεπωτέραν ἔξουσι 10 τὴν κατακομιδὴν τῶν ὡραίων καὶ πάλιν ἀντίληψιν ὧν ἡ θάλασσα τῆ ἠπείρῳ δίδωσι, καὶ τῶν νῦν λεγομένων μὴ κακοὺς κριτὰς ὡς μὴ προσηκόντων εἶναι, προσδέχεσθαι δέ ποτε, εἰ τὰ κάτω προοῖντο, κἄν μέχρι σφῶν τὸ δεινὸν προελθεῖν, καὶ περὶ αὐτῶν οὐχ ἣσσον νῦν βουλεύεσθαι. 15 διόπερ καὶ μὴ ὀκνεῖν δεῖ αὐτοὺς τὸν πόλεμον ἀντ' εἰρή- 3 νης μεταλαμβάνειν. ἀνδρῶν γὰρ σωφρόνων μέν ἐστιν, εἰ

ώστε: after διδαχής, as in viii. 45. 20 after διδάσκειν. See on c. 119. 7. --7. την μεσόγειαν . . . κατωκημένους: elsewhere κατωκήσθαι has only adverbial designations of place. Cf. ii. 96. 7; 99. 20; iii. 34. 2; v. 83. 13. The acc. would properly require an act. form as in viii. 108, 19. v. H. proposes to insert κατά. — 8. έν πόρω: in the track of commerce, particularly on the coast. · Cf. vi. 48. 8. — 9. τοις κάτω: Schol, τοις παραλίοις: placed for emphasis before the conj. Cf. c. 19.4; and see on c. 77. 6: - χαλεπωτέραν κτέ.: a favorite turn of Thuc. for χαλεπωτέρα αὐτοῖς ἔσται, used often in expressions of change. Cf. c. 82. 18; ii. 62. 7; iii. 11. 16; 13. 36; 82. 16; iv. 10. 13; 62. 7; 92. 24; v. 69. 13; vii. 63. 10; 77. 18; viii. 45. 16. — 10. την κατακομι- $\delta \eta \nu$: prop. of conveyance to the coast, implies also subsequent exportation; as also ή ἀντίληψις does importation. Both being necessary parts of commercial exchange, are included, with their gens. and the adv. πάλιν (which belongs closely to ἀντίληψιν), under one art. Cf. c. 54. 4; ii. 64. 26; iii. 2. 6; 56. 7; v. 5. 1; Dem. II. 9. — Two wpalwy: the products of the land. Cf. iii. 58. 18. — 11. µn какой ...

elvas: and not to be careless judges of the things now said as if they concerned them not. μή with προσηκόντων from the imv. force of xph. Cf. vii. 977. 35; Ar. Ran. 128, ωs όντος γε μή βαδιστικού. See Kühn. 513, 3. — 13. ποτε: belongs to $\hat{a}\nu$ προελθε $\hat{i}\nu = \delta \tau i$ άν προέλθοι, the prot. being εί προοίντο (cf. 17 and 22), the ideal form of the cond. sent. giving greater generalty to the supposition than the anticipatory (with ήν) would do, which might seem more natural here. See on 16. - το δεινόν: the danger. Cf. c. 70. 11; 84. 8; iii. 22. 26. - 14. βουλεύεσθαι: does not depend, as Cl. says, on xon, but on a verb of thinking implied in προσδέχεσθαι. "They must understand that their own interests are at least as much involved in the present deliberation as those of others."

16. μεταλαμβάνειν: to take in exchange. 'Cf. vi. 18. 19; 87. 25.— ἀνδρῶν σωφρόνων: men of discretion. Cf. c. 40. 8. This term is not opp. to ἀγαθῶν ('courageous,' resolute'), but the latter is set forth as the higher quality. In the view of the Corinthians it is ἀδικία on the part of the Athenians to menace the interests of

μη άδικοιντο, ήσυχάζειν, άγαθων δε άδικουμένους έκ μεν εἰρήνης πολεμειν, εὖ δε παρασχὸν ἐκ πολέμου πάλιν ξυμβηναι, καὶ μήτε τῆ κατὰ πόλεμον εὐτυχία ἐπαίρεσθαι μήτε 20 τῷ ἡσυχίω τῆς εἰρήνης ἡδόμενον ἀδικεισθαι. ὅ τε γὰρ 4 διὰ τὴν ἡδονὴν ὀκνῶν τάχιστ' ἄν ἀφαιρεθείη τῆς ἑαστωνης τὸ τερπνὸν δι' ὅπερ ὀκνεῖ, εἰ ἡσυχάζοι, ὅ τε ἐν πολέμω εὐτυχία πλεονάζων οὐκ ἐντεθύμηται θράσει ἀπίστω ἐπαιρόμενος. πολλὰ γὰρ κακῶς γνωσθέντα ἀβουλοτέρων 5 τῶν ἐναντίων τυχόντα κατωρθώθη, καὶ ἔτι πλέω ἃ καλῶς

the inland states. - 17. εί μη άδικοίν-To: this opt., for which, as P. says, ¿dv with subj. would be more usual, occurs chiefly in dependence on an inf., and is to be regarded as a relic of the epic use of the mood. See examples with rel. in Kühn. 560, 4; Kr. Spr. 54, 14, 4. Cf. c. 121. 13; iii. 10. 5. In 13 εί προοίντο appears formally regular through the apod. $\kappa \dot{a} \nu \pi \rho o \epsilon \lambda \theta \epsilon \hat{i} \nu =$ ότι προέλθοι αν, which is, however, merely an aoristic future. - αδικουmevous: not attracted to gen., the inf. not being that of a copulative verb. Kühn. 475, 2 a. - ek μέν είρήνης: ϵ_{κ} used of immediate transition from state to state. Cf. Dem. xix. 133, &k πολέμου ποιούμενος είρηνην. - 18. παρασχόν: παρέσχεν and παρασχήσει (in Hdt. also παρέχει, παρέξει, iii. 73.2; 142. 10) impers. of an opportunity presenting itself. Cf. iv. 85. 8; vi. 86. 22; most freq. in abs. partic., v. 14. 11; 60. 25; 63. 3. GMT. 851; H. 973. - 20. τῷ ἡσυχίω κτέ.: for neut. adj. as subst., see on c. 36. 3. ἡσύχιος (Hdt. i. 107. 13) expresses a constant and habitual tranquillity more than the commoner ήσυχος. ήδόμενον is for ήδομένους, as if τινα had preceded; from the pleasure one takes in the tranquillity of peace to allow himself to be wronged. For this permissive use of the pass., see Kr. Spr. 52, 11, 3.

Cf. iii. 82. 51.

ο τε γαρ κτέ.: the order of the clauses here is chiastic to the preceding. - 21. της ραστώνης: undisturbed enjoyment; in this sense rare in early Plat. Gorg. 459 c; Rep. 460 d, 'facility'; Hdt. iii. 136.8, 'compliance with.' - 22. ε ήσυχάζοι: if he give himself up to inactivity, carrying out his character as οκνών. - 23. πλεονάζων: presuming on; probably here only in this sense; different in ii. 35. 12. — ἐντεθύμηται: with partie; cf. ii. 62. 5; vi. 78. 3. Usually with 871, ii. 43. 9; v. 111. 4; vii. 64. 11: The pf. expresses the firm hold of a conviction. (Intensive pres. pf.; Curtius, Verbum, II. p. 156 ff.) Cf. Plat. Phaed. 86 b. — θράσει ἀπίστω: ill-grounded self-confidence.

25. τυχόντα: so Cobet (ad Hyp. p. 46), for τυχόντων of the best Mss., to which the preceding words might easily have led. "Many ill-contrived schemes have succeeded because by good luck they have had to deal with adversaries yet more ill-advised." But Herbst, Philol. 1866, p. 651, and Stahl. Jahrb. 1863, p. 412, decidedly prefer τυχόντων (with omitted ὅντων: see on c. 32. 9, and cf., for this omission even with gen. abs., Pind. Pyth.

δοκοῦντα βουλευθήναι ἐς τοὖναντίον αἰσχρῶς περιέστη · ἐνθυμεῖται γὰρ οὐδεὶς ὁμοία τῆ πίστει καὶ ἔργῳ ἐπεξέρχεται, ἀλλὰ μετ' ἀσφαλείας μὲν δοξάζομεν, μετὰ δέους δὲ ἐν τῷ ἔργῳ ἐλλείπομεν.

121 " Ἡμεῖς δὲ νῦν καὶ ἀδικούμενοι τὸν πόλεμον ἐγείρο- 1 μεν καὶ ἱκανὰ ἔχοντες ἐγκλήματα, καὶ ὅταν ἀμυνώμεθα ᾿Αθηναίους, καταθησόμεθα αὐτὸν ἐν καιρῷ. κατὰ πολλὰ 2 δὲ ἡμᾶς εἰκὸς ἐπικρατῆσαι, πρῶτον μὲν πλήθει προύχον- 5 τας καὶ ἐμπειρία πολεμικῆ, ἔπειτα ὁμοίως πάντας ἐς τὰ

ΙΥ. 5, οὐκ ἀποδάμου ᾿Απόλλωνος τυχόντος). Herbst says that when τυχείν in Thuc. means 'hit,' it implies previous aim; cf. iii. 39. 42; 42. 18, 26; 82. 31; iv. 22. 13. — κατωρθώθη: empiric aor.; cf. c. 69. 31; 70. 24. The mid. κατορθοῦσθαι only with thing as subj., ii. 65. 28; iv. 76. 21; vi. 13. 7, while the act. is used in same sense of things (v. 111. 27; vi. 33. 26) and persons (c. 140. 8; ii. 42. 20; 89. 8; iii. 14. 5; 39. 39; 42. 28; vi. 11. 5; 12. 7; 17. 14; 38. 8; vii. 42. 34; 47. 4; 66. 7; 68. 9; viii. 2. 7; 109. 7). και έτι πλέω (έστι) α: Cobet wrongly omits &, connecting πλέω περιέστη directly. For thus πλέω and the opposition of καλώς and αίσχρώς would be less prominent. — 26. περιέστη: see on c. 32, 15; 76. 21. - 27. ενθυμείται γαρ κτέ.: this clause gives the reason of what immediately precedes. ἐνθυμεῖσθαι is here, as in ii. 40. 9; 60. 20; viii. 68. 6, form a plan (not, as usual, 'deliberate,' 'consider'); and to this ἔργφ ἐπεξέρχεσθαι is opposed (cf. c. 84. 17). To both verbs belongs δμοία τη πίστει: " no one forms a plan and carries it out with unchanged confidence." See App. - 29. Socatomer: takes the place of ενθυμείσθαι in an unfavourable sense, we form fallacious notions, just as έν τω έργω έλλειπομεν

repeats what precedes with greater distinctness.

121. We have excellent reasons in our numbers and warlike experience to hope for success; and we shall be able to meet the Athenians at sea, if we resolutely use the pecuniary means at our disposal.

1. ήμεις δέ κτέ.: the general statement of c. 120. 17 (ἀγαθών δὲ . . . ξυμβήναι) is now shown to hold of the Peloponnesians. On ôé introducing a particular instance, see on c. 32. 7. The two parties., ἀδικούμενοι and έχοντες, together give the single reason for τον πόλεμον έγείρομεν, by which they are separated, as usual in Thuc. (see on c. 91. 26). — πόλεμον έγείρομεν: also in Hdt. viii. 142. 8, imitates eyelpoμεν ὀξὺν 'Αρηα, which occurs five times in Hom. (B 440: △ 352: @ 531; Σ 304; Τ 237). — 2. άμυνώμεθα: aor. subjv. — 3. καταθησόμεθα αὐτόν: wil bring the war to an end. Cf. iv. 20. 7; Lys. xxxIII. 6; Dem. xIX. 264; cf. the simple τίθεσθαι in c. 82. 27; viii. 84. 19. - έν καιρώ: answers to εδ παρασχόν, c. 120, 18.

κατά πολλά: on many grounds; cf. c. 33. 2; 123. 8. — 4. ἐπικρατήσαι: see on c. 81. 13. — 5. ἐμπειρία πολεμική: with the implied limitation ἐν τῷ πεζῷ, which is added by Phormio in ii. 89. 8, and is really involved in

παραγγελλόμενα ἰόντας, ναυτικόν τε, ῷ ἰσχύουσιν, ἀπὸ τῆς 3 ὑπαρχούσης τε ἐκάστοις οὐσίας ἐξαρτυσόμεθα καὶ ἀπὸ τῶν ἐν Δελφοῖς καὶ ᾿Ολυμπίᾳ χρημάτων · δάνεισμα γὰρ ποιησάμενοι ὑπολαβεῖν οἷοί τ᾽ ἐσμὲν μισθῷ μείζονι τοὺς

10 ξένους αὐτῶν ναυβάτας. ἀνητὴ γὰρ ᾿Αθηναίων ἡ δύναμις μᾶλλον ἢ οἰκεία· ἡ δὲ ἡμετέρα ἣσσον ἄν τοῦτο πάθοι, τοῖς σώμασι τὸ πλέον ἰσχύουσα ἢ τοῖς χρήμασι. μιᾳ τε 4 νίκη ναυμαχίας κατὰ τὸ εἰκὸς ἀλίσκονται· εἰ δ᾽ ἀντίσχοιεν, μελετήσομεν καὶ ἡμεῖς ἐν πλέονι χρόνω τὰ ναυτικά, καὶ

15 ὅταν τὴν ἐπιστήμην ἐς τὸ ἴσον καταστήσωμεν, τῆ γε εὐψυχία δήπου περιεσόμεθα· ὁ γὰρ ἡμεῖς ἔχομεν φύσει ἀγαθόν, ἐκείνοις οὐκ ἃν γένοιτο διδαχῆ· ὁ δ᾽ ἐκείνοι ἐπι-

the closely connected dat. πλήθει. ομοίως πάντας: see on 93. 8; cf. ii. ΙΙ. 39, πολλούς όντας ένὶ κόσμφ χρωμένους. - τά παραγγελλόμενα: particularly used of military orders; cf. ii. 11. 39; 84. 18; 89. 40; iv. 34. 23; and again with léval és, iii. 55. 13. The expression well describes the κόσμος of the Dorian discipline. - 6. ναυτικόν τε: the third reason; see on c. 33. 2. Therefore dé of the Vat. is to be rejected. - 7. έξαρτυσόμεθα: see on c. 13. 5. The confidence of the speaker in the result of his advice requires the fut. (as in 19, oloomer), though most Mss. have εξαρτυσώμεθα. -8. έν Δελφοίς και 'Ολυμπία: so in ii. 13. § 4 Pericles suggests a similar resource. We may perhaps infer from this that Delphi had again passed out of the hands of the Phoci-See c. 112. § 5. — 9. ὑπολαβείν: see on c. 68. 18. Cf. the reply to this in c. 143. § 1.—10. Eévous: only here a complete adj.; in c. 143. 3 it is τους ξένους των ναυτών. The sailors from the allied cities and islands serving in Attic ships are

meant. — ναυβάτας: a poetic word (Aesch. Pers. 375, 1011; Soph. Aj. 348; Phil. 270), occurs again vii. 75. 44; viii. 44. 3. Poll. i. 95 calls it τραγικότερον. — ἀνητή: here, procured by money; so Soph. O. T. 1123; Eur. Hec. 365; usually 'purchasable,' as in iii. 40. 2.—11. τοῦτο: i.e. loss of men through the temptation of higher pay. — 12. τοῦς σώμασι ἰσχύουσα: accordingly οἰκεία.

μιά τε . . ω άλισκονται: and by a single victory at sea it is likely that Athens is (i.e. will be) taken. See Herbst, Philol. 38, p. 582, who regards this as one indication that this book was written after the battle of Aegospotami. αλίσκονται is here in effect a fut. pf. Cf. vi. 91. 10, έγεται καὶ ἡ πᾶσα Σικελία. - 13. εἰδ' articxour: and supposing they should still hold out. Cf. c. 7. 6; 65. 6; ii. 64. 26. — 14. μελετήσομεν: expresses greater confidence than would the more regular μελετώμεν άν; see on c. 120. 17. For the contradiction of this sanguine hope, see c. 142. § 6. -15. &s το ίσον καταστήσωμεν: have placed on a par. Cf. c. 39. 4. — 17. δ δ' . . . προύστήμη προύχουσι, καθαιρετέον ήμιν έστι μελέτη. χρήματα 5 δ' ωστ' έχειν ές αὐτὰ οἴσομεν· ἡ δεινὸν αν εἴη, εἰ οἱ μὲν 20 ἐκείνων ξύμμαχοι ἐπὶ δουλεία τῆ αὐτῶν φέροντες οὐκ ἀπεροῦσιν, ήμεις δ' ἐπὶ τῷ τιμωρούμενοι τοὺς ἐχθροὺς καὶ αὐτοὶ ἄμα σῷζεσθαι οὐκ ἄρα δαπανήσομεν καὶ ἐπὶ τῷ μὴ ὑπ' ἐκείνων αὐτὰ ἀφαιρεθέντες αὐτοῖς τούτοις κακῶς πάσχειν.

122 " Τπάρχουσι δὲ καὶ ἄλλαι ὁδοὶ πολέμου ἡμῖν, ξυμ- 1 μάχων τε ἀπόστασις, μάλιστα παραίρεσις οὖσα τῶν προσ-

χουσι: not properly trans., but δ is acc. of measure, like πολύ, c. 25. 20, and πλεῖστον, iv. 12. 18. It is, however, practically what advantage they have.—18. καθαιρετέον: we must master. Cf. Hdt. vii. 50, μεγάλα πρήγματα μεγάλοισι κινδύνοισι ἐθέλει καταιρέεσθαι. Eur. Sup. 749. The verb is a strengthened καταλαμβάνειν. Stahl, Jahrb. 1863, p. 412.

19. ές αὐτά: for this purpose, viz., the formation of a marine. Cf. c. 1. 10; 22. 15; 26. 16; 97. 7. — οίσομεν: of taxes. Cf. c. 19.6; 80.20; iv. 57. 21; vi. 84. 12. — δεινον αν είη κτέ.: see on c. 35. 4. Inconsistent thoughts may have their incongruity sufficiently indicated by simple juxtaposition with $\mu \dot{\epsilon} \nu - \delta \dot{\epsilon}$. Cf. Dem. xxxiv. 26-28. The neg. où, which either might then take, may be retained as here, even when the pair (really the attempt to hold the two at the same time) forms the protasis of δεινον (άτοπον) αν είη (cf. Dem. 11. 24; xxv11. 28; xxxv111. 18; Lys. xx. 19; xxn. 13; xxx. 32; Hdt. vii. 9. 6); or el may make itself felt, and suggest un: and sometimes we have an opt. corresponding to av ely of the apod. (cf. Lys. xxix. 9, 11; xxx. 16; xxxi. 31; Dem. xviii. 160; xxxiv. 47, 48; Isae. x. 23). The contrasted clauses, which Sh. calls 'bimembered sentences,' sometimes have the inf. (cf. Dem. xxxIV. 43). -20. δουλεία τη αύτών: see on c. 1. 6. - 21. ἐπὶ τῷ κτέ.: the two objects to be gained are separated by οὐκ ἄρα δαπανήσομεν. καί is to be connected with aua; the chastisement of their enemies and their own security go hand in hand. The inferential apa serves here an ironical purpose; a thing is treated as reasonable and as a natural consequence, the exact opposite of which ordinary good sense would assume. To be stingy with our money in the present case would be just as absurd as the inference: 'because the Athenian allies are never tired of subscribing for their own enslavement, we need not contribute anything to maintain our freedom.' Cf. Plat. Apol. 34 c; 37 d; Rep. 600 d; Lys. XII. 36. So in vi. 76. 18, the clauses are in reverse order. -23. avrá: and abroîs robrois refer to χρήματα; "that our property may not be used to our own ruin."

122. The war itself may suggest other methods of assailing them. Anyhow, shame should prevent us from ever yielding to them.

όδοί: metaph. as in c. 69. 12. Cf.
 Tac. Ann. ii. 5, proeliorum vias.
 2. ἀπόστασις: revolt, from the intr. ἀποστῆναι, yet no doubt con-

όδων αἷς ἰσχύουσι, καὶ ἐπιτειχισμὸς τῆ χώρα, ἄλλα τε ὅσα οὐκ ἄν τις νῦν προἴδοι. ἤκιστα γὰρ πόλεμος ἐπὶ τρὸς τὸ παρατυγχάνον ἐν ῷ ὁ μὲν εὐοργήτως αὐτῷ προσομιλήσας βεβαιότερος, ὁ δὲ ὀργισθεὶς περὶ αὐτὸν οὐκ ἐλάσσω πταίει. ἐνθυμώμεθα δὲ καὶ ὅτι εἰ μὲν ἦσαν ἡμῶν ἐκάστοις πρὸς ἀντιπάλους περὶ γῆς ὅρων διαφοραί, οἰστὸν 10 ἄν ἦν νῦν δὲ πρὸς ξύμπαντάς τε ἡμᾶς ᾿Αθηναῖοι ἱκανοὶ καὶ κατὰ πόλιν ἔτι δυνατώτεροι ὅστε εἰ μὴ καὶ ἀθρόοι καὶ κατὰ ἔθνη καὶ ἔκαστον ἄστυ μιῷ γνώμη ἀμυνούμεθα

ceived as brought about by their enemies, and so παραίρεσις, 'withdrawal' (Plat. Rep. 573 e), stands as a strictly corresponding notion. A trans. meaning 'seduction' cannot be shown to belong to this or any other compound. Nearest is κατάστασις, viii. 72. 10. - μάλιστα ούσα: showing its main effect in. Cf. iv. 12. 17. - 3. ¿mτειχισμός: or έπιτείχισις, the occupation of a stronghold on the frontier or in the territory of an enemy; which was carried out in 413 at Decelea. See vi. 91. 25; 93. 6; vii. 18. 29; 28. 13. τη χώρα: governed by the verbal noun. Cf. c. 63. 9; 73. 1; 96. 10. -4. enl ρητοίς: on predetermined conditions, according to fixed laws. Cf. c. 13.4; 65. 7; 69. 9; 70. 10. The personification of δ πόλεμος is continued in the following. - 5. τεχνάται: devises ways and means. Cf. iv. 26. 32. - 6. προς το παρατυγχάνον: according to circumstances as they arise. mapa- has the effect of así, of what presents itself from time to time; therefore the sing. So the aor., iii. 82. 47; v. 38. 3. - έν wi: wherein. See on c. 39. 11. - evopynτως κτέ.: in these phrases the personification of war is maintained. Here doyh has the general meaning of passionate excitement, as in iii. 82. 19; viii. 83, 16. εὐδργητος, properly observing due measure in passion, is nearly = σώφρων, 'discreet,' 'sedate.' It recurs only in late writers. - 7. περί αὐτόν: with ὀργισθείς, as αὐτῷ with προσομιλήσας: who allows himself to be moved by passion in regard to war. To read περί αύτόν in connexion with πταίει does not suit the sense, for mischances in war come from without; and we should have αὐτώ. Cf. c. 69. 27; vi. 33. 30; Hdt. ix. 101. 13. — οὐκ ἐλάσσω πταίει: cf. iv. 18. 15; vi. 33. 30; fails not less (i.e. "is surer to fail"), sc. 'than another.' Cf. vi. 36, 16; vii. 28, 15. The same thought in iv. 18. § 4.

9. ἀντιπάλους: nearly matched, opponents with whom we could cope. Cf. ii. 89. 20. — οιστόν: tolerable; classical only here and vii. 75. 46. — 11. και κατά πόλιν: with this προς ἡμᾶς is to be supplied from the former clause, τε — και uniting the two clauses as wholes. — ἔτι δυνατώτεροι: = μᾶλλον ἔτι δυνατοί. Cf. c. 68. 2. — και ἀθρόοι: καί is intensive, vel universi; this is expanded in και κατὰ . . ἄστυ. — 12. ἄστυ: probably to be taken as a part of ἔθνος (cf. ii. 9. 16; iii. 92. 22); each particular town in Laconia, Boeo-

αὐτούς, δίχα γε ὄντας ἡμᾶς ἀπόνως χειρώσονται. καὶ τὴν ἣσσαν, εἰ καὶ δεινόν τῳ ἀκοῦσαι, ἴστω οὐκ ἄλλο τι φέρου15 σαν ἢ ἄντικρυς δουλείαν· ὃ καὶ λόγῳ ἐνδοιασθῆναι αἰσ- 3 χρὸν τῆ Πελοποννήσῳ καὶ πόλεις τοσάσδε ὑπὸ μιᾶς κακοπαθεῖν· ἐν ῷ ἢ δικαίως δοκοῖμεν ἄν πάσχειν ἢ διὰ δειλίαν ἀνέχεσθαι καὶ τῶν πατέρων χείρους φαίνεσθαι, οι τὴν Ἑλλάδα ἤλευθέρωσαν, ἡμεῖς δὲ οὐδ' ἡμῖν αὐτοῖς βεβαι20 οῦμεν αὐτό, τύραννον δὲ ἐῶμεν ἐγκαθεστάναι πόλιν, τοὺς δ' ἐν μιᾳ μονάρχους ἀξιοῦμεν καταλύειν. καὶ οὐκ ἴσμεν 4

tia, etc.; or perhaps έθνος indicates the larger, and ἄστν the smaller independent states, answering to καὶ μείζονι καὶ ἐλάσσονι πόλει in c. 125. 3.—13. δίχα: cf. c. 64. 6; vi. 100. 4. On advs. so used, see Kühn. 353, note 2; Kr. Spr. 62, 2, 4.—14. οὐκ ἄλλο τι: the retention of οὐ after the imv. is due to the fixity of the formula.—15. ἄντικρυς: to be connected closely with δουλείαν, downright slavery. So λίθοι λογάβην, iv. 31. 13; ξυσταδὸν μάχαι, vii. 81. 25. In viii. 64. 23, we have ἡ ἄντικρυς ἐλευθερία, with the art. in the usual way. Cf. Ar. Nub. 1120. Kühn. 462 m.

6: but that this (see on c. 10. 20; 33. 13; 35. 15). This forms the subj. of λόγω ἐνδοιασθηναι, "that it should be represented even in words as a possible occurrence." ἐνδοιάζειν (from ἐν διιή, Hom. I 230, as dubitare from duo, zweifeln from zwei), to waver between two possibilities (cf. c. 36.9; vi. 91. 20), and so to look upon as conceivable. — 17. $\epsilon v \ \vec{\omega}$: cf. 6, here = $\epsilon i \ \vec{\delta}$ δμως τοῦτο ξυμβαίη. - η δικαίως πάoxerv: either to suffer it deservedly, on account of some unexpressed guilt. This, as hardly probable, is placed first in order to lay stress on the second, the imputation of cowardice. which is then dwelt upon. - Sokoîmer άν: men would say of us χείρους φαίνεσθαι, that we showed ourselves worse. So there is no pleonasm in these verbs. — 19. ήμεῖς δέ: is so directly opp. to of, that the clauses should not, as usual, be separated by a colon. The thought of τῶν πατέρων χείρους is developed on both sides, the relation of which we should naturally express by rendering of, for while they. Cf. c. 70. § 1; 74. § 1.

20. αὐτό: = τδ ἐλεύθερον είναι or την έλευθερίαν, from ηλευθέρωσαν. Cf. c. 68. 9. - τύραννον πόλιν: cf. ανδρί τυράννφ, vi. 85. 1. The usual order in which the general term precedes the special (cf. c. 124. 16) is here, as in c. 96. 6, inverted, not to make τύραννον a pred., but to lay greater stress on the opposition to $a\dot{v}\tau\delta$ (= $\dot{\epsilon}\lambda\epsilon\nu\theta\epsilon\rho(a\nu)$; and allow a despotic state to establish itself in Hellas (cf. c. 124, 15). To this is opposed in parataxis τους δέ . . . καταλύειν, "while we consider it our business," etc. Cf. c. 86. § 2. On the fact, see c. 18.3. The Lacedaemonian policy is regarded as determining that of the whole confederacy. - 21. uoνάρχους: this poetic word chosen probably as a variation of Tupárrous. Cf. Aesch. Prom. 324; Ar. Eq. 1330; Plat. Rep. 575 a.

όπως τάδε τριῶν τῶν μεγίστων ξυμφορῶν ἀπήλλακται, ἀξυνεσίας ἢ μαλακίας ἢ ἀμελείας. οὐ γὰρ δὴ πεφευγότες ταῦτα ἐπὶ τὴν πλείστους δὴ βλάψασαν καταφρόνησιν κε-25 χωρήκατε, ἡ ἐκ τοῦ πολλοὺς σφάλλειν τὸ ἐναντίον ὄνομα ἀφροσύνη μετωνόμασται.

123 "Τὰ μὲν οὖν προγεγενημένα τί δεῖ μακρότερον ἢ ἐς 1 ὅσον τοῖς νῦν ξυμφέρει αἰτιᾶσθαι; περὶ δὲ τῶν ἔπειτα μελλόντων τοῖς παροῦσι βοηθοῦντας χρὴ ἐπιταλαιπωρεῖν (πάτριον γὰρ ὑμῖν ἐκ τῶν πόνων τὰς ἀρετὰς κτᾶσθαι), 5 καὶ μὴ μεταβάλλειν τὸ ἔθος, εἰ ἄρα πλούτω τε νῦν καὶ ἐξουσία ὀλίγον προφέρετε (οὐ γὰρ δίκαιον ἃ τῷ ἀπορία ἐκτήθη τῷ περιουσία ἀπολέσθαι), ἀλλὰ θαρσοῦντας ἰέναι

22. τάδε: such policy. - τριών: as δυοίν in c. 33. 23, before a disjunctive enumeration leaves the choice open. It is different in iii. 40. 7 with conjunctive particles. - ξυμφορών: in the unusual sense of faults to which men are liable. — ἀπήλλακται: can be clear of. Cf. c. 143. 14; iii. 63. 17; viii. 2. 21. -23. ού γαρ δή . . . κεχωρήκατε: this sentence is not to be taken, as it usually is, as a serious assertion, "for it is not certainly an avoidance of these faults if you have betaken yourselves to contempt"; but just as οὐ γὰρ δή is used in v. 111. 3, it implies ironically under the appearance of disbelief a strong suspicion; "for it may be hoped that you have not, while avoiding these faults, fallen into the far worse one of despising your enemy." - 24. Ent The ... καταφρόνησιν: cf. viii, 64.23. For the paronomasia, cf. c. 33. 26; 37. 16. -25. το έναντίον δνομα: for the accusative, with a pass. verb of naming, cf. ii. 37. 3; iv. 64. 12. Kühn. 411, note 7. —26. µетωνо́µаста: has had its name changed, i.e. by those who judge rightly of the matter.

123. Our confidence is naturally increased by the favourable answer of the oracle,

1. $\epsilon_s \delta \sigma o \nu := \epsilon_s \tau o \sigma o \hat{\nu} \tau o \nu \epsilon_s \delta \sigma o \nu$. So δσον alone, iii. 11. 10. -2. τοις νυν: neut., opposed to τὰ προγεγενημένα and τὰ μέλλοντα. So in 3, τοῖς παρούσι. Cf. c. 132. 8. — ἐπειτα: in the future, as in iii. 39. 43; often ές (τδ) ἔπειτα in this sense. Cf. c. 130. 10; ii. 64. 27; iv. 64. 21. - 3. τοις παρούσι βοηθούντας: through the support of what exists. So with dat. of thing, 13; c. 140.8; ii. 63. 2.— ἐπιταλαιπωρείν: to labour yet more. Cf. Plat. Rep. 540 b. The force of έπι- as in ἐπιχρῆσθαι, c. 41. 4; ἐπιτέχνησις, c. 71. 12; ἐπιμανθάνειν, c. 138. 12; ἐπικτᾶσθαι, c. 144. 2; iv. 61. 2; έπικρατήσαι, c. 121. 4. — 4. υμίν: in reference to the character of the Dorian race, and especially of the Lacedaemonians. - Tas aperás: the fruits of virtue, whether in reputation, as in c. 33. 12, or in services to others, as in iii. 53. 20. - 5. el apa: even if it is really true that, - 6. Ecovola: such freedom of action as results from the possession of means. Cf. c. 38. 13;

κατὰ πολλὰ ἐς τὸν πόλεμον, τοῦ τε θεοῦ χρήσαντος καὶ αὐτοῦ ὑποσχομένου ξυλλήψεσθαι, καὶ τῆς ἄλλης Ἑλλάδος 10 πάσης ξυναγωνιουμένης, τὰ μὲν φόβω, τὰ δὲ ώφελία σπονδάς τε οὐ λύσετε πρότεροι, ἄς γε καὶ ὁ θεὸς κελεύ- 2 ων πολεμεῖν νομίζει παραβεβάσθαι ' ἤδικημέναις δὲ μᾶλλον βοηθήσετε · λύουσι γὰρ οὐχ οἱ ἀμυνόμενοι, ἀλλ' οἱ πρότεροι ἐπιόντες.

124 " Ωστε πανταχόθεν καλώς ύπάρχον ύμιν πολεμείν, 1 καὶ ἡμών τάδε κοινη παραινούντων, εἴπερ βεβαιότατον

iii. 45. 17. — προφέρετε: see on c. 93. 13; sc. των πατέρων. - 7. ἐκτήθη: this aor, always pass. Cf. ii. 36. 12. The pf. also is pass. in ii. 62. 22; vii. 70. 52. — 8. κατά πολλά: three reasons are given in τοῦ τε θεοῦ κτέ., καὶ τῆς άλλης κτέ., σπονδάς τε κτέ. (cf. c. 33. § 1; 76. 12), though the last is in a changed construction. - χρήσαντος: see c. 118. 21. Thuc. uses the verb in this sense only in aor. Cf. c. 134. 19; ii. 102. 30; v. 16. 23; 32. 6; in iii. 96. 3, the pass. χρησθέν. — 9. της άλλης Έλλάδος: including what is still free, as well as the subject-allies of the Athenians. To the former belongs φόβφ (Ίνα μη δουλωθή, Schol.); to the latter, ἀφελία, i.e. of gaining their freedom. The dat. for ἐπ' ἀφελία (i. 73. 14; cf. κέρδει, vii. 57. 55) is due to analogy of φόβφ.

11. σπονδάς: without art. Cf. c. 53. 4.—12. παραβεβάσθαι: this and similar pass. forms of compounds of βαίνειν, which are rare, or not found in other Attic writers, are freq. in Thuc. Cf. iii. 45. 18; 67. 25; iv. 23. 6; 30. 20; viii. 98. 18.— ήδικημέναις: there is no example of ἀδικεῖν σπονδάς, yet it is justified by the connexion = ἀδίκως παραβαίνειν. It is really a personification of Σπονδαί; "you will vindicate its insulted majesty." This clause

is introduced parenthetically by way of encouragement, the following $\lambda \delta o u \sigma \iota \gamma \lambda \rho \kappa \tau \dot{\epsilon}$. giving the reason of what precedes.

124. Everything, therefore, forces us to the resolution to break down the dangerous power of Athens in Greece, by courageously entering on the war.

1. ὑπάρχον: acc. abs. (see on c. 2. 8; 76. 14; 120. 18) of the impers. υπάρχει, an opportunity offering itself. Cf. c. 82. 26; iii. 63. 6; 109. 20; vii. 63. 6; for καλώς, see on c. 33. 1. -2. κοινή: contains the gist of the argument; in the interest of all (cf. ii. 43. 14), with reference to the proof in c. 120. § 1, 2, that every state of the league is imperiled by the predominance of Athens. The following parenthetical sentence, elmep . . . elvai, is intended to place the thought of κοινη in a clear light; but to do this it is necessary to read with Reiske ταὐτά for ταῦτα; for the speech has nowhere shown that the war (TOAE- $\mu \epsilon \hat{\imath} \nu = \tau d\delta \epsilon = \tau \alpha \hat{\imath} \tau \alpha$) will be of advantage to individuals as well as states, though identity of interests is of the greatest importance. But και πόλεσι καὶ ἰδιώταις must be connected with βεβαιότατον, not with Ευμφέροντα, as Thuc, often separates words which in sense belong together; "if the surest

τὸ ταὐτὰ ξυμφέροντα καὶ πόλεσι καὶ ιδιώταις εἶναι, μὴ μέλλετε Ποτειδαιάταις τε ποιείσθαι τιμωρίαν οὖσι Δωριτοὐναντίον, καὶ τῶν ἄλλων μετελθεῖν τὴν ἔλευθερίαν, ὡς οὐκέτι ἐνδέχεται περιμένοντας τοὺς μὲν ἤδη βλάπτεσθαι, τοὺς δ', εἰ γνωσθησόμεθα ξυνελθόντες μέν, ἀμύνεσθαι δὲ οὐ τολμῶντες, μὴ πολὺ ὕστερον τὸ αὐτὸ πάσχειν ἀλλὰ
τονομίσαντες ἐς ἀνάγκην ἀφίχθαι, ὡ ἄνδρες ξύμμαχοι, καὶ 2 ἄμα τάδε ἄριστα λέγεσθαι, ψηφίσασθε τὸν πόλεμον, μὴ φοβηθέντες τὸ αὐτίκα δεινόν, τῆς δ' ἀπ' αὐτοῦ διὰ πλείονος εἰρήνης ἐπιθυμήσαντες · ἐκ πολέμου μὲν γὰρ εἰρήνη μᾶλλον βεβαιοῦται, ἀφ' ἡσυχίας δὲ μὴ πολεμῆσαι οὐχ
το ὁμοίως ἀκίνδυνον. καὶ τὴν καθεστηκυῖαν ἐν τῆ Ἑλλάδι 3

guarantee for states and individuals is identity of interests." See App. -4. μέλλετε: in this sense regularly takes pres. inf. - ποιείσθαι τιμωρίαν: = TIMWPELV with dat., succour. But in Dem. xx1. 26, = τιμωρείσθαί τινα, 'inflict vengeance on.' - 5. of ... τούvartion: for the ascendency of Dorians over Ionians was generally recognized. Cf. v. 9. 3; vi. 77. 9; vii. 5. 18. — 6. μετελθείν: to strive to win, here for others, as, in ii. 39. 8, for one's self. - 7. ως οὐκέτι ἐνδέχεται: impers., as in c. 140. 9; 142. 25; ii. 87. 11; iv. 18. 20; viii. 27. 15; since it is no longer admissible. On this an inf. like περιοράν should depend with περιμένοντας, which implies the subject ἡμᾶs, " we can no longer wait and quietly see that," etc. But instead of this the new infs. βλάπτεσθαι and πάσχειν (arranged in parataxis, as in c. 28. 15) are introduced as if depending on ἐνδέχεται, with which they have nothing to do. We have, therefore, here, as in c. 18. 21; 39. 15; 61. 9, a change of subject within the period;

for $\pi\epsilon\rho\iota\mu\acute{\epsilon}\nu o\nu\tau as$ with its subject $\dot{\eta}\mu as$ has, in strictness, no relation to $\tau o\nu s$ $\mu\acute{\epsilon}\nu$ (probably $\tau o\nu s$ Ποτειδαιάταs) and $\tau o\nu s$ δέ ($\tau o\nu s$ άλλους $\xi\nu\mu\mu\dot{\alpha}\chi o\nu s$). — 9. $ο\dot{\nu}$ τολμώντες: the neg. retained, which would occur in the assumed thought of the Athenians, viz. $\xi\nu\nu\dot{\eta}\lambda\theta o\nu$ $\mu\acute{\epsilon}\nu$, $\dot{\alpha}\mu\dot{\nu}\nu\epsilon\sigma\theta\alpha\iota$ δὲ $ο\dot{\nu}\kappa$ $\dot{\epsilon}\tau\dot{\alpha}\lambda\mu\omega\nu$.

10. ές ἀνάγκην ἀφιχθαι: impers., as in vii. 75. 38, that things have now come to an extremity, i.e. that war is necessary. — 11. а́рюта: adj., not adv. Cf. c. 145.2. - μη φοβηθέντες: μή from the imv. - 12. ἀπ' αὐτοῦ: i.e. τοῦ πολέnov, coveting the more enduring peace which will result from it (cf. The bi' ολίγου μελέτης, ii. 85. 9). Cf. c. 12. 5; 23. 27. — 13. ἐκ πολέμου: denotes merely the transition from one state to the other. Cf. c. 120. 17; Hdt. i. 87, έξ αίθρίης τε καί νηνεμίης συνδραμέειν νέφεα. - 14. αφ' ήσυχίας: denotes the motive as well as the fact of change; πολεμήσαι, aor. ingressive; from love of repose to refuse to enter upon war .- oux ouolws: i.e. as if peace were firmly established. Cf. c. 99. 6. πόλιν τύραννον ἡγησάμενοι ἐπὶ πᾶσιν ὁμοίως καθεστάναι, ἄστε τῶν μὲν ἤδη ἄρχειν, τῶν δὲ διανοεῖσθαι, παραστησώμεθα ἐπελθόντες, καὶ αὐτοί τε ἀκινδύνως τὸ λοιπὸν οἰκῶμεν καὶ τοὺς νῦν δεδουλωμένους Ἑλληνας ἐλευ-20 θερώσωμεν."

125 Τοιαθτα οἱ Κορίνθιοι εἶπον, οἱ δὲ Λακεδαιμόνιοι, 1 ἐπειδη ἀφ' ἀπάντων ἤκουσαν γνώμην, ψῆφον ἐπήγαγον τοῦς ξυμμάχοις ἄπασιν ὅσοι παρησαν ἑξης καὶ μείζονι καὶ ἐλάσσονι πόλει καὶ τὸ πληθος ἐψηφίσαντο πολεμεῖν.
5 δεδογμένον δὲ αὐτοῖς εὐθὺς μὲν ἀδύνατα ἢν ἐπιχειρεῖν 2 ἀπαρασκεύοις οὖσιν, ἐκπορίζεσθαι δὲ ἐδόκει ἑκάστους ἃ πρόσφορα ἢν καὶ μὴ εἶναι μέλλησιν. ὅμως δὲ καθιστα-

16. πόλιν τύραννον: see on c. 122. 20. τύραννον is not a pred., but καθεστηκυῖαν and καθεστάναι are purposely repeated in the pregnant sense of 'establishing itself.'— ἐπὶ πᾶσιν: with menace to all. Cf. c. 102. 19; iii. 63. 3.—17. διανοείσθαι: sc. ἄρχειν. Cf. c. i. 7.—18. παρατησώμεθα: see on c. 29. 22.—τε: after αὐτοί, though only in inferior Mss., is necessary, since the two subjys. οἰκῶμεν and ἐλευθερώσωμεν are closely connected as the result of παραστησώμεθα.

125. War is decided on, and the

preparations are begun.

1. τοιαῦτα... εἶπον: regularly μέν is used in this formula (cf. c. 36. 22; 72. 1), as δέ in summing up an opposing speech (cf. c. 44. 1; 79. 1). Here μέν is omitted by the best Mss. In ii. 65. 1; 72. 1; 75. 1; iv. 11. 1; 65. 1; 93. 1; 96. 1; 127. 1, which Cl. refers to as similar to the present case, the partic. const. forbids the use of μέν.—2. γνώμην: as ψῆφον in c. 87. 13, in collective sense without art. Cf. c. 128. 28; ii. 2. 24; 86. 17; iii. 92. 11; iv. 125. 20; vii. 72. 8. With

this $\grave{a}\varphi$ $\grave{a}\pi\acute{a}\nu\tau\omega\nu$ is to be more closely connected than with $\hslash\kappa\sigma\upsilon\sigma\alpha\nu$. Cf. iii. 36. 24; vi. 76. 3.— $\grave{\epsilon}\pi\acute{\eta}\gamma\alpha\gamma\sigma\nu$: see on c. 87. 13.— 4. $\grave{\epsilon}\psi\eta\phi\iota\sigma\alpha\nu\tau\sigma$: with subj., $\tau \grave{b}\pi\lambda\mathring{\eta}\theta\sigma$ s. Cf. c. 24. 9; 34. 5; 89. 14; vi. 4. 27.

5. δεδογμένον: see on c. 2. 8. The pf. partic. of a resolution adopted without causal connexion with what follows; δόξαν, when such a relation exists (cf. v. 65. 10; viii. 79. 2; 93. 7); δοκοῦν, used of an existing conviction which leads to no resolution (iv. 125. 3). — ἀδύνατα: see on c. 7. 2. — 6. ἐκπορίζεσθαι: cf. c. 82. 11; vi. 83. 9. - ékáo tous: this is Nattmann's conjecture for endorous, adopted by Cl. because the resolution was taken by the collective body, which the particular states were to execute. But no other recent editor has adopted this conjecture. — 7. πρόσφορα: to the purpose. Cf. ii. 46. 2; 65. 47; vii. 62. 10; rare in Attic prose. - un elva : cf. the pregnant use of elvas with neg., c. 2. 5; 49. 11; delay must not be allowed .όμως δὲ κτέ .: "in spite of the resolution not to delay there was spent by

μένοις ὧν ἔδει ἐνιαυτὸς μὲν οὐ διετρίβη, ἔλασσον δέ, πρὶν ἐσβαλεῖν ἐς τὴν ᾿Αττικὴν καὶ τὸν πόλεμον ἄρασθαι φανερῶς.

126 Έν τούτω δὲ ἐπρεσβεύοντο τῷ χρόνω πρὸς τοὺς ᾿Αθη- 1 ναίους ἐγκλήματα ποιούμενοι, ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἶη τοῦ πολεμεῖν, ἢν μή τι ἐσακούσωσι. καὶ 2 πρῶτον μὲν πρέσβεις πέμψαντες οἱ Λακεδαιμόνιοι ἐκέ- τὸ λευον τοὺς ᾿Αθηναίους τὸ ἄγος ἐλαύνειν τῆς θεοῦ· τὸ δὲ ἄγος ἢν τοιόνδε· Κύλων ἢν ᾿Ολυμπιονίκης ἀνὴρ ᾿Αθηναίος 3 τῶν πάλαι εὐγενής τε καὶ δυνατός· ἐγεγαμήκει δὲ θυγατέρα Θεαγένους Μεγαρέως ἀνδρός, ὃς κατ᾽ ἐκεῖνον τὸν χρόνον ἐτυράννει Μεγάρων. χρωμένω δὲ τῷ Κύλωνι ἐν 4

them making needful preparations not indeed a full year, but somewhat less." Cf. Hdt. vii. 39, την μεν άξιαν οὐ λάμψεαι, ἐλάσσω δὲ τῆς ἀξίης. If the twofold proceedings at Sparta (c. 67-87 and c. 118-125) are compressed as closely as possible after the battle at Potidaea (c. 62), in Sept. 432, the final resolution cannot be placed earlier than October; and since the invasion of Attica took place in June, 431 (see on ii. 2. 7; 19. 4), seven or eight months must have been spent in preparation. For $\kappa \alpha \theta \iota \sigma \tau \alpha \mu \epsilon \nu \rho \iota s = \pi \alpha$ ρασκευαζομένοις, cf. ii. 6. 3; 94. 11: iii. 28. 17; v. 12. 5. — 9. τον πολεμον ... φανερώς: in distinction from the partial breach of the truce by the Thebans in the attack on Plataea, which took place 80 days before (ii. 19.§ 1). See Vömel, Frankf. Herbstpr. 1845, p. 8.

126. Meanwhile the Spartans demand the banishment of the descendants of those who had incurred pollution in the matter of Cylon's attempted usurpation. Narration of this event.

1. ἐπρεσβεύοντο: impf. as introducing the negotiations, which, with various digressions, occupy c. 126-138.

-2. ότι μεγίστη πρόφασις: the strongest possible excuse. Cf. c. 141. 4. - 3. έσακούσωσι: cf. c. 82. 11. - 4. πρώτον μέν: the correl, to this is δοτερον δέ in c. 139. 3. - 5. τὸ ἄγος ἐλαύνειν: a formula. Cf. c. 127.1; 128.2; 135. 3; ii. 13. 9; Soph. O. T. 97, μίασμα ϵλαύνειν. τὸ ἄγος = τοὺς ϵναγεῖς, i.e. τούς έκγόνους των δρασάντων τὸ ἄγος.της θεού: εc. της 'Αθηνας. - 6. Κύλων ην: for the abrupt form of the commencement, see on c. 24. 1; for the fact, cf. Hdt. v. 71. The ancient rhetoricians, admiring the clearness of this narration, said of this writer, λέων έγέλασεν ένταθθα. Schol. - 'Ολυμπιονίκης: probably Ol. 35, B.C. 640; his attempt on the Acropolis, Ol. 42, B.C. 612. avho may belong to either the preceding or following word (cf. Hdt. v. 71), but the latter is more likely since 'Ολυμπιονίκης often stands abs. Cf. Plat. Rep. 465 d. - 7. Two máλαι: cf. ii. 35. 17. - 8. Θεαγένους: on him, see Arist. Pol. viii. 4. 5 (1505 a, 24); Rhet. i. 2. 19; Grote, III. chap. 9, p. 43; Curtius, Hist. of Greece, I. p. 305. He was contemporary with Periander of Corinth.

9. χρωμένφ: here only in Thuc. for

10 Δελφοῖς ἀνεῖλεν ὁ θεὸς ἐν τῆ τοῦ Διὸς τῆ μεγίστη ἑορτῆ καταλαβεῖν τὴν ᾿Αθηναίων ἀκρόπολιν. ὁ δὲ παρά τε τοῦ 5 Θεαγένους δύναμιν λαβὼν καὶ τοὺς φίλους ἀναπείσας, ἐπειδὴ ἐπῆλθον ᾿Ολύμπια τὰ ἐν Πελοποννήσω, κατέλαβε τὴν ἀκρόπολιν ὡς ἐπὶ τυραννίδι, νομίσας ἑορτήν τε τοῦ Διὸς

15 μεγίστην εἶναι καὶ ἑαυτῷ τι προσήκειν 'Ολύμπια νενικηκότι. εἰ δὲ ἐν τῆ 'Αττικῆ ἡ ἄλλοθί που ἡ μεγίστη ἑορτὴ εἶρητο, β οὖτε ἐκεῖνος ἔτι κατενόησε τό τε μαντεῖον οὐκ ἐδήλου (ἔστι γὰρ καὶ 'Αθηναίοις Διάσια, ἃ καλεῖται Διὸς ἑορτὴ Μειλιχίου μεγίστη, ἔξω τῆς πόλεως, ἐν ἡ πανδημεὶ θίουσι,

20 πολλοὶ οὐχ ἱερεῖα, ἀλλὰ θύματα ἐπιχώρια) · δοκῶν δὲ ὀρθῶς γιγνώσκειν ἐπεχείρησε τῷ ἔργω. οἱ δ' ᾿Αθηναῖοι αἰσθό- τ μενοι ἐβοήθησάν τε πανδημεὶ ἐκ τῶν ἀγρῶν ἐπ' αὐτοὺς καὶ προσκαθεζόμενοι ἐπολιόρκουν. χρόνου δὲ ἐπιγιγνομέ- 8

inquiring of an oracle, and rare in Attic (Aeschin. III. 124), but freq. in Hdt.:i. 46; 47; 53; 85; iii. 57; iv. 150; 151; 157; vii. 141; 220. For this we have ἐπερωτῶν in c. 25. 3; 118. 20.—10. τῆ μεγίστη: for the art., cf. c. 23. 16.

13. ἐπῆλθον: the plur. with the name of the festival, perhaps as including a number of spectacles. So v. 75. 8, Καρνεία ετύγχανον δντα. But the sing, also occurs where merely a date is given, v. 49. 1; viii. 9. 3. Kühn. 365 b. - τὰ ἐν Πελοποννήσφ: Schol., τοῦτο προσέθηκεν, ἐπειδή ἔστιν 'Ολύμπια καὶ ἐν Μακεδονία καὶ ἐν 'Αθήvais. - 14. ώς ἐπὶ τυραννίδι: the personal end indicated by these words is expressed in Hdt. v. 71, ἐπὶ τυραννίδι εκόμησε, in the verb. - 15. έαυτώ τι προσήκειν: had some special reference to him. Cf. ii. 29. 10; v. 66. 18. - 'Ολύμπια νενικηκότι: cf. Arist. Rhet. i. 2. 13; ἀναιρείν, Hdt. vi. 36; κρατείν και ἐστέφθαι, Lucian. de merc. cond. 13; Olympia coronari, Hor. Epist. i. 1. 50.

16. είρητο: had been designated, was meant. - 17. ουτε . . . κατενόησε: for the tense, cf. c. 66. 9; he had not gone on and considered. - TE ... oun: for ούτε because the neg. belongs closely to the verb, "would not make plain." See on c. 5. 14. - 18. Διάσια: cf. Ar. Nub. 408, 864; celebrated in Anthesterion, Febr. A. Mommsen, Heortol. p. 19. - 19. Meilix (ov: mentioned by Arist. de Mund. 7, among the general epithets of Zeus. Xen. An. vii. 8. 4; Pausan. i. 37. 4. — πανδημεί: as a general festival of the people, not in all demes. C. Wachsmuth, Rhein. Mus. 23, p. 178, note 31. - 20. θύματα έπιχώρια: Schol., τινὰ πέμματα εἰς ζώων μορφας τετυπωμένα. Kr. regards πολλοί ... ἐπιχώρια as a gloss. This is not unlikely; but the addition more probably begins at έξω της πόλεως. See App.

22. ἐπ' αὐτούς: sc. τοὺς ἀμφὶ Κόλωνα.—23. ἐπιγιγνομένου: being spent over the siege. Cf. iv. 26. 11, δ χρόνος νου οἱ ᾿Αθηναῖοι τρυχόμενοι τῆ προσεδρεία ἀπῆλθον οἱ 25 πολλοί, ἐπιτρέψαντες τοῖς ἐννέα ἄρχουσι τὴν φυλακὴν καὶ τὸ πῶν αὐτοκράτορσι διαθεῖναι ἣ ἃν ἄριστα διαγιγνώσκωσι τότε δὲ τὰ πολλὰ τῶν πολιτικῶν οἱ ἐννέα ἄρχουτες ἔπρασσον. οἱ δὲ μετὰ τοῦ Κύλωνος πολιορκούμε- 9 νοι φλαύρως εἶχον σίτου τε καὶ ὕδατος ἀπορία. ὁ μὲν 10 30 οὖν Κύλων καὶ ὁ ἀδελφὸς αὐτοῦ ἐκδιδράσκουσιν οἱ δ᾽ ἄλλοι, ὡς ἐπιέζοντο καί τινες καὶ ἀπέθνησκον ὑπὸ τοῦ λιμοῦ, καθίζουσιν ἐπὶ τὸν βωμὸν ἰκέται τὸν ἐν τῆ ἀκροπόλει. ἀναστήσαντες δὲ αὐτοὺς οἱ τῶν ᾿Αθηναίων ἔπι- 11 τετραμμένοι τὴν φυλακήν, ὡς ἑώρων ἀποθνήσκοντας ἐν

παρά λόγον επιγιγνόμενος. - 24. τρυχόuevol: in iv. 60. 13 and vii. 28. 23 we have the pf. partic. from stem Touxo-; in iii. 93. 9 and vii. 48. 11 the fut. and aor, from ἐκτρυγο-: these are the only forms in Thuc, of this verb, which often occurs in Hom., the Attic poets (Soph. Aj. 604; O. T. 666; Trach. 110; Eur. Hipp. 147; Hel. 521; Ar. Pax, 989; Ach. 68), and in later writers. It is not used by Hdt., and is rare in Attic prose (Xen. Hell. v. 2, 4), - oi πολλοί: added for precision. Cf. c. 2. 24; 18. 2; 119. 5. — 25. τοις έννέα άρχουσι: at their head was Megacles. Plut. Sol. 12. — 26. αὐτοκράτορσι: with unlimited powers for this occasion: i.e. without consulting the people. άριστα: a pred. adj. to an understood elvas with a general subj. supplied from what precedes, as is shown by vi. 26. 4. Cf. vi. 8. 15; viii. 67. 18. -27. τότε δέ: i.e. before the legislation of Solon; from which time the administrative power of the Archons gradually decreased, and was restricted chiefly to judicial functions. Schömann, Antiq. of Greece, I. p. 389. Wecklein thinks that in these words we have a correction of the statement of Hdt. v. 71, that οἱ πρυτάνιες τῶν ναυκράρων, οἶπερ ἔνεμον τότε τὰς ᾿Αθήνας, were charged with the repression of Cylon. Perhaps these officers may have been subordinate to the Archons, and have acted as the agents of the Archon Eponymus in this affair. So Wachsmuth, Hell. Alt. I. p. 437. Grote, III. chap. 10, p. 53.

29. φλαύρως είχον: only here in Thuc.; cf. Hdt. iii. 129. Thuc. does not use the adj. φλαύρος, but φαύλος, though not φαύλως. - 32. καθίζουσιν ίκέται: see on c. 24. 19. — τον βωμόν: of Athena. - 33. αναστήσαντες: the regular word for this action. Cf. c. 128.3; 137. 1; iii. 28. 13; 75. 16, 24. — οἱ τῶν 'Αθηναίων . . . την φυλακήν: note the very unusual position of the part. gen. between art. and noun. See on c. 9.4, and Kr. Spr. 47, 9, 11. The pass. subj. here from the dat. of person with act., the acc. of thing being retained. G. 1239; H. 819 b. But the acc. of thing is subj. in v. 31. 14. -34. ώς ἐώρων κτέ.: when they saw them near death; the reason of τὸ ἀναστῆσαι being that the temple might not be 35 τῷ ἱερῷ, ἐφ' ῷ μηδὲν κακὸν ποιήσουσιν, ἀπαγαγόντες ἀπέκτειναν· καθεζομένους δέ τινας καὶ ἐπὶ τῶν σεμνῶν θεῶν [ἐν τοῖς βωμοῖς] ἐν τἢ παρόδῷ διεχρήσαντο. καὶ ἀπὸ τούτου ἐναγεῖς καὶ ἀλιτήριοι τῆς θεοῦ ἐκεῖνοί τε ἐκαλοῦντο καὶ τὸ γένος τὸ ἀπ' ἐκείνων. ἤλασαν μὲν οὖν 12

40 καὶ οἱ ᾿Αθηναῖοι τοὺς ἐναγεῖς τούτους, ἤλασε δὲ καὶ Κλεομένης ὁ Λακεδαιμόνιος ὕστερον μετὰ ᾿Αθηναίων στασιαζόντων, τούς τε ζῶντας ἐλαύνοντες καὶ τῶν τεθνεώτων τὰ ὀστᾶ ἀνελόντες ἐξέβαλον· κατῆλθον μέντοι ὕστερον, καὶ τὸ γένος αὐτῶν ἔστιν ἔτι ἐν τῆ πόλει.

127 Τοῦτο δὴ τὸ ἄγος οἱ Λακεδαιμόνιοι ἐκέλευον ἐλαύ- 1 νειν δῆθεν τοῖς θεοῖς πρῶτον τιμωροῦντες, εἰδότες δὲ Περικλέα τὸν Ξανθίππου προσεχόμενον αὐτῷ κατὰ τὴν

polluted with corpses. — 35. ἐφ' ω: see on c. 103. 2. This clause belongs to αναστήσαντες. - απαγαγόντες: i.e. to execution. Cf. c. 128.4; iii. 68. 12; Lat. ducere. — 36. έπι τῶν σεμνῶν θεών: the sanctuary of the Eumenides, which lay between the Acropolis and the Areopagus. Cf. Ar. Eq. 1312, καθησθαί μοι δοκώ 'πὶ τών σεμνών θεών. Probably Dobree is right in rejecting ἐν τοῖς βωμοῖς as a gloss; they fled to, not sat on, the altars (Plut. Sol. 12, τοις βωμοίς προσφυγόντες). - 37. έν τη παρόδφ: to be connected with καθεζομένους; some on the way to execution perceived what was to be their fate, and sought safety at the altars of the Eumenides. - διεχρήσαντο: cf. iii. 36. 15; vi. 61. 17; freq. in Hdt. - 38. άλιτήριοι της θεού: probably was the standing designation of those concerned in this crime. Cf. Ar. Eq. 445. The adj. expresses extreme outrage. Dem. xviii. 159; Aeschin. iii. 131. - 39. το γένος: chiefly the Alcmaeonidae, from Megacles who was their head.

40. ήλασε: note the anaphora. Cf. c. 28. 8; 30. 17; 47. 7; ii. 85. 7.— Κλεομένης κτέ.: after the fall of the Pisistratidae, he supported Isagoras against Clisthenes, the head of the Alcmaeonidae, and compelled him for a short time to flee; B.C. 508, Ol. 68. 1. Hdt. v. 70; Curtius, Hist. of Greece, I. p. 412 ff. So the ordors here is that of the aristocratic faction. — 42. τούς τε ζώντας: τε connects this with the preceding, and the following $\kappa \alpha l =$ even. But Kr. after P. brackets έξέβαλον. - 43. κατήλθον: see on c. 113. 14. — υστερον: probably in the same year, B.C. 508, in consequence of the adherence of the Boulh to the constitution. Hdt. v. 72; Grote, IV. chap. 31, p. 92.

127. This demand was specially directed against Pericles.

1. $\delta\eta$: so $o\bar{b}\nu$ (c. 26. 1; 51. 1) and δ $o\bar{b}\nu$ (c. 3. 19; 10. 33; 63. 4), after a considerable digression; here referring to c. 126. 5.—2. $\delta\eta\theta\epsilon\nu$: as they pretended; see on c. 92. 3. Here and in iv. 99. 7 placed before the words

μητέρα καὶ νομίζοντες ἐκπεσόντος αὐτοῦ ράον σφίσι προ5 χωρεῖν τὰ ἀπὸ τῶν ᾿Αθηναίων. οὐ μέντοι τοσοῦτον ἤλ- 2
πιζον παθεῖν ἄν αὐτὸν τοῦτο, ὅσον διαβολὴν οἴσειν αὐτῷ
πρὸς τὴν πόλιν, ὡς καὶ διὰ τὴν ἐκείνου ξυμφορὰν τὸ μέρος ἔσται ὁ πόλεμος. ὧν γὰρ δυνατώτατος τῶν καθ ³
ἔαυτὸν καὶ ἄγων τὴν πολιτείαν ἤναντιοῦτο πάντα τοῖς
10 Λακεδαιμονίοις, καὶ οὐκ εἴα ὑπείκειν, ἀλλ' ἐς τὸν πόλεμον ὧρμα τοὺς ᾿Αθηναίους.

128 'Αντεκέλευον δὲ καὶ οἱ 'Αθηναῖοι τοὺς Λακεδαιμονί- 1 ους τὸ ἀπὸ Ταινάρου ἄγος ἐλαύνειν. οἱ γὰρ Λακεδαιμό- νιοι ἀναστήσαντές ποτε ἐκ τοῦ ἱεροῦ τοῦ Ποσειδῶνος ἀπὸ

referred to; unusual, but cf. Soph. Tr. 382; Eur. Or. 1119. — πρώτον: enhancement of the irony; first of all, potissimum. Cf. Eur. Med. 377; Phoen. 886. — είδότες δέ: from the position this means, but in fact because they knew. - 3. προσεχόμενον αὐτώ: sc. τώ ἄγει; an unusual expression, explained by Plut. Per. 33, τδ άγος, ῷ τὸ μητρόθεν γένος τοῦ Περικλέους ἔνοχον ἢν. His mother was Agariste, the niece of the Alcmaeonid Clisthenes. Hdt. vi. 131. - 4. προχωρείν: inf. pres. in sense of fut. after voulCovtes. See on c. 82. 18; 93. 13. But St. reads ράον αν σφίσι, and so B., v. H. Sh. thinks the pres. inf. is retained from the dir. disc., comparing iv. 24. 12; viii. 27. 14. - 5. τὰ ἀπὸ τῶν 'Αθηναίων : what they hoped from the Athenians. Cf. iii. 4. 19; v. 37. 18; vii. 77. 17; viii. 48. 18; 51. 15; 56. 3.

only with a thing for subj. (cf. c. 5. 10; 33. 11; ii. 37. 18; iv. 17. 4; vi. 16. 5); so here τοῦτο τὸ πρᾶγμα must be supplied. — 7. τὴν πόλιν: = τοὺς πολίτας. — τὴν ἐκείνου ξυμφοράν: the Lacedaemonians profess to regard his connexion with the Alcmaeonidae as a misfortune. — τὸ μέρος: see on c. 74. 23. — 8. ἔσται: emphatic by its position. See on c. 2. 5.

ών: always with emphasis when it precedes (cf. c. 21. 5; 124. 4; 130. 2; ii. 2. 11; vi. 15. 9); since he was undoubtedly the most influential man at that time in Athens. — 9. ἄγων: cf. ii. 65. 34. — 10. οὖκ εἴα: cf. c. 28. 9; 52. 13; 133. 13; vi. 72. 7.

128. Counter-demands of the Athenians. The plans and last fortunes of Pausanias. Chaps. 128–134.

1, 6. ἀντεκέλευον . . . ἐκέλευον: marked anaphora in reference to c. 127. 1. Cf. c. 30. 17.—2. τὸ ἀπὸ Ταινάρου ἄγος: i.e. the guilt which reached Sparta from thence. In 4, however, the expression is local, unless, indeed, it is repeated there by mistake. For the particulars, see Paus. iv. 24. 5, and on the chronology, Kr. Stud. I.

Ταινάρου τῶν Εἰλώτων ἰκέτας ἀπαγαγόντες διέφθειραν 5 δι' δ δὴ καὶ σφίσιν αὐτοῖς νομίζουσι τὸν μέγαν σεισμὸν γενέσθαι ἐν Σπάρτῃ. ἐκέλευον δὲ καὶ τὸ τῆς Χαλκιοίκου 2 ἄγος ἐλαύνειν αὐτούς · ἐγένετο δὲ τοιόνδε · ἐπειδὴ Παυ- 3 σανίας ὁ Λακεδαιμόνιος τὸ πρῶτον μεταπεμφθεὶς ὑπὸ Σπαρτιατῶν ἀπὸ τῆς ἀρχῆς τῆς ἐν Ἑλλησπόντω καὶ κρι-

10 θεὶς ὑπ' αὐτῶν ἀπελύθη μὴ ἀδικεῖν, δημοσία μὲν οὐκέτι ἐξεπέμφθη, ἰδία δὲ αὐτὸς τριήρη λαβῶν Ἑρμιονίδα ἄνευ Λακεδαιμονίων ἀφικνεῖται ἐς Ἑλλήσποντον, τῷ μὲν λόγῳ ἐπὶ τὸν Ἑλληνικὸν πόλεμον, τῷ δὲ ἔργῳ τὰ πρὸς βασιλέα πράγματα πράσσειν, ὥσπερ καὶ τὸ πρῶτον ἐνεχείρησεν,

15 ἐφιέμενος τῆς Ἑλληνικῆς ἀρχῆς. εὐεργεσίαν δὲ ἀπὸ τοῦδε 4 πρῶτον ἐς βασιλέα κατέθετο καὶ τοῦ παντὸς πράγματος ἀρχὴν ἐποιήσατο · Βυζάντιον γὰρ ἑλὼν τῆ προτέρα πα- 5 ρουσία μετὰ τὴν ἐκ Κύπρου ἀναχώρησιν (εἶχον δὲ Μῆδοι αὐτὸ καὶ βασιλέως προσήκοντές τινες καὶ ξυγγενεῖς οῦ

152 ff. — 4. ἀπαγαγόντες: see on c. 126. 35. — 5. δι δ δή: referring to a well-known fact. — σφίσιν αὐτοῦς: the direct reflexive used for the indirect. Kr. Spr. 51, 2, 7. Cf. ii. 21. 19. — σεισμόν: cf. c. 101. 5. — 6. τῆς Χαλκιοίκου: sc. ᾿Αθηνᾶς, from her temple in the citadel, of which Paus., iii. 17. 2, says, τόν τε ναὸν ὁμοίως καὶ τὸ ἄγαλμα ἐποιήσαντο ᾿Αθηνᾶς χαλκοῦν. Curtius, Pelop. Π. 227 ff.

8. τὸ πρώτον: for the facts, ef. c. 95. § 3-6.—11. ἄνεν Λακεδαιμονίων: = οὐ κελευσάντων αὐτῶν, c. 131. 3.—13. τὸν Ἑλληνικὸν πόλεμον: not as in c. 112. 3, but the war still waged by the Greeks against the Persians. The expression is used with reference to the character which Pausanias, the former general of the Hellenes, would wish to give to his movements. Ullrich, Die hell. Kr. p. 22-31.—14. πράσσειν: loosely connected with ἀφικνεί-

ται to express purpose (cf. c. 50. 3; 57. 12), though a different form has intervened, as in c. 72. 6. The verb implies, as often, secret management; here of his negotiations with the Persian king.—15. τῆς Ἑλληνικῆς ἀρχῆς: the control of all Greece.

εὐεργεσίαν δὲ κτέ.: this is an explanation of ἐνεχείρησε. — ἀπὸ τοῦδε: "from the following circumstance," belongs to both the following members. — 16. κατέθετο: see on c. 33. 6. The aors. κατέθετο and ἐποιήσατο, as in c. 66. 9, to be rendered with 'had.' Το the phrase εὐεργεσίαν κατέθετο corresponds, as its pass., κεῖταί σοι εὐεργεσία in c. 129. 13. ἐς βασιλέα belongs to εὐεργεσίαν, as in c. 41. 8.

17. τῆ προτέρα παρουσία: see c. 94. 7. The dat. of time, as in c. 44. 3; ii. 20. 3; iii. 54. 13. Kr. Spr. 48, 2, 9.—19. προσηκοντες: partic as subst. with adnominal gen. GMT.

20 ξάλωσαν ἐν αὐτῷ τότε) τούτους οὖς ἔλαβεν ἀποπέμπει βασιλεῖ κρύφα τῶν ἄλλων ξυμμάχων, τῷ δὲ λόγῳ ἀπέδρασαν αὐτόν. ἔπρασσε δὲ ταῦτα μετὰ Γογγύλου τοῦ 6 Ἐρετριέως, ῷπερ ἐπέτρεψε τό τε Βυζάντιον καὶ τοὺς αἰχμαλώτους. ἔπεμψε δὲ καὶ ἐπιστολὴν τὸν Γόγγυλον φέως ροντα αὐτῷ· ἐνεγέγραπτο δὲ τάδε ἐν αὐτῆ, ὡς ὕστερον ἀνευρέθη· "Παυσανίας ὁ ἡγεμῶν τῆς Σπάρτης τούσδε τέ το σοι χαρίζεσθαι βουλόμενος ἀποπέμπει δορὶ ἑλών, καὶ γνώμην ποιοῦμαι, εἰ καὶ σοὶ δοκεῖ, θυγατέρα τε τὴν σὴν γῆμαι καί σοι Σπάρτην τε καὶ τὴν ἄλλην Ἑλλάδα ὑποχείωο ριον ποιῆσαι. δυνατὸς δὲ δοκῶ εἶναι ταῦτα πρᾶξαι μετὰ σοῦ βουλευόμενος. εἰ οὖν τί σε τούτων ἀρέσκει, πέμπε ἄνδρα πιστὸν ἐπὶ θάλασσαν δι' οὖ τὸ λοιπὸν τοὺς λό-

129 γους ποιησόμεθα." τοσαθτα μέν ή γραφή έδήλου. Ξέρ- 1

828. — οί . . . τότε: by placing τότε thus in connexion with what precedes, instead of joining it with Tob-Tous, as is usually done, the rel. clause gets its full force; "and these were at that time taken prisoners." Bekk., Kr., and B. bracket of on the ground that Thuc, uses exew in this sense with only a single subj. But the mention of προσήκοντες (connexions in general) and ξυγγενείς (blood-relations) after Mηδοι is like that of the leaders with their troops. - 21. των άλλων ξυμμάχων: ἄλλος used as when it implies not identity of class with what precedes, but only extension of number. Cf. ii. 14. 3; 77. 12; iii. 19. 8; iv. 100. 12. Kr. Spr. 50, 4, 11. - τώ λόγω: as he represented. Cf. ii. 65. 40. - 22. αὐτόν: so Hdt. ii. 182, ἀπεδίδρησκον τοὺς 'Alγύπτου παίδας.

έπρασσε δέ: cf. c. 88. 1. — 23. ψπερ: with the Vat. Ms. for ϕ , is very suitable in reference to this important agent, the very man to whom. Cf. c.

89. 6. — 24. καὶ ἐπιστολήν: the order similar to c. 9. 6; 11. 10; v. 7. 20; Dem. 111. 6. — 26. ἀνευρέθη: here only in Thuc.; freq. in Hdt., as i. 67; 137; iv. 44; vii. 8. γ 3; ix. 12.

τούσδε τε: correlative to και γνώμην ποιοθμαι. - 27. αποπέμπει: the easy conjecture of ἀποπέμπω to correspond with ποιούμαι is refuted by a similar change of person in Xen. Hell. v. 1. 31. Cf. also c. 129. § 3, and the treaty in iv. 118. - Sopi: old and poetic form for δόρατι; so in iv. 98. 27. - 28. γνώμην ποιούμαι: form the design. Cf. ii. 2. 24; vii. 72. 8. - Thy σήν: for the order, see on c. i. 6. -31. apérket: here only in Thuc. with acc., but pass. in c. 129. 14 (but freq. in Plat., as Theaét. 172 d; 202 c; so Soph. Aj. 584); with dat., c. 38. 8; iv. 113. 3; 121. 3; v. 37. 13; vi. 24. 16; vii. 49. 18; viii. 43. 11; 48. 20. — 32. ἐπὶ θάλασσαν: an oriental designation of the coast of Asia Minor inhabited by the Greeks.

ξης δὲ ἤσθη τε τῆ ἐπιστολῆ καὶ ἀποστέλλει ᾿Αρτάβαζον τὸν Φαρνάκου ἐπὶ θάλασσαν καὶ κελεύει αὐτὸν τήν τε Δασκυλῖτιν σατραπείαν παραλαβεῖν Μεγαβάτην ἀπαλλά5 ξαντα, ὅς πρότερον ἦρχε, καὶ παρὰ Παυσανίαν ἐς Βυζάντιον ἐπιστολὴν ἀντεπετίθει αὐτῷ ὡς τάχιστα διαπέμψαι καὶ τὴν σφραγίδα ἀποδεῖξαι, καὶ ἤν τι αὐτῷ Παυσανίας παραγγέλλη περὶ τῶν ἑαυτοῦ πραγμάτων, πράσσειν ὡς ἄριστα καὶ πιστότατα. ὁ δὲ ἀφικόμενος τά τε ἄλλα 2
10 ἐποίησεν ὤσπερ εἴρητο καὶ τὴν ἐπιστολὴν διέπεμψεν ἀντεγέγραπτο δὲ τάδε· "ξΩδε λέγει βασιλεὺς Εέρξης Παυ- 3 σανία· καὶ τῶν ἀνδρῶν οὕς μοι πέραν θαλάσσης ἐκ Βυζαντίου ἔσωσας κεῖταί σοι εὐεργεσία ἐν τῷ ἡμετέρῷ οἴκῷ ἐς ἀεὶ ἀνάγραπτος, καὶ τοῖς λόγοις τοῖς ἀπὸ σοῦ ἀρέ15 σκομαι. καί σε μήτε νὺξ μήθ ἡμέρα ἐπισχέτω ὤστε ἀνεῖ-

129. 2. 'Αρτάβαζον: the well-known general of Xerxes. Cf. Hdt. vii. 66; viii. 126 ff. - 4. Δασκυλίτιν: this satrapy, so called from Dascylium in Bithynia (Xen. Hell. iv. 1. 15), comprehended the northern part of Asia Minor: that of Sardis, the southern. - ἀπαλλάξаνта: relieving, superseding. Cf. c. 90. 17. - 5. καl ... αντεπετίθει αὐτῷ: and he charged him with a letter in reply (addressed) to Pausanias at Byzantium. As the following inf. depends on the sense of κελεύειν, the const. would have been more regular if αντεπετίθει had been expressed as partic. For a similar irregularity, see on c. 16. 2. παρά is used of the official address of Pausanias. - 7. The σφραγίδα: i.e. the impression of the royal seal on the letter. Cf. Xen. Hell. vii. 1. 39. — 8. ἐαυτοῦ: i.e. βασιλέως: here an indirect reflexive (cf. c. 128. 5), où being found only in Plato. Kr. Spr. 51, 2, 4 and 5.

11. ὧδε λέγει κτέ.: the same direct

beginning, without a xalpeir in the letter of Amasis to Polycrates, Hdt. iii. 40. See Bernays, Die Heraclit. Briefe, p. 118. — 12. των ανδρων: in regard to these men, depending loosely οη εὐεργεσία. - 13. κείταί σοι εὐεργεσία: pf. pass. of (κατα)τίθεσθαι, c. 128. 16, the service is laid up, preserved; the execution of this is expressed in ανάγραπτος (accent as ανάδοτος, iii. 52. 9, and both in meaning of past partic.; Kühn. 147 c, β). Cf. Hdt. viii. 85, Φύλακος εὐεργέτης βασιλέος ἀνεγράφη. Such benefactors δροσάγγαι καλέονται Περσιστί. - 14. ές del: cf. ès έπειτα, c. 130. 10; ès αδθις, iv. 63. 8. — τοις ἀπὸ σοῦ: see on c. 37. 5. - 15. μήτε νύξ κτέ.: in oriental style. Cf. Hdt. v. 23. - ἐπισχέτω: trans. hinder. Cf. iv. 5. 5. Prob. aor. Kühn. 397, 3. The pres indic. ἐπίσχει in iii. 45. 15. — ανείναι: become slack in: usually with acc. of subst. Cf. iv. 27. 8, φυλακήν. Xen. Mem. ii. I. 33, μεθιασι τὰ δέοντα πράττειν.- ναι πράσσειν τι ὧν ἐμοὶ ὑπισχνεῖ, μηδὲ χρυσοῦ καὶ ἀργύρου δαπάνη κεκωλύσθω μηδὲ στρατιᾶς πλήθει, εἴ ποι δεῖ παραγίγνεσθαι, ἀλλὰ μετ' ᾿Αρταβάζου ἀνδρὸς ἀγαθοῦ, ὅν σοι ἔπεμψα, πρᾶσσε θαρσῶν καὶ τὰ ἐμὰ καὶ τὰ σὰ 130 ὅπη κάλλιστα καὶ ἄριστα ἔξει ἀμφοτέροις." ταῦτα λα- 1 βῶν ὁ Παυσανίας τὰ γράμματα, ὧν καὶ πρότερον ἐν μεγάλῳ ἀξιώματι ὑπὸ τῶν Ἑλλήνων διὰ τὴν Πλαταιᾶσιν ἡγεμονίαν, πολλῷ τότε μᾶλλον ἦρτο καὶ οὐκέτι ἐδύνατο 5 ἐν τῷ καθεστηκότι τρόπῳ βιοτεύειν, ἀλλὰ σκευάς τε Μηδικὰς ἐνδυόμενος ἐκ τοῦ Βυζαντίου ἐξήει καὶ διὰ τῆς Θράκης πορευόμενον αὐτὸν Μῆδοι καὶ Αἰγύπτιοι ἐδορυφόρουν τράπεζάν τε Περσικὴν παρετίθετο, καὶ κατέχειν τὴν διάνοιαν οὐκ ἐδύνατο, ἀλλὶ ἔργοις βραχέσι προυδήλου ἃ τῆ

16. ὑπισχνεῖ: this form of the second sing. mid. is rightly preferred by St. to νη̂ of Mss. So also in vi. 14. 1, ἡγεῖ should be written; the only instances in Thuc. of this person. —17. κεκωλύσθω: sc. τοῦτο, ὁ πράσσειν μέλλεις, unless the verb is to be taken impers., let there be no impediment. Cf. iv. 14. 14, and see on c. 46. 1. —19. ἔπεμψα: the past from the point of view of the reader. Cf. c. 23. 21. GMT. 50; H. 838; Kr. Spr. 53, 10, 1.

130. 2. τὰ γράμματα: = τὴν ἐπιστολήν, which is used with it in vii. 8. 12, 15. Cf. also c. 133. 1; 137. 20. — 3. ὑπὸ τῶν Ἑλλήνων: ὁπό with ἀξίωμα in pass. sense. Cf. vi. 15. 10; and so with δόξασμα in c. 141. 34; with ἀρχή, ii. 65. 40; with φυγή in viii. 64. 14. The partic. ὁν (see on c. 127. 8) here and vi. 15. 9, of the impf., being held as he was before in high consideration, heightens the following climax. — Πλαταιᾶσιν: locative. G. 296; H. 220. — 4. ἦρτο: αἴρεσθαι, rare in Attic in metaphorical sense, = ἐπαίρεσθαι (c. 120. 19; iv. 18. 17), is freq. later.

Cf. Plut. Fab. 8; Aemil, 12; also the epigram in vi. 59. 16. There is no proper opposition here; for he grew, not in the estimation of others, but in his own self-conceit: and οὐκέτι ἐδύνατο refers to the moral feebleness of vanity. - 5. ev: within the limits of. - τώ καθεστηκότι τρόπω: the style established and traditional among the Greeks. Cf. τὰ καθεστῶτα νόμιμα, c. 132.9; iii. 9.1; 56.5. — σκευάς Μηδικάς: the rare pl. points to the various articles of Eastern costume (see on c. 2. 12), and the verb evoueσθαι probably to the αναξυρίδες (Xen. Cyr. viii. 3. 13) as well as to the κάνδυς. - 7. έδορυφόρουν: with acc. Cf. Hdt. ii. 168; iii. 127; Plat. Rep. 575 b. - 8. τράπεζάν τε: the third member, not related to the following καί. - παρετίθετο: had placed before him, the mid. with causative meaning. G. 1245; H. 815; Kühn. 374, 7. — кате́хеі : cf. ii. 65. 33; iii. 62. 13; iv. 130. 27. — την διάνοιαν: his real purpose. Cf. c. 132. 20; ii. 20. 19; iv. 52. 10. - 9. βραχέσι: trifling.

10 γνώμη μειζόνως ές ἔπειτα ἔμελλε πράξειν. δυσπρόσοδόν 2 τε αὐτὸν παρεῖχε καὶ τῆ ὀργῆ οὖτω χαλεπῆ ἐχρῆτο ἐς πάντας ὁμοίως ὤστε μηδένα δύνασθαι προσιέναι · διόπερ καὶ πρὸς τοὺς ᾿Αθηναίους οὐχ ἤκιστα ἡ ξυμμαχία μετέστη.

131 οἱ δὲ Λακεδαιμόνιοι αἰσθόμενοι τό τε πρῶτον δι' αὐτὰ 1 ταῦτα ἀνεκάλεσαν αὐτόν, καὶ ἐπειδὴ τῷ Ἑρμιονίδι νηὶ τὸ δεύτερον ἐκπλεύσας οὐ κελευσάντων αὐτῶν τοιαῦτα ἐφαίνετο ποιῶν, καὶ ἐκ τοῦ Βυζαντίου βίᾳ ὑπ' ᾿Αθηναίων 5 ἐκπολιορκηθεὶς ἐς μὲν τὴν Σπάρτην οὐκ ἐπανεχώρει, ἐς δὲ Κολωνὰς τὰς Τρωάδας ἱδρυθεὶς πράσσων τε ἐσηγγέλλετο αὐτοῖς πρὸς τοὺς βαρβάρους καὶ οὐκ ἐπ' ἀγαθῷ τὴν

Cf. c. 14. 11; 117. 11. Here these are innovations in his mode of life.

— τη γνώμη: belongs to ἔμελλε, what in his heart he purposed.—10. μειζονως: so iv. 19. 16; vi. 27. 9. On a larger scale than was permitted by ordinary Hellenic relations. This is the only form of this adv., μείζον being probably always adj. Cf. other similar advs., μειόνως, Soph.; βελτιόνως, καλλιόνως, ἐλασσόνως, Plat.; κρεισσόνως, Antiph.; ἐχθιόνως, και. See Kühn. 158, note 1.—ἐς ἔπειτα: see on c. 123. 2; usually ἐς τὸ ἔπειτα, ii. 64. 27; iv. 18. 22; 64. 21.

11. τε: inferential, and so. — ὀργη̂: in the old, chiefly poetic, sense of temper. Cf. c. 140. 3; iii. 82. 19; viii. 83. 15. — χαλεπη̂: harsh, imperious. — 12. δύνασθαι: i.e. without disagreeable consequences. Kr. proposes to omit δύνασθαι and bring προσιέναι from προσίημι, 'to admit to his presence.' But would not this rather be προσίεσθαι? — 13. ἡ ξυμμαχία μετέστη: see c. 95. § 4, τοὺς ξυμμάχους μετατάξασθαι.

131. 1. αlσθόμενοι: see on c. 95. 21.—τό τε πρώτον: not only the first time; c. 95. 9.—2. ἀνεκάλεσαν: had

they recalled him; though in parataxis. really a prot. to what follows. Cf. c. 126. 17; 128. 16. P. reads ἀνεκαλέσαντο with some Mss., which is less common; not used elsewhere by Thuc. in this sense. We have μεταπέμπεσθαι in c. 95. 9; 128. 8. - τη 'Eρμιονίδι: the art., because known from c. 128. 11. - 4. βία . . . έκπολιορκηθείς: forcibly dislodged. He was forced to retire from Byzantium, where he had established himself, c. 128. 17. We must not think of a regular siege. — 6. Κολωνάς: see Strab. xiii. 1. 19: Pausan. x. 14. 1: with the fem. noun ras Togádas used as adj. (cf. 'Iάs, iv. 61, 10; Έλλάs, vi. 62. 9, and see Kühn. 405, 1), to distinguish it from places in Phocis and Thessaly. — ίδρυθείς: often used of troops taking up a position (cf. iii. 72. 8; iv. 42. 9; 44. 11; 131. 2), and then mostly with ¿mí with the gen. For ¿s, see on c. 87. 7. — πράσσων: and ποιούμενος in pers. const. with the pass. έσηγγέλλετο. Cf. iii. 16. 12; and see Kühn. 482, 4; 484, 17; Kr. Spr. 56, 7, 3.—7. πρός: with, of negotiations. Cf. ii. 5. 32; iii. 28. 11; iv. 68. 14. As applied to a number of people, ¿s

μονην ποιούμενος, οὖτω δη οὖκέτι ἐπέσχον, ἀλλὰ πέμψαντες κήρυκα οἱ ἔφοροι καὶ σκυτάλην εἶπον τοῦ κήρυκος μη

10 λείπεσθαι, εἰ δὲ μή, πόλεμον αὐτῷ Σπαρτιάτας προαγορεύειν. ὁ δὲ βουλόμενος ὡς ἤκιστα ὕποπτος εἶναι καὶ 2 πιστεύων χρήμασι διαλύσειν τὴν διαβολὴν ἀνεχώρει τὸ δεύτερον ἐς Σπάρτην. καὶ ἐς μὲν τὴν εἰρκτὴν ἐσπίπτει τὸ πρῶτον ὑπὸ τῶν ἐφόρων (ἔξεστι δὲ τοῖς ἐφόροις τὸν

15 βασιλέα δρασαι τοῦτο), ἔπειτα διαπραξάμενος ὕστερον ἐξῆλθε καὶ καθίστησιν ἑαυτὸν ἐς κρίσιν τοῖς βουλομένοις

132 περὶ αὐτὸν ἐλέγχειν. καὶ φανερὸν μὲν εἶχον οὐδὲν οἱ 1 Σπαρτιᾶται σημεῖον, οὔτε οἱ ἐχθροὶ οὔτε ἡ πᾶσα πόλις, ὅτῷ ἄν πιστεύσαντες βεβαίως ἐτιμωροῦντο ἄνδρα γένους τε τοῦ βασιλείου ὄντα καὶ ἐν τῷ παρόντι τιμὴν ἔχοντα 5 (Πλείσταρχον γὰρ τὸν Λεωνίδου ὄντα βασιλέα καὶ νέον

ἔτι ἀνεψιὸς ὧν ἐπετρόπευεν), ὑποψίας δὲ πολλὰς παρείχε 2

may also be used. Cf. c. 132. 21. έπ' αγαθώ: cf. c. 34. 4; 126. 14. - 8. ούτω δή: see on c. 49. 30. — ἐπέσχον: intr., delay. Cf. c. 90. 20; iv. 78. 29. See on c. 129. 15. — 9. σκυτάλην: Schol., ξύλον στρογγύλον έξεσμένον ἐπίμηκες, which by means of a strap wound around it and then written on, served the Spartans as a means of secret communication. Plut. Lys. 19; Nep. Paus. 3. 4; A. Gell. xvii. 9. 6. Pausanias was still in possession of the staff, probably as guardian of the young king Plistarchus. είπον: = first ἐκέλευον and then ἀπήγγειλαν. Cf. προείπον, c. 26. 20. - μή heimerbar, not to remain behind. More usual ἀπολείπεσθαι. - 10. εί δέ μή: see on c. 28, 10.

12. διαλύσειν: cf. iii. 83. 5; iv. 118. 86. διαλύσειν: and reciprocal operation, c. 140. 17; 145. 6; v. 80. 2.—13. ἐσπίπτει: pass. to ἐσβάλλειν, after analogy of ἐκπίπτειν.

c. 2. 23; ii. 27. 7; iii. 68. 17. Cobet, Mnem. 12, p. 129 ff. — 14. τον βασιλέα: of course, therefore, the guardian of the king. — 15. δράσαι: see on c. 5. 12. ποιείν is more common with a double acc. - έπειτα: the next step after τδ πρώτον: δστερον, after some while. διαπραξάμενος: the object to be supplied out of the result itself ($\xi \xi \hat{\eta} \lambda \theta \epsilon$). Cf. iii. 82. 66; v. 89. 7. Schol., διακρουσάμενος την κατηγορίαν. Grote, V. chap. 44, p. 125, with the Schol., thinks by bribery. — 16. έξηλθε και καθίornow: on the change of tense, see Kühn. 386, 6. — τοις βουλομένοις: pl.; so in iv. 118.9; usually sing. Cf. c. 26. 3, 20; ii. 34. 10; iii. 66. 2; iv. 26. 15. -17. περί αὐτόν: as in c. 135. 6, τῶν περί Παυσανίαν έλέγχων.

132. 3. ὅτφ ἄν κτξ.: ἄν belongs to ἐτιμωροῦντο (would have undertaken to punish), βεβαίως to πιστεύσαντες. — 4. τοῦ βασιλείου: on the order, see on c. 1.6. — 6. ἀνεψιὸς ἄν: see on c. 94. 1. —

τη τε παρανομία καὶ ζηλώσει τῶν βαρβάρων μὴ ἴσος βούλεσθαι εἶναι τοῖς παροῦσι, τά τε ἄλλα αὐτοῦ ἀνεσκόπουν εἴ τί που ἐξεδεδιήτητο τῶν καθεστώτων νομίμων καὶ ὅτι 10 ἐπὶ τὸν τρίποδά ποτε τὸν ἐν Δελφοῖς, ὃν ἀνέθεσαν οἱ Ἦλληνες ἀπὸ τῶν Μήδων ἀκροθίνιον, ἤξίωσεν ἐπιγράψασθαι αὐτὸς ἰδία τὸ ἐλεγεῖον τόδε·

Έλλήνων ἀρχηγὸς ἐπεὶ στρατὸν ὧλεσε Μήδων, Παυσανίας Φοίβφ μνῆμ' ἀνέθηκε τόδε.

15 τὸ μὲν οὖν ἐλεγεῖον οἱ Λακεδαιμόνιοι ἐξεκόλαψαν εὐθὺς 3

ἐπετρόπευεν: has the acc. in Attic writers (Ar. Eq. 212; Plat. Rep. 519 b), the gen. in Hdt. i. 65. — ὑποψίας: grounds for suspicion, opp. to φανερον σημείον. For pl. of abstracts, see Kühn, 348, 3 c; Kr. Spr. 44, 3, 4.— 7. παρανομία: violation rather of custom than of law. So vi. 15. 15; 28. 13, of Alcibiades. - ζηλώσει: united to παρανομία by the single art. (see on c. 120. 10) as defining it; though in strictness Te after Th demands a second art. - ίσος είναι τοις παρούσι: to acquiesce in things as they were, the established arrangements. Cf. vi. 16. 18; viii, 89. 24. παροῦσι is neut., as in c. 123. 3. — 8. τά τε άλλα: τε stands here as copulative conj. and also as correl. to the following ral. But Ullrich, Beitr., 1862, p. 34, inserts καί before τά. This, Stahl adopts, and B. approves. P. regards $\tau \in$ as only the copula. αὐτοῦ: in him. Cf. c. 68. 7, τῶν λεγόν- $\tau\omega\nu$. — $\dot{\mathbf{a}}\nu\epsilon\sigma\kappa\dot{\mathbf{o}}\pi\mathbf{o}\nu\mathbf{v}$: of inquiry into the past. Cf. vii. 42. 24. - 9. έξεδεδιήτητο: in pf. and plpf. the double aug. probably without exception (cf. vii. 77. 10; Dem. xx1. 85), but not so consistently in aor.; διήτησα and έδιήτησα, διητήθην (vii. 87. 15) and έδιητήθην. — τών νομίμων: gen. depending on εξεδεδιήτητο, imitated by Dion. H. A. R. v. 74, μηδέν ἐκδιαιτώμενος τῶν πατρίων.—10. τον τρίποδα: cf. Hdt. ix. 81, δ τρίπους δ χρύσεος, δ έπὶ τοῦ τρικαρήνου ύφιος τοῦ χαλκέου ἐπεστεώς. The gold tripod was carried off by the Phocians in the sacred war (Pausan. x. 13.5), but the bronze pillar of three intertwined snakes was removed by Constantine to Byzantium, and placed in the hippodrome, the modern Atmeidan. Gibbon, chap. 17, note 48. This remarkable monument, completely brought to light in 1856, contains the names of all the Greek states which took part in the Persian war. The έλεγείον (acc. to Pausan. iii. 8. 1, composed by Simonides) was probably on the tripod itself, while the Lacedaemonians ἐπέγραψαν (16) on the pillar. O. Frick, N. Jahrbb. Spplbd. 3, Heft 4, 1859; Hicks, Inser. p. 11.—11. а́то̀ τῶν Μήδων: short for ἐκ τῶν Μηδικῶν λαφύρων. — ακροθίνιον: pl. in Hdt. i. 86; 90; viii. 121; 122; sing. in Eur. Phoen. 282; Plut. Mar. 23; the choice part of the booty. - ήξίωσεν ἐπιγράψασθαι: he presumed (an exaggeration of the meaning of c. 22. 9) to have inscribed; mid. as in c. 130. 8; 134. 23. - 12. 18(a: without authority of the state, opp. to δημοσία, as c. 128. 11; ii. 65. 6; iv. 121. 6.

15. έξεκόλαψαν: like the simple κολάπτειν applied to erasure from

τότε ἀπὸ τοῦ τρίποδος τοῦτο καὶ ἐπέγραψαν ὀνομαστὶ τὰς πόλεις οσαι ξυγκαθελοῦσαι τὸν βάρβαρον ἔστησαν τὸ ανάθημα · τοῦ μέντοι Παυσανίου αδίκημα καὶ τότ' εδόκει είναι, καὶ ἐπειδὴ ἐν τούτω καθειστήκει, πολλώ μαλλον 20 παρόμοιον πραχθήναι έφαίνετο τή παρούση διανοία. έπυνθάνοντο δὲ καὶ ἐς τοὺς Είλωτας πράσσειν τι αὐτόν, 4 καὶ ἦν δὲ οὖτως · ἐλευθέρωσίν τε γὰρ ὑπισχνεῖτο αὐτοῖς καὶ πολιτείαν, ην ξυνεπαναστωσι καὶ τὸ παν ξυγκατεργάσωνται. ἀλλ' οὐδ' ώς οὐδὲ τῶν Είλώτων μηνυταίς 5 25 τισι πιστεύσαντες ήξίωσαν νεώτερόν τι ποιείν ές αὐτόν, χρώμενοι τῷ τρόπω ὧπερ εἰώθασιν ἐς σφᾶς αὐτούς, μὴ ταχείς είναι περί ἀνδρὸς Σπαρτιάτου ἄνειν ἀναμφισβητήτων τεκμηρίων βουλευσαί τι ανήκεστον, πρίν γε δή αὐτοις, ώς λέγεται, ὁ μέλλων τὰς τελευταίας βασιλεῖ ἐπιστολὰς 30 πρὸς ᾿Αρτάβαζον κομιεῖν, ἀνὴρ ᾿Αργίλιος, παιδικά ποτε ων αὐτοῦ καὶ πιστότατος ἐκείνω, μηνυτής γίγνεται, δεί-

metal or from stone. - 17. ξυγκαθελούσαι: Hdt. viii. 82, of the same fact says, ἐν τοῖσι τὸν βάρβαρον κατελοῦσι. - 18. τοῦ μέντοι Παυσανίου: in opp. to his action; though the inscription could be erased, yet he was not himself free from guilt. The subj. of έδόκει is the before-mentioned action, τὸ ἐπιγράψασθαι ίδία κτέ., to which ἀδίκημα είναι is pred. We must therefore read και τότ' for και τοῦτ'. See App. -19. ἐν τούτω: Schol., ἐν τῆ κατηγορία τοῦ Μηδισμοῦ. - 20. παρόμοιον: see on c. 80. 8. - πραχθήναι: with allusion to his secret intrigues. - Siavoía: as in c. 130. 8.

21. ες... πρώσσειν: see on c. 65. 12; 131. 7.—22. και ήν δε ούτως: in this combination of particles (cf. ii. 36. 2; iv. 24. 5; vi. 71. 12; vii. 56. 10; viii. 67. 19) καί is not the copula, but even, here emphasizing the fact as opp. to

conjecture, and δέ, now, epexegetic.—23. τὸ πῶν: his whole plan. Cf. c. 72. 6; 126. 26; v. 30. 6.

24. οὐδέ ... πιστεύσαντες: explains οὐδ' ωs, since so far the source of their knowledge has not been named. -25. νεώτερον τι ποιείν: = νεωτερίζειν, .. c. 58. 3. Cf. ii. 6. 7; iv. 51. 3. - 26. ώπερ είώθασιν: sc. χρησθαι. - μη ταxeîs elva: not to be over-hasty; with inf. as in c. 118. 11. - 27. ἀνδρὸς Σπαρτιάτου: of the Dorian stock. -28. τι ανήκεστον: a euphemism for capital punishment. Cf. iii. 39. 40; iv. 20. 2. - πρίν γε δή: more forcible than πρίν δή, c. 118. 13, with which accords the pres. γίγνεται. GMT. 634; H. 924 a. - 29. βασιλεί: dat. with ἐπιστολάς. Cf. c. 5. 6, τοις ασθενέσι τροφής. - ἐπιστολάς: of a single letter. Cf. viii. 39. 15. - 30. 'Apyllios: from Argilos in Chalcidice. — 31. πιστότατος: i.e.

σας κατὰ ἐνθύμησίν τινα ὅτι οὐδείς πω τῶν πρὸ ἑαυτοῦ ἀγγέλων πάλιν ἀφίκετο, καὶ παραποιησάμενος σφραγίδα, ἴνα, ἢν ψευσθἢ τῆς δόξης ἢ καὶ ἐκεῖνός τι μεταγράψαι 35 αἰτήση, μὴ ἐπιγνῷ, λύει τὰς ἐπιστολάς, ἐν αἷς ὑπονοήσας τι τοιοῦτο προσεπεστάλθαι καὶ αὑτὸν εὖρεν ἐγγεγραμμέ-133 νον κτείνειν. τότε δὴ οἱ ἔφοροι δείξαντος αὐτοῦ τὰ γράμ-1ματα μᾶλλον μὲν ἐπίστευσαν, αὐτήκοοι δὲ βουληθέντες ἔτι γενέσθαι αὐτοῦ Παυσανίου τι λέγοντος, ἀπὸ παρασκευῆς τοῦ ἀνθρώπου ἐπὶ Ταίναρον ἰκέτου οἰχομένου καὶ 5 σκηνησαμένου διπλῆν διαφράγματι καλύβην, ἐς ἢν τῶν [τε]

up to this time; fear for his own safety first changed him. — ἐκείνφ: after αὐτοῦ on account of the change of case, to avoid the repetition of the same word. Cf. c. 138. 29; iv. 29. 17; v. 30. 22; vi. 61. 21; Plat. Prot. 310 d; Phaed. 60 d; 111 b. — μηνυτής γίγνε-Tal: assumes the part of an informer, a stronger μηνύει. See on c. 35, 12. After this statement of the essential fact, the narrative returns in δείσας ... ἀφίκετο to the motive of it; and since this suggested the mention of the immediate results, we have with a second finite verb (λύει τὰς ἐπιστολίs) a report of what was really antecedent in time. Cf. a similar violation of the order of time in c. 9. § 2. -32. κατά ένθύμησίν τινα: because he had observed with misgiving. - 34. TL μεταγράψαι: to change something in the letter. But in iv. 50. 7 the mid. means 'to translate.' - 35. έν αίς ὑπονοήσας τι κτέ.: in which, as he had conjectured that some such special instruction was enjoined, he actually found himself set down for death. Rai is to be referred rather to the whole following clause than to αύτόν alone, though this is accentuated by its position and by the reference to earlier messen-

gers. — 36. ἐγγεγραμμένον: masc. in agreement with αύτόν, for κτείνειν = interficiendum. Cf. παρέχω ἐμαυτὸν ἐρωτᾶν, praebeo me interrogandum. Kühn. 473, 7; Kr. Spr. 55, 3, 14, 20.

133. 1. τότε δή: so with Vat. better than δέ, pointing back to c. 132. 28, πρίν γε δή ... γίγνεται. - 2. μάλλον μέν έπιστευσαν: cf. 132. 24, οὐδέ . . . ἐπίστευσαν. — 3. Παυσανίου: governed by αὐτήκοοι, like ἀκούειν. Kühn. 417, note 6; Kr. Spr. 47, 26, 1. — ἀπὸ παρασκευής: by agreement, ex composito. Cf. iv. 130. 20, ἀπὸ προειρημένου τινός. - 4. ικέτου οlχομένου: to be taken in close connexion, as c. 24. 19, Ικέται καθεζόμενοι. - 5. σκηνησαμένου: from σκηνείσθαι (οτ σκηνασθαι), elsewhere probably intr. (cf. ii. 52. 9; Plat. Rep. 621 a; Legg. 866 d; the word does not occur in Hdt., and only in active forms in Xen., An. iv. 5. 33; vii. 3. 15; Cur. iv. 2. 11; Hell. iv. 6. 7, but always intr.), must here be taken trans., having prepared for temporary occupation. But the conjecture of Madvig (Adv. I. 309), σκευασαμένο: which Sh. also proposed, would be simpler and easier. - διπλην διαφράγματι καλύβην: a hut divided in two

ἐφόρων ἐντός τινας ἔκρυψε, καὶ Παυσανίου ὡς αὐτὸν ἐλθόντος καὶ ἐρωτῶντος τὴν πρόφασιν τῆς ἱκετείας ἤσθοντο πάντα σαφῶς, αἰτιωμένου τοῦ ἀνθρώπου τά τε περὶ αὐτοῦ γραφέντα καὶ τάλλ' ἀποφαίνοντος καθ' ἔκαστον, 10 ὡς οὐδὲν πώποτε αὐτὸν ἐν ταῖς πρὸς βασιλέα διακονίαις παραβάλοιτο, προτιμηθείη δ' ἐν ἴσω τοῖς πολλοῖς τῶν διακόνων ἀποθανεῖν, κἀκείνου αὐτὰ ταῦτα ξυνομολογοῦντος καὶ περὶ τοῦ παρόντος οὐκ ἐῶντος ὀργίζεσθαι, ἀλλὰ πίστιν ἐκ τοῦ ἱεροῦ διδόντος τῆς ἀναστάσεως καὶ ἀξιοῦν-15 τος ὡς τάχιστα πορεύεσθαι καὶ μὴ τὰ πρασσόμενα δια-134 κωλύειν. ἀκούσαντες δὲ ἀκριβῶς τότε μὲν ἀπῆλθον οἱ ὶ ἔφοροι, βεβαίως δὲ ἤδη εἰδότες ἐν τῆ πόλει τὴν ξύλληψιν ἐποιοῦντο. λέγεται δ' αὐτὸν μέλλοντα ξυλληφθήσεσθαι ἐν τῆ ὁδῷ, ἐνὸς μὲν τῶν ἐφόρων τὸ πρόσωπον προσ-

by an intervening partition. - τῶν [τε] έφόρων: the τε though found in all Mss. should be rejected with St. and P.; so Kr. and v. H. The two participial clauses, βουληθέντες κτέ. and Παυσανίου . . . ἐλθόντος κτέ. form a proper antecedent to ήσθοντο κτέ., which to only obscures. - 6. evtos: proleptically used with is hv ... * kpvv ... * kpv ... the position which is the result of the action being anticipated. Cf. iv. 129. 16, εξεστρατοπεδευμένοι έξω της πόλεωs, where, however, Cl. in his text omits εξ.. — 8. πάντα: as elucidated in the following participial clauses. σαφώς: placed at the end for emphasis, no more doubt remaining. Cf. c. 77. 19. - altimuévou: with acc. Cf. c. 123. 2; v. 30. 5. - 11. παραβάλοιτο: like the Homeric παρατίθεσθαι (β 237; γ 74), to place at hazard — lit., on the table where dice are thrown -; in mid., at one's own cost or by one's own fault; so to bring into danger, compromise. Cf. ii. 44. 16; iii. 14. 5;

65. 12. — προτιμηθείη: by its position strongly contrasts service with payment, with bitter irony; his preferment was to die just like the ruck of his servants. - 12. avra ταντα: the very fact. Bekk., seeing no reason for this emphasis, conjectured αδ ταῦτά τε; easier would be αὐτῷ ταῦτα, or with Tilmanns, αὐτοῦ ταῦτα. — 13. οὐκ ἐῶντος: urging him not. Cf. c. 127. 10; vi. 72. 7. — 14. διδόντος: offering, promising. Cf. c. 33. 25; iv. 86. 8. - Tŷs avao Táσεως: (cf. c. 126. 33) depends on πίστιν, "an assurance of safety in his quitting," and explained by ἐκ τοῦ ἰεροῦ, which is so placed for emphasis. It was all-important to Pausanias to put an end to this strange iκετεία. -15. τα πρασσόμενα: i.e. πρὸς βασιλέα (c. 131. 6), not ές τους Είλωτας (c. 132. 21).

134. 2. βεβαίως: i.e. with sure grounds of proof, which were wanting in c. 132. 1.—3. ἐποιοῦντο: impf., as in c. 26. 23; 48. 2; 107. 11;

5 ιόντος ώς εἶδε, γνωναι ἐφ' ῷ ἐχώρει, ἄλλου δὲ νεύματι ἀφανεῖ χρησαμένου καὶ δηλώσαντος εὐνοίᾳ, πρὸς τὸ ἱερὸν τῆς Χαλκιοίκου χωρῆσαι δρόμω καὶ προκαταφυγεῖν ἢν δὲ ἐγγὺς τὸ τέμενος. καὶ ἐς οἴκημα οὐ μέγα ὁ ἦν τοῦ ἱεροῦ ἐσελθών, ἴνα μὴ ὑπαίθριος ταλαιπωροίη, ἡσύχαζεν.

10 οἱ δὲ τὸ παραυτίκα μὲν ὑστέρησαν τῆ διώξει, μετὰ δὲ 2 τοῦτο τοῦ τε οἰκήματος τὸν ὄροφον ἀφεῖλον καὶ τὰς θύρας, ἔνδον ὄντα τηρήσαντες αὐτὸν καὶ ἀπολαβόντες εἴσω, ἀπωκοδόμησαν, προσκαθεζόμενοί τε ἐξεπολιόρκησαν λιμῷ. καὶ μέλλοντος αὐτοῦ ἀποψύχειν ὧσπερ εἶχεν ἐν τῷ οἰκή- 3

15 ματι, αἰσθόμενοί τε ἐξάγουσιν ἐκ τοῦ ἱεροῦ ἔτι ἔμπνουν ὅντα καὶ ἐξαχθείς ἀπέθανε παραχρῆμα. καὶ αὐτὸν ἐμέλ- 4 λησαν μὲν ἐς τὸν Καιάδαν οὖπερ τοὺς κακούργους ἐμβάλ-

113.7; they made preparations for. -5. as else: for this position of the conj., see on c. 77. 4. - ¿ d' &: of purpose, as c. 3.9; 34.4; 126.14; 131. 8; iii. 63. 3; vi. 28. 10. - 6. apaveî: i.e. hardly perceptible to any one else. δηλώσαντος: cf. c. 82.4; 90.10; giving him to understand their purpose. -7. της Χαλκιοίκου: see on c. 128. 6. - προκαταφυγείν: outran his pursuers and escaped. Lycurg. Leocr. 128, φθάσαι καταφυγόντα. - 8. οίκημα: this must have been, as the subsequent treatment of it shows, a building subordinate to the temple, not a part of the temple itself. Cf. ii. 4. 24; iv. 47. 9. - 9. ὑπαίθριος: adv. meaning expressed by local, as often by temporal adj. See on c. 12. 3; 61. 18.

11. τον ὅροφον: in iv. 48. 10, Thuc. uses την ὁροφήν. — 12. ἔνδον ὄντα τηρήσαντες: cf. ii. 83. 8; vi. 100. 10; viii. 108. 22; he might leave the chamber whether, as Schol. says, ἐξήει εἰς τὸ ἱερὸν πολλάκις, or for other purposes. — ἀπολαβόντες εἴσω: i.e. cutting him off after he had got within. But Cobet

brackets these words, thinking that εἴσω is used for ἔνδον, which "nunquam apud bonos scriptores legitur."—13. ἀπωκοδόμησαν: εʃ. vii. 73. 8.—προσκαθεἴομενοί τε: (the third particular) eʃ. e. 11. 14; 26. 19; 61. 8; 126. 23.— ἐξεπολιόρκησαν λιμφῶ: they starved him out; different from e. 94. 6; 131. 5.

14. ἀποψύχειν: to expire; rare in Attic prose. Hom. w 348; Soph. Aj. 1031 with βίον. - ωσπερ είχεν: just as he was; an expression indicating immediate action, generally with the implication that something more might have been expected. Cf. ii. 4. 28; iii. 30. 3; vi. 57. 10; viii. 42. 1; sometimes, as viii. 41. 16, strengthened by εὐθύς. - 15. αίσθόμενοι: see on c. 95. 21. The particles $\tau \epsilon - \kappa a i$ distinguish markedly the last particulars; he was brought out still living, and died immediately after. See Herbst, Philol. 16, p. 306 ff. - ETI ξμπνουν: cf. v. 10. 52.

17. Καιάδαν: a cleft in the mountains not far from the city, probably

λειν · ἔπειτα ἔδοξε πλησίον που κατορύξαι. ὁ δὲ θεὸς ὁ ἐν Δελφοῖς τόν τε τάφον ὕστερον ἔχρησε τοῖς Λακεδαι20 μονίοις μετενεγκεῖν οὖπερ ἀπέθανε (καὶ νῦν κεῖται ἐν τῷ προτεμενίσματι, ὁ γραφἢ στἢλαι δηλοῦσι), καὶ ὡς ἄγος αὐτοῖς ὂν τὸ πεπραγμένον δύο σώματα ἀνθ' ἐνὸς τἢ Χαλκιοίκῳ ἀποδοῦναι. οἱ δὲ ποιησάμενοι χαλκοῦς ἀνδρι135 άντας δύο ὡς ἀντὶ Παυσανίου ἀνέθεσαν. οἱ δὲ ᾿Αθηναῖοι, 1 ὡς καὶ τοῦ θεοῦ ἄγος κρίναντος, ἀντεπέταξαν τοῖς Λακε-δαιμονίοις ἐλαύνειν αὐτό.

Τοῦ δὲ μηδισμοῦ τοῦ Παυσανίου Λακεδαιμόνιοι 2 5 πρέσβεις πέμψαντες παρὰ τοὺς ᾿Αθηναίους ἔυνεπητιῶντο καὶ τὸν Θεμιστοκλέα, ὡς ηὕρισκον ἐκ τῶν περὶ Παυσανίαν ἐλέγχων, ἠἔίουν τε τοῖς αὐτοῖς κολάζεσθαι αὐτόν. οἱ δὲ 3 πεισθέντες * (ἔτυχε γὰρ ἀστρακισμένος καὶ ἔχων δίαιταν

near the modern Mistra, into which, in early times prisoners, in later, the corpses of criminals, were thrown. Strab. viii. 5. 7; Paus. iv. 18. 3; Curtius, Pelop. II. 252. — οὖπερ τοὺς κακούργους: ἐμβάλλουσιν is to be supplied. Some inferior Mss. read eld- $\theta \epsilon \sigma \alpha \nu$, but this is a gloss, as the three words probably are. - 18. πλησίον που: εc. τοῦ Καιάδα. - 19. ἔχρησε: see on c. 123. 8. - 20. οὖπερ: = ἐκεῖσε οδπερ. — 21. προτεμενίσματι: Schol., έν τῷ προπυλαίφ, ἐν τῷ πρὸ τοῦ ἱεροῦ προαστείφ. But the latter statement can hardly be correct, since the temple was in the middle of the town (Curtius, Pelop. II. p. 227) and Paus. iii. 14. 1 saw the tomb of Pausanias τοῦ θεάτρου άπαντικρύ. The προτεμένισμα was "a sort of lodge or entrance to the sacred ground." Arn. - 6: refers to the previous statement, that he was buried in the space before the temple. - ypaφη: rare in this sense; in ii. 43. 19, στηλών ἐπιγραφή; νί. 59. 12, ἐπίγραμ-

μα. — ώς . . . τὸ πεπραγμένον: contains the judgment of the god; for the acc. abs. (not here impers.) with ώς, cf. iv. 5. 3; vi. 24. 10; vii. 31. 19; viii. 66. 20. GMT. 853; H. 974; Kühn. 488 d. — 23. ποιησάμενοι: having caused to be made. See on c. 130. 8. — ἀνδριάντας δύο: i.e. δύο εἰκόνας Παυσανίον, as Pausanias, iii. 17. 7, saw them by the altar of Athe a Chalcioecus.

135. The last fortunes of Themistocles. Chaps. 135-138.

1. οἱ δὲ ᾿Αθηναίοι κτέ.: continued from c. 128. 1. ἀντεπέταξαν answers to ἀντεκέλευον there. — 5. ξυνεπητιώντο: and ἡξίουν, 7, impf., as in c. 134. 3. But ηδρισκον of the gradual development of proof. Cf. Plut. Them. 23, ἐπιστολαί τινες ἀνευρεθεῖσαι καὶ γράμματα. — 7. τοῖς αὐτοῖς: i.e. θανάτφ. τε is inferential.

8. ἔτυχε γὰρ κτέ.: see on c. 31. 7. This gives the reason of the following πέμπουσι.— ἔχων δίαιταν: = διαιτώμε-

μεν εν Αργει, επιφοιτών δε καὶ ες την άλλην Πελοπόν10 νησον) πεμπουσι μετὰ τών Λακεδαιμονίων ετοίμων οντων ξυνδιώκειν άνδρας οις είρητο άγειν οπου αν περιτύχωσιν.

2υνοιωκειν ανορας οις ειρητο αγείν οπου αν περιτυχωσιν.

136 * ό δὲ Θεμιστοκλῆς προαισθόμενος φεύγει ἐκ Πελοπον- 1 νήσου ἐς Κέρκυραν, ὧν αὐτῶν εὐεργέτης. δεδιέναι δὲ φασκόντων Κερκυραίων ἔχειν αὐτὸν ὥστε Λακεδαιμονίοις καὶ ᾿Αθηναίοις ἀπέχθεσθαι, διακομίζεται ὑπ' αὐτῶν ἐς τὴν τεταγμένων κατὰ πύστιν ἣ χωροίη, ἀναγκάζεται κατά τι ἄπορον παρὰ Ἦδμητον τὸν Μολοσσῶν βασιλέὰ ὄντα αὐτῷ οὐ φίλον καταλῦσαι. καὶ ὁ μὲν οὐκ ἔτυχεν ἐπιδημῶν, ὁ 3

δὲ τῆς γυναικὸς ἰκέτης γενόμενος διδάσκεται ὑπ' αὐτῆς 10 τὸν παΐδα σφῶν λαβῶν καθέζεσθαι ἐπὶ τὴν ἑστίαν. καὶ 4

νος, living, abiding. Cf. ii. 14. 7; 52. 5. —11. εξρητο: cf. c. 129. 10; iii. 52. 6; v. 58. 20; vi. 30. 4. — ἄγειν: = λαβόντας ἄγειν, to which δπου κτέ. is naturally joined. Cf. iv. 39. 12.

136. 2. αὐτῶν: εc. τῶν Κερκυραίων. Cf. c. 24. 9; 34. 5. - εὐεργέ-Tys: either because he took their part in a strife with Corinth (Plut. Them. 24), or (Schol.) excused their absence in the Persian war (Hdt. vii. 168). It is probable (Hermes, 14, 152) that a right of asylum had been decreed to him as everyétys. -3. Exer autor: to keep him with them; the object of fear in inf. Cf. iv. 110. 13; v. 105. 12. GMT. 373. ώστε ... ἀπέχθεσθαι: the result of Exer; by which they would become odious. ἀπέχθεσθαι here and ἀπήχθεσθε, ii. 63. 6, are plainly aor. in sense; but by the evidence of Mss. the inf. (like καθέζεσθαι) seems to have kept the accent of the pres. Buttmann, Gram. II.2 p.141(1),187; Kühn. I2. p. 433.

5. των προστεταγμένων: those ap-

pointed thereto. Cf. v. 75. 23; vi. 31. 31; vii. 70. 21; viii. 8. 13. - 6. n χωροίη: depends on κατά πύστιν, opt. of repetition: they were to pursue him in whatever direction their inquiries told them he had gone. - κατά τι ἄπορον: what this difficulty was is left unmentioned; a similar reticence in c. 72. 3. The conjecture τὸ ἄπορον is unnecessary. — 8. καταλύσαι: aor., 'to take up one's quarters' παρά τινα: καταλύειν, 'to dwell as a guest' παρά τινι. Cf. Plat. Prot. 311 a; Dem. xvIII. 82. — 10. τον παίδα σφών: she would say, τον παίδα ἡμών. Cf. v. 71. 14, δείσας Αγις μη σφών κυκλωθή τὸ εὐώνυμον. - καθέζεσθαι: so we must write even against the Mss. for καθίζεσθαι. For Thuc., with Attic writers generally, uses only active forms of καθίζω. Cf. c. 126. 32; iii. 28. 13; 75. 15, 21. On the other hand, the mid. forms καθεζόμην, καθεζόμενος, καθέζωμαι (c. 24. 20; vi. 49. 16; vii. 67. 13; 77. 22), and the inf. (see on 3), are always true aors. in sense.

ἐλθόντος οὐ πολὺ ὖστερον τοῦ ᾿Αδμήτου δηλοῖ τε ὅς ἐστι καὶ οὐκ ἀξιοῖ, εἴ τι ἄρα αὐτὸς ἀντεῖπεν αὐτῷ ᾿Αθηναίων δεομένω, φεύγοντα τιμωρεῖσθαι. καὶ γὰρ ἄν ὑπ᾽ ἐκείνου πολλῷ ἀσθενεστέρου ἐν τῷ παρόντι κακῶς πάσχειν, γεν-15 ναῖον δὲ εἶναι τοὺς ὁμοίους ἀπὸ τοῦ ἴσου τιμωρεῖσθαι. καὶ ἄμα αὐτὸς μὲν ἐκείνω χρείας τινὸς καὶ οὐκ ἐς τὸ σῶμα σῷζεσθαι ἐναντιωθῆναι, ἐκείνον δ᾽ ἄν εἰ ἐκδοίη αὐτόν (εἰπὼν ὑφ᾽ ὧν καὶ ἐφ᾽ ῷ διώκεται), σωτηρίας ἄν 137 τῆς ψυχῆς ἀποστερῆσαι. ὁ δὲ ἀκούσας ἀνίστησί τε αὐτὸν 1 μετὰ τοῦ ἑαυτοῦ υίέος (ὥσπερ καὶ ἔχων αὐτὸν ἐκαθέζετο, καὶ μέγιστον ἦν ἱκέτευμα τοῦτο) καὶ ὕστερον οὐ πολλῷ τοῖς Λακεδαιμονίοις καὶ ᾿Αθηναίοις ἐλθοῦσι καὶ πολλὰ 5 εἰποῦσιν οὐκ ἐκδίδωσιν, ἀλλ᾽ ἀποστέλλει βουλόμενον ὡς βασιλέα πορευθῆναι ἐπὶ τὴν ἑτέραν θάλασσαν πεζῆ ἐς

Πύδναν τὴν 'Αλεξάνδρου. * ἐν ἡ ὁλκάδος τυχών ἀναγο- 2

11. ős com: qui sit; the rule is to say οἶδά σε bs εἶ, and οὐκ οἶδά σε όστις el, quis sis. But δστις is not seldom found after an affirmative (cf. c. 137.11; Kühn. 562, 4), and 5s sometimes after a negative. Kr. Dial. 61, 6, 1. - 12. ούκ άξιοι: like οὐ φάναι, οὖκ ἐᾶν, with an appeal to the sense of honour: = où κ άξιον είναι φησι. Cf. c. 133. 13, and see on c. 102. 17. εί τι ἄρα: ἄρα implies the naturalness of the inference that former injury justifies revenge. See on c. 121. 22. - 13. δεομένω: the circumstances are not known. The Schol. merely conjectures περί ξυμμαχίας δεήσεως. και γαρ αν . . . τιμωρείσθαι: gives the reason of what precedes, particularly of οὐκ ἀξιοῖ. All the better Mss. read ἀσθενεστέρου; "he could in his present state be harmed by a far weaker man than Admetus; but a generous man will avenge himself only on persons who are on a par

with him." See App.—15. τους όμοιους: wrongly suspected by Cobet, is the object, and ἀπὸ τοῦ ἴσου denotes the position of the subject. See on c. 77. 8.—16. χρείας τινός: in the matter of some petition. Kr. Spr. 47, 21, 1; Kühn. 418, 8. A similar gen. with έναντιοῦσθαι, Xen. An. vii. 6. 5.—ἐς τὸ σῶμα σῷξεσθαι: the art. belongs to the inf. σῶμα = life, as c. 85. 4, and requires no expressed art. Kr. Spr. 50, 2, 13.—18. ἐΙπών: inserted as δείξας, c. 87. 8.— ἐψ΄ ῷ: see on c. 134. 5.— ἄν: repeated after the parenthesis. Cf. c. 36. 15; 76. 19.

137. 1. ἀνίστησι: see on c. 126. 33. — 2. νίέσς: see on c. 13. 26. — ἀσπερ καὶ ἔχων: cf. c. 74. 25; 117. 17. καί emphasizes the identity of the present with the earlier situation. — 3. μέγιστον: surest, most constraining. Cf. c. 126. 2. — οὐ πολλῶ: by Th / often placed after βστερον. Cf. c. 18. 21; ii. 27. 6; 30. 10; viii. 95. 34. — 6. ἐτέ-

μένης ἐπ' Ἰωνίας καὶ ἐπιβὰς καταφέρεται χειμῶνι ἐς τὸ ᾿Αθηναίων στρατόπεδον ὁ ἐπολιόρκει Νάξον. καί (ἦν 10 γὰρ ἀγνῶς τοῖς ἐν τῆ νηί) δείσας φράζει τῷ ναυκλήρῳ ὅστις ἐστὶ καὶ δι' ἃ φεύγει, καὶ εἰ μὴ σώσει αὐτὸν, ἔφη ἐρεῖν ὅτι χρήμασι πεισθεὶς αὐτὸν ἄγει · τὴν δὲ ἀσφάλειαν εἶναι μηδένα ἐκβῆναι ἐκ τῆς νεῶς μέχρι πλοῦς γένηται · πειθομένῳ δ' αὐτῷ χάριν ἀπομνήσεσθαι ἀξίαν. ὁ δὲ 15 ναύκληρος ποιεῖ τε ταῦτα καὶ ἀποσαλεύσας ἡμέραν καὶ νύκτα ὑπὲρ τοῦ στρατοπέδου ὕστερον ἀφικνεῖται ἐς Ἦφεσον. καὶ ὁ Θεμιστοκλῆς ἐκεῖνόν τε ἐθεράπευσε χρημάτων β δόσει (ἦλθε γὰρ αὐτῷ ὕστερον ἔκ τε ᾿Αθηνῶν παρὰ τῶν φίλων καὶ ἐξ Ἦργους ἃ ὑπεξέκειτο), καὶ μετὰ τῶν κάτω 20 Περσῶν τινος πορευθεὶς ἄνω ἐσπέμπει γράμματα ἐς βα-

ραν: the Aegaean. — 7. την 'Αλε-ξάνδρου: sc. πόλιν, which is easily to be supplied here, though rarely omitted. He was then king of Macedonia, called δ φιλέλλην, son of Amyntas, and father of Perdiceas. Cf. c. 57. 4; Hdt. v. 19; viii. 121; 136; ix. 44.

άναγομένης: see App. on c. 29. 18. -8. ἐπ' Ἰωνίας: gen., as in c. 116. 3. - 9. Nátov: the siege of c. 98. § 4, B.C. 466. — ήν γάρ: see on c. 31. 7; 135.8. - 11. δστις . . . φεύγει : see on c. 136. 11. Cf. vi. 34. 40, δπόσοι τ' έσμεν και εν ο χωρίφ. - 12. την άσφάherav: the indispensable means of safety. With such preds. the subj. inf. often omits the art. Cf. ii. 45. 9; iii. 58. 13. Kr. Spr. 50, 6, 5; Kühn. 473, 5.— 13. μέχρι: with subjv. without αν, of a future event; as μέχρι οδ in iii. 28. 15; iv. 16. 16; 41. 2; 46. 12; ξως, Soph. Aj. 555; Trach. 148; Phil. 764; πρίν, vi. 10. 19; 29. 9; 38. 9; viii. 9. 3, 14; the rel. pron., iii. 43. 17; iv. 17. 6; 18. 13. Kühn. 567, note 4. πλούς: opp. to ἄπλοια; fair weather. Cf. iii. 3. 23; Hes. Op. 630. — 14. xáριν ἀπομνήσεσθαι: not elsewhere in prose. Hes. Theog. 504; Eur. Alc. 200. Kr. prefers ἀπομεμνήσεσθαι, saying that μνήσεσθαι is not Attic; and St. after L. Dindorf writes ἀπομνησθήσεσθαι. But μνήσει, fut. second sing., occurs in Eur. I. A. 667. So freq. in Hdt. See Veitch, Greek Verbs, p. 452. —15. ἀποσαλεύσας: cf. Dem. L. 22, ἀναγκαῖον ἦν ἐπ' ἀγκύρας ἀποσαλεύειν τὴν νύκτα μετεώρουν. Here it is probably simply "having ridden out the gale in the open sea."—16. ὑπὲρ τοῦ στρατοπέδου: cf. C. 112. 9.

17. ἐθεράπευσε: applied to any kindly, generous dealing. Cf. c. 9. 16; iii. 12. 3; v. 43. 12; viii. 52. 14. — 18. αὐτῷ: see on c. 13. 12. — 19. α ὑπεξέκειτο: plpf. pass. of ὑπεκτιθέναι, c. 89. 15; what had been conveyed there for safety. Cf. viii. 31. 15. — κάτω, ἄνω: referring as usual to the coast and the interior. — 20. ἐς βασιλέα: so the best Mss., not ἐs or πρόs. The reference is to the king's palace, expressed also by al θύραι βασιλέως, Xen. An. i. 9. 3. Cf. ἐς θεόν,

σιλέα ᾿Αρταξέρξην τὸν Ξέρξου νεωστὶ βασιλεύοντα. ἐδή- 4 λου δ᾽ ἡ γραφὴ ὅτι ΄΄ Θεμιστοκλῆς ἤκω παρὰ σέ, ὃς κακὰ μὲν πλεῖστα Ἑλλήνων εἴργασμαι τὸν ὑμέτερον οἶκον, ὄσον χρόνον τὸν σὸν πατέρα ἐπιόντα ἐμοὶ ἀνάγκῃ ἡμυνόμην, 25 πολὺ δ᾽ ἔτι πλείω ἀγαθά, ἐπειδὴ ἐν τῷ ἀσφαλεῖ μὲν ἐμοί, ἐκείνῳ δὲ ἐν ἐπικινδύνῳ πάλιν ἡ ἀποκομιδὴ ἐγίγνετο. καί μοι εὐεργεσία ὀφείλεται (γράψας τὴν ἐκ Σαλαμῖνος προάγγελσιν τῆς ἀναχωρήσεως καὶ τὴν τῶν γεφυρῶν, ἢν ψευδῶς προσεποιήσατο, τότε δι᾽ αὐτὸν οὐ διάλυσιν), 30 καὶ νῦν ἔχων σε μεγάλα ἀγαθὰ δρᾶσαι πάρειμι διωκόμε-

Pind. Ol. VII. 32. So also Ar. Plut. 237, where Dind. now reads &s, as Bekk., St., and v. H. do here. — 21. veort: acc. to Kr., St. I. p. 31 and 52 ff., B.C. 473, against Diod. xi. 69. But see Curtius, Hist. of Greece, II. p. 399, note 45, p. 659, who assigns as the date B.C. 465. See on c. 104. 4, and Am. J. of Ph. VII. p. 325.

έδήλου: cf. c. 129. 1. - 22. ότι: introducing oratio recta. Also in iv. 38. 16; v. 10. 20; viii. 53. 20. Kühn. 551, 4. Very rarely is &s so used. Cf. Dem. xxi. 151; Dinarch. 1. 12, 102. — 24. ἐπιόντα ἐμοί: see on c. 83. 2. Themistocles speaks of himself as the representative of Hellas. Cf. iv. 64. 1. — 25. ἐν τῷ . . . ἐμοί: we must supply the pred. exigveto with a general subj., as the neut. pl. in c. 7. 2; 93. 14; 125. 5. - 26. πάλιν: though before the art, in near relation to ἀποκομιδή, as in iv. 10. 14 to ἀναχωρήσεως. This connexion of πάλιν with a verbal subst. seems more natural when the art. precedes, as in vii. 44. 42, της ἀπό των Ἐπιπολών πάλιν καταβάσεωs, or where a noun of the contrary notion is opposed to it. c. 120. 10; v. 5. 1; vii. 38. 16. Herbst, Philol. 1866, p. 619 f. - 27. καί μοι

κτέ.: stands in relation to 30, καλ νῦν έγων κτέ. He connects his services in the past with promises for the future. — ypáwas: inserted, as c. 87. 8; 136. 18, but more freely related to the introducing words, 21, έδήλου ή γραφή. - την προάγγελσιν της άναχωρήσεως: the advice given to Xerxes (Hdt. viii. 110) to retreat before it was too late. Grote, IV. chap. 41, p. 474, refers this to the message (Hdt. viii. 75) that the Greeks were intending to flee from Salamis. - ik Zalauîvos: acc. to Hdt. viii. 108, the second message was sent from Andros. But the detail is unimportant, and the former designation was clearer for a Greek reader. - 29. To yevous mpooreποιήσατο: Cobet, Mnem. 11, 375, wishes to erase these words. Most of the commentators find in them a contradiction of the statement of Hdt. But Hdt., viii. 108, says that Them. strongly urged the destruction of the bridge and was resisted by Eurybiades and the Peloponnesian commanders, and that only after this failure did he oppose (viii. 109) independent action on the part of the Athenians, ἀποθήκην μέλλων ποιήσεσθαι ές τον Πέρσην, ίνα . . . έχη ἀποστροφήν. - την . . . νος ὑπὸ τῶν Ἑλλήνων διὰ τὴν σὴν φιλίαν. βούλομαι δ'
138 ἐνιαυτὸν ἐπισχῶν αὐτός σοι περὶ ὧν ἤκω δηλῶσαι." βα- 1
σιλεὺς δέ, ὡς λέγεται, ἐθαύμασέ τε αὐτοῦ τὴν διάνοιαν
καὶ ἐκέλευε ποιεῖν οὕτως. ὁ δ' ἐν τῷ χρόνῷ ὅν ἐπέσχε
τῆς Περσίδος γλώσσης ὅσα ἐδύνατο κατενόησε καὶ τῶν
5 ἐπιτηδευμάτων τῆς χώρας * ἀφικόμενος δὲ μετὰ τὸν ἐνι- 2
αυτὸν γίγνεται παρ' αὐτῷ μέγας καὶ ὅσος οὐδείς πω Ἑλλήνων διά τε τὴν προϋπάρχουσαν ἀξίωσιν καὶ τοῦ Ἑλληνικοῦ ἐλπίδα ἢν ὑπετίθει αὐτῷ δουλώσειν, μάλιστα δὲ
ἀπὸ τοῦ πεῖραν διδοὺς ξυνετὸς φαίνεσθαι. ἦν γὰρ ὁ 3
10 Θεμιστοκλῆς, βεβαιότατα δὴ φύσεως ἰσχὺν δηλώσας, καὶ

τότε δι' αύτον οὐ διάλυσιν: note this free use of an adverbial qualification, "the non-destruction." Cf. iii. 95. 12; v. 35. 6; 50. 17; vii. 34. 26. Kühn. 461, 6.—31. τὴν σὴν φιλίαν: objective, on account of my friendship to you. Cf. c. 33. 19, 21; 69. 30; 77. 21.

138. 2. αὐτοῦ: see on c. 30. 14. - την διάνοιαν: power of mind directed to definite objects (cf. c. 130. 9; 132. 20; ii. 20. 19; iv. 52. 10), indications of which were in his letter. To these, and not merely to eviautor entσχείν, refer the words, ποιείν ούτως. -3. ον ἐπέσχε: the rel. is here not assimilated (\$\delta\$), in order not to obscure the expression of duration of time. - 4. όσα ἐδύνατο: cf. the extravagant exaggeration of Nepos, Them. 10, ut multo commodius dicatur apud regem verba fecisse quam hi poterant qui in Perside erant nati. - катеνόησε: learned; usually only of the apprehension of particular things. Cf. c. 126. 17; ii. 3. 7; iii. 66. 5.

5. ἀφικόμενος: i.e. at the King's court. — μετὰ τὸν ἐνιαυτόν: after the year agreed upon. — 6. γίγνεται μέ-

γας: cf. Hdt. vi. 30. — Έλλήνων: Schol., Ίστιαῖος καὶ ἵππίας καὶ Δημάρατος καὶ ἄλλοι. — 7. καὶ . . . ἐλπίδα: the art. τήν is not as in c. 132. 7 to be repeated in thought, but is omitted because its place is supplied by ἡν ὑπετίθει (see on c. 85. 1) as elsewhere by adj. and partic. with the art. Cf. c. 139. 12, ἀνδραπόδων τῶν ἀφισταμένων. See on c. 1.6. — τοῦ Ἑλληνικοῦ: placed by prolepsis in gen. with ἐλπίδα, though in sense it is obj. of δονλώσειν. See on c. 61. 1. Kühn. 600, 5. — 9. πεῖραν διδούς: partic. impf.; by the repeated proofs which he gave of it.

ην γάρ: to be joined with άξιος θανμάσαι, of which βεβαιότατα . . . δηλώσας contains the justification; and so καί before διαφερόντως is intensive, as in c. 91. 3 before σαφῶς, in c. 3. 5 before πάνν. For in fact (this is the force of the position of ην) Themistocles, having given the surest proofs of the strength of his native powers, was in the very highest degree worthy of admiration in that respect. To join ην with δηλώσας (so St. and GMT. 831) would be contrary to the usage of Thuc., who employs only pres. or pf. partice.

διαφερόντως τι ές αὐτὸ μᾶλλον έτέρου ἄξιος θαυμάσαι·
οἰκεία γὰρ ξυνέσει, καὶ οὕτε προμαθῶν ἐς αὐτὴν οὐδὲν
οὕτ' ἐπιμαθών, τῶν τε παραχρῆμα δι' ἐλαχίστης βουλῆς
κράτιστος γνώμων καὶ τῶν μελλόντων ἐπὶ πλεῖστον τοῦ
15 γενησομένου ἄριστος εἰκαστής· καὶ ἃ μὲν μετὰ χεῖρας
ἔχοι, καὶ ἐξηγήσασθαι οἷός τε, ὧν δὲ ἄπειρος εἴη, κρῖναι
ἱκανῶς οὐκ ἀπήλλακτο, τό τε ἄμεινον ἢ χεῖρον ἐν τῷ
ἀφανεῖ ἔτι προεώρα μάλιστα. καὶ τὸ ξύμπαν εἰπεῖν,
φύσεως μὲν δυνάμει, μελέτης δὲ βραχύτητι κράτιστος δὴ
20 οὖτος αὐτοσχεδιάζειν τὰ δέοντα ἐγένετο. νοσήσας δὲ τε- 4

20 οῦτος αὐτοσχεδιάζειν τὰ δέοντα έγένετο. νοσήσας δὲ τελευτậ τὸν βίον λέγουσι δέ τινες καὶ ἑκούσιον φαρμάκφ

in periphrasis with elvas. Cf. c. 38.8; 99. 7; ii. 12. 6; 80. 15; iii. 3. 1. - 11. és avró: cf. c. 68. 9; 74. 3; 84. 6; 122. 20. — μάλλον έτέρου: see on c. 84. 7. -θαυμάσαι: so usually the act. inf. See Kühn. 473, note 13. — 12. olkela Euvéres: with an intelligence all his own, inborn as well as self-cultivated. This is enforced from the negative side, ούτε προμαθών, i.e. before his entrance into public life, οδτε ἐπιμαθών, by which obligation to others is excluded. αὐτήν is explained by the Schol. as = την ίσχυν της φύσεως, but more probably = ξύνεσιν. - 13. των τε παραχρήμα: = τῶν παρόντων to be construed with γνώμων as the opposite τῶν μελλόντων is with εἰκαστής, so that δι' έλαχίστης βουλής answers to έπλ πλείστον τοῦ γενησομένου. v. H. inserts ην after γνώμων. - δι' έλαχίστης βουλης: with the shortest deliberation; διά with gen. both temporal and instrumental. Cf. viii. 95. 23. - 14. γνώμων: rare for Kouths. Cf. Aesch. Ag. 1130. -15. elkartis: only in Thuc. and late writers. See on these formations c. 70. 10. See App. - μετά χείρας: cf. Hdt. vii. 16; Aeschin. 1. 77. In Hom. χ 10, μετά χερσίν. From this, μετα-

χειρίζεσθαι. - 16. έχοι . . . είη: opt. as in c. 50. 2; 99. 14. - καὶ έξηγήσασθαι: also to set forth, λόγοις not έργφ. Cf. v. 26. 31; vii. 50. 32; in ii. 60. 18, έρμηνεῦσαι. — ἄπειρος: not so much 'without experience' as 'without being in direct contact with.' -17. ούκ ἀπήλλακτο: litotes, he came not short of = οὐκ ἀδύνατος ἢν, and so with inf. The pf. occurs again in c. 122. 22; 143. 14; iii. 63. 17. - TÓ TE αμεινον: the third fact, in which τφ άφανεῖ ἔτι forms the new point. - 18. έτι: to be joined with ἐν τῶ ἀφανεῖ. Cf. c. 30, 20; iii. 13, 5; iv. 26, 20; vii. 84 10. - τὸ ξύμπαν είπειν: cf. vii. 49. 18 The abs. inf. in parenthetical phrase. GMT. 777; H. 956. — 19. φύσεως . . . βραχύτητι: parallel structure of clauses, though each pair has a different relation; δύναμις an essential quality, βραχύτης an accidental one. - 20 οὖτος: resumes the whole personality. Cf. c. 33. 10; ii. 51. 8; 64. 33. - avroσχεδιάζειν κτέ.: instantly to hit upon what was needed, in act as in word. The ετοίμως λέγειν of the Schol, is too narrow. - 21. και ἐκούσιον: the particle connected with the fact instead of the notice of it (λέγουσί τινες). -

αποθανείν αὐτόν, αδύνατον νομίσαντα είναι ἐπιτελέσαι βασιλεί α ύπέσχετο. μνημείον μεν ουν αυτού έν Μαγνη- 5 σία έστὶ τῆ ᾿Ασιανῆ ἐν τῆ ἀγορᾶ · ταύτης γὰρ ἦρχε τῆς

25 χώρας, δόντος βασιλέως αὐτῷ Μαγνησίαν μὲν ἄρτον, η προσέφερε πεντήκοντα τάλαντα τοῦ ένιαυτοῦ, Λάμψακον δὲ οἶνον (ἐδόκει γὰρ πολυοινότατον τῶν τότε εἶναι), Μυοῦντα δὲ ὄψον. τὰ δὲ ὀστά φασι κομισθήναι αὐτοῦ οί 6 προσήκοντες οἴκαδε κελεύσαντος ἐκείνου καὶ τεθηναι κρύ-

30 φα 'Αθηναίων έν τῆ 'Αττικῆ· οὐ γὰρ έξῆν θάπτειν ώς έπὶ προδοσία φεύγοντος. τὰ μὲν κατὰ Παυσανίαν τὸν Λακεδαιμόνιον καὶ Θεμιστοκλέα τὸν 'Αθηναῖον λαμπροτάτους γενομένους των καθ' έαυτους Ελλήνων ουτως έτελεύτησεν.

Λακεδαιμόνιοι δε έπὶ μεν της πρώτης πρεσβείας 1 139 τοιαθτα ἐπέταξάν τε καὶ ἀντεκελεύσθησαν περὶ τῶν ἐναγων της ελάσεως * υστερον δε φοιτωντες παρ' Αθηναί-

φαρμάκφ: for the various accounts, see Cic. Brut. 11. 43; Plut. Them. 31; Diod. xi. 58; Ar. Eq. 83. - 24. Tri 'Ariavn: that on the Maeander (Diod. xi. 57), not that near Mt. Sipylus. της χώρας: the district belonging to the town. - 25. δόντος βασιλέως: cf. Hdt. i. 92; vii. 135; ix. 107.— арточ... olvov . . . ovov: these preds. attached directly to the names answer to the Eastern mode of expression; though eis (inserted by Cobet) is found in Plut. Them. 29; Hdt. ii. 98; Xen. An. i. 4. 9. Athen. i. p. 29, adds, Περκώτην καί την Παλαίσκηψιν είς στρωμνην καί ίματισμόν. - 26. προσέφερε: rare for the simple φέρειν, corresponding to προσιέναι (ii. 13. 23; vii. 28. 30) and πρόσοδος. - 27. πολυοινότατον: neut. adj. with name of town also in c. 10. 1; iv. 76. 15. The district is thought of.

28. φασί...οί προσήκοντες: Thue, evidently doubts the truth of the statement. The words of Nepos, Them. 10, ossa eius clam in Attica ab amicis sepulta, seem to rest on a misconception of our passage. αὐτοῦ: ἐκείνου. See on c. 132.31. - 30. ού γαρ έξην: cf. Xen. Hell. i. 7. 22. ώς . . . φεύγοντος: depending on τὰ ¿στâ. -31. τὰ κατά: with acc, of person or thing to express the connected occurrences. Cf. c. 110, 15; iii. 68. 7.

139. New demands of the Lacedaemonians on the Athenians, who call an assembly for final deliberation.

1. ent: on the occasion of. Cf. ii. 2. 3; vi. 34. 59. — 2. ἐπέταξαν: c. 126. § 2; αντεκελεύσθησαν, c. 128. § 1. - 3. της έλάσεως: governed by περί. On the order, see c. 32.8; 84.13. — υστερον δέ: these discussions fall in the winter of

ους Ποτειδαίας τε ἀπανίστασθαι ἐκελευον καὶ Αἴγιναν 5 αὐτόνομον ἀφιέναι, καὶ μάλιστά γε πάντων καὶ ἐνδηλότατα προύλεγον τὸ περὶ Μεγαρέων ψήφισμα καθελοῦσι μὴ ἄν γενέσθαι πόλεμον, ἐν ῷ εἴρητο αὐτοὺς μὴ χρῆσθαι τοῖς λιμέσι τοῖς ἐν τῆ ᾿Αθηναίων ἀρχῆ μηδὲ τῆ ᾿Αττικῆ ἀγορᾳ. οἱ δ᾽ ᾿Αθηναίοι οὖτε τἆλλα ὑπήκουον οὖτε τὸ 2 10 ψήφισμα καθήρουν, ἐπικαλοῦντες ἐπεργασίαν Μεγαρεῦσι τῆς γῆς τῆς ἱερᾶς καὶ τῆς ἀορίστου καὶ ἀνδραπόδων ὑποδοχὴν τῶν ἀφισταμένων. τέλος δὲ ἀφικομένων τῶν τελευ-3 ταίων πρέσβεων ἐκ Λακεδαίμονος, 'Ραμφίου τε καὶ Μελησίππου καὶ ᾿Αγησάνδρου, καὶ λεγόντων ἄλλο μὲν οὐδὲν 15 ὧν πρότερον εἰώθεσαν, αὐτὰ δὲ τάδε ὅτι Λακεδαιμόνιοι

432-1; Ol. 87. 1. -4. Ποτειδαίας: cf. c. 64. § 3. — ἀπανίστασθαι: of raising a siege; so c. 140. 19. - Alyway: cf. c. 67. § 2. — 6. προύλεγον: προ- here and in προαγορεύειν (c. 140. 22; iv. 97. 18) not temporal 'in advance,' but of solemn, emphatic declaration, which accounts for the following μή, as in c. 140. 25. Cf. c. 26. 20; ii. 8. 15; iii. 66. 2; iv. 26. 14; 80. 12; v. 30. 31. τό περί Μεγαρέων ψήφισμα: in c. 140. 20, the simple gen. in same sense. For the facts, see c. 67. § 4. The date of this was probably the summer of 432, shortly after the battle near Sybota. Ullrich, Meg. Pseph. p. 34. - καθελούσι . . . πόλεμον: in direct speech, εί καθέλοιτε, οὺκ αν γένοιτο πόλεμος. - 7. αὐτούς: after verbs of 'saying' used for 'commanding' the dat, or acc. of the person is admitted as with παραγγέλλειν. Kühn. 475, note 2; Kr. Spr. 55, 3, 13. -8. doxn: i.e. the whole Attic confederacy. Cf. c. 67. § 4.

10. ἐπικαλοῦντες: cf. ii. 27. 3; iii. 36. 8; iv. 23. 8; v. 56. 4. — ἐπεργασίων: the extension of tillage beyond

certain limits. Cf. Xen. Cyr. iii. 2. 23; Plat. Legg. 843 c; and see on c. 2. 5. Here the tillage of land partly dedicated to the Eleusinian goddesses, partly still in dispute, and therefore άδριστος, not yet marked by boundaries. The spurs of Cithaeron, called κέρατα (Strab. ix. 1. 11; Plut. Them. 13) formed the natural limit. Grote, V. chap. 48, p. 340. — 11. ἀνδραπόδων ὑποδοχήν: such reception proved disastrous to the Athenians in the Decelean war, vii. 27. 22. Ar. Ach. 525 ff. after his manner distorts the facts. Yet his story of the theft of certain female slaves of Aspasia's has passed into later narratives. Plut. Per. 30; Athen. xiii. p. 570. How much truth there may be in this cannot be told. W. Vischer, Kl. Schr. I. 480 f.; Müller-Strübing, Arist. p. 48. -12. ἀφισταμένων: as of the Helots, c. 101. 7; iii. 54. 18.

14. ἄλλο μὲν οὐδὲν ὧν: ὧν depends on οὐδέν, not on ἄλλο, which is opp. to what follows. Cf. viii. 67. 9; Hdt. viii. 30. Kr. Spr. 50, 4, 10.—15. αὐτὰ τάδε: only this. Cf. v. 60. 4; vi. 37. 9.—

βούλονται τὴν εἰρήνην εἶναι, εἴη δ' αν εἰ τοὺς Ελληνας αὐτονόμους ἀφεῖτε, ποιήσαντες ἐκκλησίαν οἱ ᾿Αθηναῖοι γνώμας σφίσιν αὐτοῖς προυτίθεσαν, καὶ ἐδόκει ἄπαξ περὶ ἀπάντων βουλευσαμένους ἀποκρίνασθαι. καὶ παρι- 4

20 όντες ἄλλοι τε πολλοὶ ἔλεγον, ἐπ' ἀμφότερα γιγνόμενοι ταῖς γνώμαις καὶ ὡς χρὴ πολεμεῖν καὶ ὡς μὴ ἐμπόδιον εἶναι τὸ ψήφισμα εἰρήνης, ἀλλὰ καθελεῖν, καὶ παρελθῶν Περικλῆς ὁ Ξανθίππου, ἀνὴρ κατ' ἐκεῖνον τὸν χρόνον πρῶτος ᾿Αθηναίων, λέγειν τε καὶ πράσσειν δυνατώτατος. 25 παρήνει τοιάδε·

140 "Της μεν γνώμης, & 'Αθηναίοι, ἀεὶ της αὐτης έχο 1 μαι μη εἴκειν Πελοποννησίοις, καίπερ εἰδως τοὺς ἀνθρώ πους οὐ τῆ αὐτη ὀργη ἀναπειθομένους τε πολεμεῖν καὶ

ότι: see on c. 137. 22.—16. εἶναι: so ii. 75. 5. Often in this sense with a neg.; see on c. 2. 5; 25. 2.—17. ποιήσαντες: see on c. 67. 11.—18. γνώμας προυτίθεσαν: cf. iii. 36. 21; 42. 1; vi. 14. 3; and in iii. 38. 2, λέγειν προτυθέναι, properly to give every one free right of speech. Since here, instead of οἰ ἐν τέλει οτ ὁ πρύτανις, the collective οἰ λθηναῖοι appears, we have σφίσιν αὐτοῖς instead of 'λθηναίοις as in vi. 14. 4.—ἐδόκει: the general opinion was; therefore the impf.; the conclusion follows in c. 145. 2 with the aor. ἐψηφίσαντο.

20. ἐπ' ἀμφότερα γιγνόμενοι: the use of γίγνεσθαι explained on c. 37. 13, and like δίχα γίγνεσθαι of c. 64. 6, expressing opposing opinions. The details are introduced by $\kappa ai - \kappa ai$ (not $\tau \epsilon - \kappa ai$), the clauses introduced by ώs being mutually exclusive. For a similar const., see on c. 27. 7. -21. $\chi \rho \eta$: to be repeated with the following infs. The second ώs, which Kr. wishes to strike out, cannot be dispensed with, considering the opposition of the two

clauses. — 24. πρώτος 'Αθηναίων: this decisive judgment is not added to, but only elucidated by the following words, which are therefore without conj. — 25. παρήνα: introduces a direct speech, also vi. 8. 23; 15. 21; 32. 22.

Speech of Pericles. Chaps. 140-144.

140. I am now, as always, against yielding to the Peloponnesians, and expect that those who vote with me will also share the responsibility for this policy. § 1. Instead of appealing to arbitration, the Lacedaemonians present demands, the concession of any of which would be an admission of fear. § 2-5.

1. τῆς μὲν γνώμης: his own conviction, placed thus in opp. to the advice to be given to others, δ, δρῶ δὲ καὶ κτέ., where the stress lies on ξυμβουλευτέα. τῆς αὐτῆς: cf. c. 127. 9.—ἔχομαι: cf. c. 22. 6; iv. 66. 10; v. 49. 21; viii. 81. 2.—2. μῆ ἐκειν: that we should not yield; depending on γνώμης, and representing the inv.—3. τῆ αὐτῆ ὀργῆ: with the same temper or zeal. See

ἐν τῷ ἔργῳ πράσσοντας, πρὸς δὲ τὰς ξυμφορὰς καὶ τὰς
5 γνώμας τρεπομένους. ὁρῶ δὲ καὶ νῦν ὁμοῖα καὶ παραπλήσια ξυμβουλευτέα μοι ὅντα, καὶ τοὺς ἀναπειθομένους ὑμῶν δικαιῶ τοῖς κοινῆ δόξασιν, ἢν ἄρα τι καὶ σφαλλώμεθα, βοηθεῖν, ἢ μηδὲ κατορθοῦντας τῆς ξυνέσεως μεταποιεῖσθαι. ἐνδέχεται γὰρ τὰς ξυμφορὰς τῶν πραγμάτων
10 οὐχ ἣσσον ἀμαθῶς χωρῆσαι ἢ καὶ τὰς διανοίας τοῦ ἀνθρώπου διόπερ καὶ τὴν τύχην, ὅσα ἄν παρὰ λόγον ξυμβῆ, εἰώθαμεν αἰτιᾶσθαι. Λακεδαιμόνιοι δὲ πρότερόν τε 2 δῆλοι ἢσαν ἐπιβουλεύοντες ἡμῖν καὶ νῦν οὐχ ἤκιστα. εἰρημένον γὰρ δίκας μὲν τῶν διαφόρων ἀλλήλοις διδόναι
15 καὶ δέχεσθαι, ἔχειν δὲ ἑκατέρους ἃ ἔχομεν, οὖτε αὐτοὶ

on c. 130. 11; iii. 45. 18. - 4. έν τώ Epyw: when it comes to action. See on c. 120. 27. — πρός τὰς ξυμφοράς: cf. iii. 82. 18; vi. 34. 47; Dem. 1. 11. Here and in 9 = eventus, whether in good or in bad sense. Cf. ii. 64. 32; Soph. O. T. 33.—5. τρεπομέvous: pass., as iv. 106. 12, γνώμας being acc. of specification, as in ii. 59. 4; iv. 106. 2. - όμοῖα καὶ παραπλήσια: two adjs. for emphasis, without important difference of meaning. Cf. Dem. 111. 27; and see on c. 27. 4. - 7. δικαιώ: as appealing rather to duty than to honour; stronger than άξιω. Cf. iv. 64. 7. - τοις κοινή δόξασιν: = τούτοις & αν κοινή δόξη. — ήν αρα τι καί: if after all we do, etc.; each particle helps to reject the probability of failure. - 8. βοηθεῖν: see on c. 123. 3. — ή . . . μεταποιείσθαι: or, in case of success, they must not claim a share either in the credit of good judgment. $\eta = \epsilon i \delta \epsilon \mu \eta$. See on c. 78. 13; ii. 63. 3; v. 63. 11. With κατορθούντας the subject is changed imperceptibly. See on c. 18. 21; 39. 15. On μεταποιείσθαι, cf. ii. 51. 20. - 9. ένδέχεται yap: for it may happen, even if it is not likely, referring to ήν . . . σφαλλώμεθα. See on c. 124. 7. Note that ο ὑ χ ἦσσον follows ἐνδέχεται here (not as in c. 142. 25) from the fixity of the formula. — 10. αμαθώς χωρήσαι: take an unforeseen course, one not reckoned upon; ἀμαθῶs here in the rare pass. meaning (not as in c. 84. 13). Grote, V. chap. 48, p. 371, understands ἀμαθῶs in connexion with διαvolas in its usual active sense, 'ignorant,' 'deficient in reason.' There is probably no such play of meaning. η καί: καί placed as in rel. sentences. See on c. 74. 25. - Tas Siavolas: purposes, plans. Cf. c. 84. 17; 144. 5; vi. 11. 23; 31. 6. - τοῦ ἀνθρώπου: of a man; art. generic; more usually in pl. Cf. Xen. An. ii. 6. 10. — 11. őoa: in everything which.

12. Λακεδαιμόνιοι δέ: transition from the general to the particular, as in c. 32. 7, but now, etc.—13. είρημένον: acc. abs. See on c. 2. 8, and cf. vii. 18. 14. For the fact, see c. 78. 12.—14. τῶν διαφόρων: not διαφορών with P. and Kr. Cf. c. 56. 2; 78. 12.—

δίκας πω ήτησαν οὖτε ἡμῶν διδόντων δέχονται, βούλονται δὲ πολέμω μαλλον ἡ λόγοις τὰ ἐγκλήματα διαλύεσθαι, καὶ ἐπιτάσσοντες ἡδη καὶ οὖκέτι αἰτιώμενοι πάρεισι. Ποτειδαίας τε γὰρ ἀπανίστασθαι κελεύουσι καὶ Αἴ-3

20 γιναν αὐτόνομον ἀφιέναι καὶ τὸ Μεγαρέων ψήφισμα καθαιρεῖν οἱ δὲ τελευταῖοι οἴδε ἤκοντες καὶ τοὺς Ἦληνας προαγορεύουσιν αὐτονόμους ἀφιέναι. ὑμῶν δὲ μηδεὶς 4 νομίση περὶ βραχέος ἄν πολεμεῖν, εἰ τὸ Μεγαρέων ψήφισμα μὴ καθέλοιμεν, ὅπερ μάλιστα προύχονται εἰ καθαιρεθείη, μὴ ἄν γίγνεσθαι τὸν πόλεμον, μηδ᾽ ἐν ὑμῖν

αὐτοῖς αἰτίαν ὑπολίπησθε ὡς διὰ μικρὸν ἐπολεμήσατε·
τὸ γὰρ βραχύ τι τοῦτο πᾶσαν ὑμῶν ἔχει τὴν βεβαίωσιν 5
καὶ πεῖραν τῆς γνώμης· οἶς εἰ ξυγχωρήσετε, καὶ ἄλλο τι
μεῖζον εὐθὺς ἐπιταχθήσεσθε ὡς φόβφ καὶ τοῦτο ὑπα-

15. ἔχειν α ἔχομεν: regular description of the status quo. Cf. iv. 65. 3; 118. 14. — 16. διδόντων: cf. c. 33. 25; 35. 22. — 17. διαλύεσθα: see on c. 131. 12; here trans. with acc., but intr. in c. 145. 6. — 18. ἐπιτάσσοντες: dictating, like masters; abs.; rare in prose; with dat. in vi. 82. 11. Cf. Soph. O. C. 839; Ant. 668; Theocr. xv. 90. — αἰτιώμενοι: expostulating like equals. Cf. c. 69. 33.

19. ἀπανίστασθαι: cf. c. 139. 4.—
20. Μεγαρέων: short for περί Μεγαρέων, c. 139. 6. Cf. the gen. in c. 129.
12. Kr. Spr. 47, 7, 6.— 21. τελευταίοι: adv. to ηκοντες. See on c. 12.
3; 61. 18.— 22. προαγορεύουσιν: see on c. 139. 6.

23. περί βραχέσς: cf. c. 78. 1.—24. ὅπερ: grammatically object of προύχονται, taken by prolepsis from the subj. of καθαιρεθείη. Cf. c. 82. 26; 88. 3. Kr. makes ὅπερ nom. and subj. of καθαιρεθείη, saying that such

prolepsis is not found before a conditional particle. But cf. Plat. Phaed. 95 b, ταὐτὰ δὴ οὖκ ὰν θαυμάσαιμι καὶ τὸν τοῦ Κάδμου λόγον εἰ πάθοι. For μἡ, see on c. 139. 7.—26. alτίαν: reproach; with ὑπολίπησθε (in your own thoughts) as with ἐπιφέρειν, iii. 46. 26; 81. 20; v. 75. 9; vi. 76. 17.

27. τὸ βραχύ τι τοῦτο: τι thus added to the repeated Bray's adds to the notion of triviality. - exe: contains. See on c. 97. 13. - 28. ols: on the rel. in this position, see on c. 68. 15; and cf. c. 35, 15; 69, 20; 95, 21. The forcible effect of ὅπερ μάλιστα προύχονται, 24, which controls all that follows, appears to permit the pron. ols to refer to the subj. of προύχονται, and the demand itself to be obj. of ξυγχωρήσετε. For a similar free ref. of the rel., cf. iv. 26. 12. The conjecture of J. Steup, & ίστε (for ols) is, therefore, not necessary. - 29. έπιταχθήσεσθε: pass., from επιτάσσειν

30 κούσαντες · ἀπισχυρισάμενοι δὲ σαφὲς ᾶν καταστήσαιτε
141 αὐτοῖς ἀπὸ τοῦ ἴσου ὑμῖν μᾶλλον προσφέρεσθαι. αὐτό- 1
θεν δὴ διανοήθητε ἡ ὑπακούειν πρίν τι βλαβῆναι, ἡ εἰ
πολεμήσομεν, ὡς ἔμοιγε ἄμεινον δοκεῖ εἶναι, καὶ ἐπὶ μεγάλη καὶ ἐπὶ βραχεία ὁμοίως προφάσει μὴ εἴξοντες μηδὲ
5 ξὺν φόβῳ ἔξοντες ᾶ κεκτήμεθα. τὴν γὰρ αὐτὴν δύναται
δούλωσιν ἥ τε μεγίστη καὶ ἐλαχίστη δικαίωσις ἀπὸ τῶν
ὁμοίων πρὸ δίκης τοῖς πέλας ἐπιτασσομένη.

τινί. See on c. 2. 18. - 30. ἀπισχυρισάμενοι: short for $i\sigma$ χυρῶς (βεβαίως) ὰπωσάμενοι. — σαφὲς ἄν καταστήσαιτε: will make them understand clearly. Cf. c. 32. 6; vii. 44. 26. The inf. προσφέρεσθαι represents the dependent imv., as μὴ εἴκειν in 2. The aor. opt. with ἄν points more distinctly than the simple fut. to the effect now to be produced. See on c. 127. 6. Madvig, Adv. I. p. 309, proposes σ αφὲς ἐγκαταστήσετε. — 31. ἀπὸ τοῦ ἴσου: as equal to equal. Cf. c. 99. 7. — προσφέρεσθαι: with dat., v. 111. 23; with πρός τινα, v. 105. 17.

141. Therefore a quick decision should be taken. § 1. If war comes, as I hold it to be advisable, it will be found that we have the advantage of the Peloponnesians in means, in varied adaptation to events, and in unity of interest. § 2–7.

The first section gives the conclusion to be drawn from c. 140. § 2–5. With § 2 begins the discussion of points unfavourable to the Peloponnesians, which continues to c. 143. § 2. Then are mentioned the advantages on the side of the Athenians, to c. 144. § 1.

1. αὐτόθεν: temporal, as in vi. 21. 9; prop. 'from the spot,' and therefore like ὥσπερ εἶχεν, c. 134. 14, immediately, on the spot. — 2. διανοήθητε: see on c. 18. 18. — 3. ἐπί: with dat.

causal, as in c. 138. 31. - 4. ouolos: places the two notions on the same level, strengthening καί . . . καί, used as in c. 139. 21. Cf. c. 39. 4. - elfortes . . . έξοντες: though the const. is changed, these parties., as above the inf. ὑπακούειν, denote the obj. of διανοήθητε. A similar const. in vi. 78. 5, ἐνθυμηθήτω μαχούμενος. Sh. supplies πολεμείν, which P. suggests. "The intercalated &s causes the shift, as if ώς μη είξοντες κτέ." Β. L. G. P. thinks also that the parties, might depend on some appropriate verb implied in διανοήθητε, comparing vii. 68. 3, νομίσωμεν αμα μέν νομιμώτατον είναι . . . έκγενησόμενον. - 5. δύναται: valet, means, implies. Cf. iii. 46. 10; vi. 36. 9. But here only with a subst, as obj. — 6. δούλωσιν (iii. 10. 15) . . . δικαίωσις (iv. 86. 21; v. 17. 11): Thucydidean nouns; the latter 'a demand based on a claim of right' (see on c. 140. 7); to which, therefore, the notion of indecent arrogance is given by από των δμοίων ἐπιτασσομένη. The last words we must take with Kr. and Herbst (Gegen Cobet, p. 51) as masc. (so viii. 89. 27) though Bonitz, p. 24, and Sh. think neut. The pl. makes this case different from c. 77. 16. — 7. πρὸ δίκης: 'before,' i.e. really without proceeding by way of, arbitration.

"Τὰ δὲ τοῦ πολέμου καὶ τῶν ἑκατέροις ὑπαρχόντων 2 ὡς οὐκ ἀσθενέστερα ἔξομεν γνῶτε καθ' ἔκαστον ἀκούον10 τες. αὐτουργοί τε γάρ εἰσι Πελοποννήσιοι, καὶ οὖτε ἰδίᾳ 3 οὕτε ἐν κοινῷ χρήματά ἐστιν αὐτοῖς, ἔπειτα χρονίων πολέμων καὶ διαποντίων ἄπειροι διὰ τὸ βραχέως αὐτοὶ ἐπ' ἀλλήλους ὑπὸ πενίας ἐπιφέρειν. καὶ οἱ τοιοῦτοι οὖτε 4 ναῦς πληροῦν οὔτε πεζὰς στρατιὰς πολλάκις ἐκπέμπειν 15 δύνανται, ἀπὸ τῶν ἰδίων τε ἄμα ἀπόντες καὶ ἀπὸ τῶν αὐτῶν δαπανῶντες καὶ προσέτι καὶ θαλάσσης εἰργόμενοι

8. τὰ δὲ . . . ὑπαρχόντων: placed at the beginning of the period as the theme of the following exposition as regards both sides. From this must the advantage of one side, τὰ ἡμῦν ὑπάρχοντα, be supplied as obj. to οὐτ ἀσθενέστερα ἔξομεν. The following description of the position and war-like resources of the Peloponnesians is so plainly opposed to that of the Corinthians, c. 121, 122, that we can see plainly the literary use made by Thuc. of the thoughts of Pericles, which are no doubt truly stated. See the Introd. p. 44 ff.

10. αύτουργοί τε γάρ κτέ.: to appreciate the following reasoning we must observe that in § 3 three characteristics of the Peloponnesians of an unfavourable tendency are joined by TE, Kal, έπειτα. In § 4, 5, these are illustrated by their necessary results in reverse (chiastic order). Thus: (1) 13, kal oi τοιούτοι κτέ. expands έπειτα χρονίων κτέ.; (2) 17, αἱ δὲ περιουσίαι κτέ. enforces και ούτε ίδία κτέ.; (3) 18, σώμασί τε κτέ. repeats αὐτουργοί τε γὰρ κτέ. - αὐτουργοί: properly those who use their own hands, not those of slaves, in work; then, from the prevailing application of toya to agriculture, those who till their own land,=

γεωργοί of c. 142. 18.—12. διαποντίων: here only in Thuc.; Xen. Hell. vi. 2. 16; freq. in Polyb., Dion., Plut.—βραχέως: for a short time; in this sense only here; elsewhere 'in brief,' of speeches. Cf. c. 97. 12; iii. 61. 2; v. 9. 4.—13. ἐπιφέρειν: εc. πολέμους οr ὅπλα, which occurs in iv. 16. 5; γ8. 23; v. 18. 12; vii. 18. 15. If βραχέις (so v. H.) were read for βραχέως, two unusual features would be removed.

14. πληρούν: so v. H. and St.; which gives a simpler const. than πληρούντες of Mss. But the other editors, as Cl. formerly, make vais as well as στρατιάς obj. of ἐκπέμπειν, retaining πληρουντες (neither ships, manning them), which emphasizes the point wherein the Peloponnesians would naturally come short. This seems preferable. — 15. ἀπὸ τῶν ἰδίων: away from. Cf. c. 7. 6; 76. 7; 99. 10. — ἀπὸ τῶν αὐτῶν: with. Cf. c. 74. 18; 91. 28. Here only Thuc. uses τὰ αύτῶν for τὰ σφέτερα, ii. 20. 12; iii. 95. 14; 107. 12; iv. 66. 4. The Peloponnesian soldier had to maintain himself: aua calls attention to the difficulty of doing this while farms were left without cultivation. - 16. θαλάσσης είργομενοι: (cf. ii. 85. 4; iii. 86. 15; 115. 10) by the superior skill

αί δὲ περιουσίαι τοὺς πολέμους μᾶλλον ἢ αἱ βίαιοι ἐσφοραὶ ἀνέχουσι · σώμασί τε ἔτοιμότεροι οἱ αὐτουργοὶ τῶν δ ἀνθρώπων ἢ χρήμασι πολεμεῖν, τὸ μὲν πιστὸν ἔχοντες 20 ἐκ τῶν κινδύνων κἂν περιγενέσθαι, τὸ δὲ οὐ βέβαιον μὴ οὐ προαναλώσειν, ἄλλως τε κᾶν παρὰ δόξαν, ὅπερ εἰκός, ὁ πόλεμος αὐτοῖς μηκύνηται. μάχῃ μὲν γὰρ μιᾳ πρὸς δ ἄπαντας Ἑλληνας δυνατοὶ Πελοποννήσιοι καὶ οἱ ξύμμαχοι ἀντισχεῖν, πολεμεῖν δὲ μὴ πρὸς ὁμοίαν ἀντιπαρα-25 σκευὴν ἀδύνατοι, ὅταν μήτε βουλευτηρίω ἕνὶ χρώμενοι παραχρῆμά τι ὀξέως ἐπιτελῶσι, πάντες τε ἰσόψηφοι ὄν-

of their adversaries.—17. al περιουσία: sc. χρημάτων; cf. c. 7. 2; 8. 15, referring probably to the reserved fund of the Athenians. See ii. 13. 25.—βίαιοι ἐσφοραί: extraordinary taxes, imposed in times of necessity, as the Corinthians had advised, c. 121. 19. In vi. 20. 6 we have βίαιος δουλεία, and in iii. 82. 18 war is called βίαιος διδάσκαλος.—18. ἀνέχουσι: Schol., βαστάζουσι, αὐξάνουσι, keep up, support; probably without an exact parallel. Cf. Aristid. Panath. p. 182, πάντας ἀνθρώπους ... τῆ καλλίστη τῶν εὐεργεσιῶν ἀνέγετε.

σώμασι: with life and limb; often opp. to χρήματα. Cf. c. 85. 4; 121. 12. Here τὸ μέν refers to τὰ σώματα, τὸ δέ to τὰ χρήματα, and both are objs. of exovres. In the connected expressions πιστον έχοντες, οὐ βέβαιον (ἔχοντες) the objective thought (to possess a thing) passes into the subjective, 'to have a confident hope,' 'to have no assurance'; and then τὸ μέν, τὸ δέ are on the one hand to be construed as objs. of exovtes; on the other, to be connected closely with the infs. αν περιγενέσθαι and προαναλώσειν, with the former as acc. of specification (since abrol is to be supplied there), with the latter as obj. The sense is, "people who till their lands with their own hands are more inclined to risk their lives in war than their property; for, as to their lives, they have a good hope that they will pass safely through the dangers of war; but they feel no confidence that they will not use up their property before the war comes to an end." Cf. the quite different inference from the same premises in c. 121. § 3, 4. — 20. μή ού: instead of un with inf. depending on a negatived verb. Cf. viii. 60. 5; 71. 5. GMT. 815, 2; H. 1034. Kühn. 514, 5; Kr. Spr. 67, 12, 6.—22. айтоîs: see on c. 6. 8; 48. 9.

24. ἀντισχεῖν: aor. in reference to μάχη μιξ (cf. c. 117. 12; vi. 91. 9); πολεμεῖν, pres., of protracted war. — μὴ κτέ.: = οὐ δύνανται ἐὰν μὴ πρὸς ὁμοίαν ἀντιπαρασκευὴν πολεμῶσι, implying that the Athenians were furnished in a quite different fashion. See on c. 91. 28. — 25. ὅταν: introduces a confident reason in form of an uncertain assumption, so long as, while. Cf. ἔως ἄν, Plat. Phaed. 74 c. — βουλευτηρίφ ἐνί: an indirect justification of the Athenian hegemony in opp. to the Spartan demand, τοὺς ξυμμάχους

τες καὶ οὐχ ὁμόφυλοι τὸ ἐφ' ἑαυτὸν ἕκαστος σπεύδη · ἐξ ὧν φιλεῖ μηδὲν ἐπιτελὲς γίγνεσθαι. καὶ γὰρ οἱ μὲν ὡς μάλιστα τιμωρήσασθαί τινα βούλονται, οἱ δὲ ὡς ἦκιστα 30 τὰ οἰκεῖα φθεῖραι. χρόνιοί τε ξυνιόντες ἐν βραχεῖ μὲν τ μορίφ σκοποῦσί τι τῶν κοινῶν, τῷ δὲ πλέονι τὰ οἰκεῖα πράσσουσι · καὶ ἔκαστος οὐ παρὰ τὴν ἑαυτοῦ ἀμέλειαν οἴεται βλάψειν, μέλειν δέ τινι καὶ ἄλλφ ὑπὲρ ἑαυτοῦ τι προϊδεῖν, ὥστε τῷ αὐτῷ ὑπὸ ἀπάντων ἰδίᾳ δοξάσματι 1-2 λανθάνειν τὸ κοινὸν ἀθρόον φθειρόμενον. μέγιστον δὲ 1 τῆ τῶν χρημάτων σπάνει κωλύσονται, ὅταν σχολῆ αὐτὰ

αὐτονόμους ἀφιέναι. - 27. οὐχ ὁμόφυ-Not: they are not all Dorians, but some Thebans, Achaeans, Arcadians. où retained, though after ὅταν, as the regular neg. for contradicting a single notion. See on c. 78. 1. - το έφ' έαντόν: we should expect (cf. c. 17. 2) έαυτῶν or έαυτοῦ. Cf., however, iv. 28. 5; viii. 48. 41; Soph. Ant. 889. — «катто»: after the pl. subj. makes the verb sing. Cf. ii. 16. 11. - σπεύδη: with acc. Cf. v. 16.7; vi. 10. 15; 79. 14. - 28. φιλεί: see on c. 78. 5. Here, like iv. 125. 7 and probably vii. 80. 12, to be taken impers. This will explain the neg. $\mu\eta\delta\epsilon\nu$, as in c. 142. 26, after ἐνδέχεται. Kühn. 512, 2 b; Kr. Spr. 67, 7, 1. -- ἐπιτελές γίγνεσθαι: only here in Thuc. Hdt., i. 124, who often uses emirenes moi-îv, as iii. 141; iv. 4; v. 107. - 29. Tiva: designating any object at pleasure, like οί πέλας. Cf. c. 37. 12; 69. 17.

30. χρόνιοι (c. 140. 21) ξυνιόντες: and when at last they do come together for consultation. Cf. the complaint of the Corinthians, c. 69. 8. — έν βρακεί μορίω: after χρόνιοι the ellipse of χρόνιον is easy. Cf. c. 85. 3. Also with τώ πλέονι (on which the force of

έν is continued) χρόνφ, not μορίφ, is to be supplied. But Kr. supplies τῆς ξυνόδου with μορίφ. St., Jahrb. 1863, p. 478, explains the two expressions, 'to a small degree,' 'mainly.'— 32. παρά: with acc., in consequence of; freq. in Dem., as in 11. 11; xv111. 232, 239.—33. μέλειν δέ τινι καὶ ἄλλφ: but that of course some one else is taking care.—34. ὑπὸ ἀπάντων ἰδίᾳ: joined with δοξάσματι as with a pass. partic. See on c. 95. 16; 130. 3.

142. The attempt to establish themselves in our country will not help them; and at sea, in spite of all their efforts, they can never match us.

1. μέγιστον δέ: = ὅπερ δὲ μέγιστόν ἐστι, regularly with the art. Cf. ii. 65. 9; iii. 63. 10; iv. 70. 18; 108. 28; viii. 76. 35; 92. 34: 96. 9; without art. c. 35. 19; vi. 69. 25. But μέγιστον may here agree with the inner object of κωλύσονται; they will experience their greatest hindrance. Cf. Plat. Phaed. 60 a, δστατον δή σε προσεροῦσι; and see Kühn. 410, note 5.—2. κωλύσονται: fut. mid. with pass. meaning, as ἐασόμενοι, 19. Kühn. 376, 4.— ὅταν: see on c. 141. 25.— σχολῆ:

ποριζόμενοι διαμέλλωσι· τοῦ δὲ πολέμου οἱ καιροὶ οὖ μενετοί.

τ "Καὶ μὴν οὐδ' ἡ ἐπιτείχισις οὐδὲ τὸ ναυτικὸν αὐτῶν 2 ἄξιον φοβηθῆναι. τὴν μὲν γὰρ χαλεπὸν καὶ ἐν εἰρήνῃ 3 πόλιν ἀντίπαλον παρασκευάσασθαι, ἢ που δὴ ἐν πολεμία τε καὶ οὐχ ἦσσον ἐκείνοις ἡμῶν ἀντεπιτετειχισμένων φρούριον δ' εἰ ποιήσονται, τῆς μὲν γῆς βλάπτοιεν ἄν τι 4 10 μέρος καταδρομαῖς καὶ αὐτομολίαις, οὐ μέντοι ἱκανόν γε ἔσται ἐπιτειχίζειν τε κωλύειν ἡμᾶς πλεύσαντας ἐς τὴν ἐκείνων καί, ἦπερ ἰσχύομεν, ταῖς ναυσὶν ἀμύνεσθαι.

opp. to ταχύ, as iii. 46. 10. — 3. οὐ μενετοί: act.; apt to stay, = οὐχ οἶοι μένειν. Cf. Ar. Av. 1620; Dem. iv. 37, οἱ τῶν πραγμάτων οὐ μένουσι καιροὶ τὴν ἡμετέραν βραδυτῆτα καὶ εἰρωνείαν.

5. où& j émitelxions kté.: refers to c. 122. 3. — 6. φοβηθήναι: act. sense with agior, as c. 138. 11, agios θαυμάσαι. - την μέν γάρ: the acc. thus placed at the beginning, stands in no exact const. with the following words (see on c. 32. 18); it is neither subj. nor obj., but seems to introduce the matter in hand; as regards the first, viz. the emirelyious. The second point comes in at 15, To be This Bandarσης κτέ. (With παρασκευάσασθαι a general subject must be supplied.) Epiteichisis consisted either in the founding of a permanent settlement at a point dangerous to the enemy (as Heracleia, iii. 92), or in the establishment of a fort from which sallies might be made (as Deceleia, vii. 19). So πόλιν and φρούριον are species to the genus the use (saits (xigir). - 7. η που δή: of course therefore. Cf. vi. 37. 15. — πολεμία: sc. γη̂. Cf. ii. 11. 20; iii. 58. 24; v. 64. 18. - 8. ovx norov: the neg. belongs only to the adv. The inf. would take uh. See on c. 141. 28. — ήμων αντεπιτετειχισμένων: it is best to understand this pf. not with Cl., of the assurance the speaker feels that the Athenians will be beforehand with the Spartans in adopting this measure, but with Sh. (and apparently St.), "much more in time of war when our city is a counter-επιτείγισμα against their infant colony." Athens itself is represented, and not, as Kr. and B. think, other existing fortresses as Oenoe. This allusion to the ἐπιτείχισις is probably put into the mouth of Pericles as one of τὰ δέοντα (c. 22. 5) by Thuc. writing at the end of the war, with the knowledge of the occupation of Pylos, Cythera (vii. 26. 10), and Deceleia. Herbst, Philol. 38, p. 581.

9. βλάπτοιεν ἄν: after fut. GMT. 505; H. 901 a. — 10. αὐτομολίαις: i.e. of slaves. Cf. vii. 27. 5; viii. 40. 11. — 11. ἐπιτειχίζειν: depends on κωλύειν. GMT. 815, 1; H. 963. — 12. ἢπερ ἰσχύομεν: cf. ii. 13. 18. — ἀμυνεσθαι: to retaliate, not here 'to defend ourselves.' Cf. c. 42. 2; ii. 67. 28; iv. 63. 11. He refers to attacks by sea on the Peloponnesus, which also would be attended by καταδρομαί and

πλέον γὰρ ἡμεῖς ἔχομεν τοῦ κατὰ γῆν ἐκ τοῦ ναυτικοῦ 5 ἐμπειρίας ἡ ἐκεῖνοι ἐκ τοῦ κατ ἤπειρον ἐς τὰ ναυτικά.

15 τὸ δὲ τῆς θαλάσσης ἐπιστήμονας γενέσθαι οὐ ῥαδίως 6 αὐτοῖς προσγενήσεται. οὐδὲ γὰρ ὑμεῖς, μελετῶντες αὐτὸ 7 εὐθὺς ἀπὸ τῶν Μηδικῶν, ἐξείργασθέ πω πῶς δὴ ἄνδρες γεωργοὶ καὶ οὐ θαλάσσιοι, καὶ προσέτι οὐδὲ μελετῆσαι ἐασόμενοι διὰ τὸ ὑφ' ἡμῶν πολλαῖς ναυσὶν ἀεὶ ἐφορμεῖ-20 σθαι, ἄξιον ἄν τι δρῷεν; πρὸς μὲν γὰρ ὀλίγας ἐφορμού-8 σας κᾶν διακινδυνεύσειαν πλήθει τὴν ἀμαθίαν θρασύνοντες, πολλαῖς δὲ εἰργόμενοι ἡσυχάσουσι, καὶ ἐν τῷ μὴ μελετῶντι ἀξυνετώτεροι ἔσονται καὶ δι' αὐτὸ καὶ ὀκνηρότεροι. τὸ δὲ ναυτικὸν τέχνης ἐστίν, ὥσπερ καὶ ἄλλο τι, 9 5 καὶ οὐκ ἐνδέχεται, ὅταν τύχη, ἐκ παρέργου μελετᾶσθαι,

αὐτομολίαι. Cf. vii. 26. § 2. - 13. πλέον γάρ ήμεις έχομεν κτέ .: πλέον έχομεν means as usual (cf. c. 37. 18; 42. 15; 76. 15; iii. 43. 12; iv. 59. 7; 62. 16; vii. 36.6; viii. 99. 12), we have the advantage, though here the comp. retains its full const. with ή ἐκεῖνοι. The gen. τοῦ κατὰ γῆν, as regards operations on land, is like c. 22. 14; 36. II; Hdt. i. 32, μετρίως έχοντες βίου: and έκ governs έμπειρίας with its obj. gen, placed before it, from our experience in naval matters, as in c. 32. 8; 84. 13; 107. 26; 139, 2, and its article is omitted, as in c. 3. 1; 11. 2; 23. 20; 36. 11; 107. 26.

15. $\tau \delta \delta \epsilon \tau \eta \hat{s} \delta \alpha \lambda d\sigma \sigma \eta \hat{s} \kappa \tau \hat{\epsilon}$: refers to c. 121. 14. — 17. $\ell \xi \epsilon i \rho \gamma \alpha \sigma \theta \hat{\epsilon} \pi \omega$: have as yet brought it to perfection. This remark answers so well to the thought of Pericles that the particle $\pi \omega$, though wanting in the best Mss., can hardly be dispensed with; it might easily drop out before the following $\pi \hat{\omega} \hat{s}$. — $\ell \alpha \sigma \phi \mu \epsilon \nu \omega$: expressed with the same confidence as 8 above: "we will leave them no time to prac-

tise." The pass. sense is rare. Cf. Eur. I. A. 331; Dem. 11. 16, ἐώμενοι διατρίβειν; VIII. 59, ἄγειν ἡσυχίαν ἐᾶσθαι.—19. ἐφορμεῖσθαι: cf. viii. 20. 3; pass. of ἐφορμεῖν with dat. See on c. 2. 18; 140. 29.

21. διακινδυνεύσειαν: force their way through. Cf. iv. 29. 8; v. 46. 11. - 22. τώ μη μελετώντι: see on c. 36, 3; the lack of practice. - 23. & airo: just for this reason. Cf. c. 68.9; 74.3. - 24. τέχνης: a matter of acquired skill. Cf. c. 83. 4. — ώσπερ και άλλο τι: as much as anything else whatever. Cf. vi. 18. 38; Xen. An. i. 3. 15, &s τις καὶ ἄλλος. Kr. Spr. 69, 32, 13. — 25. όταν τύχη: at any chance time, without plan. So τυχείν, pers. and impers., is used in various relative turns to express accidental circumstances of time, place, fact. No doubt a grammatical supplement is to be assumed as original, but is not present to the mind of the speaker. Cf. ωs, ὅπως ἔτυχε, iv. 25. 7; v. 20. 9; 56. 15; viii. 95. 21; δπόθεν τύγοιεν, iv. 26. 20; with rel. pron., iii. 43. 18; viii. 48. 36. — ἐκ παρέργου: and 143 ἀλλὰ μᾶλλον μηδὲν ἐκείνῳ πάρεργον ἄλλο γίγνεσθαι. εἴ 1 τε καὶ κινήσαντες τῶν 'Ολυμπίασιν ἢ Δελφοῖς χρημάτων μισθῷ μείζονι πειρῷντο ἡμῶν ὑπολαβεῖν τοὺς ξένους τῶν ναυτῶν, μὴ ὄντων μὲν ἡμῶν ἀντιπάλων ἐσβάντων αὐτῶν τε καὶ τῶν μετοίκων δεινὸν ἄν ἢν · νῦν δὲ τόδε τε ὑπάρχει καί, ὅπερ κράτιστον, κυβερνήτας ἔχομεν πολίτας καὶ τὴν ἄλλην ὑπηρεσίαν πλείους καὶ ἀμείνους ἢ πᾶσα ἡ ἄλλη 'Ελλάς. καὶ ἐπὶ τῷ κινδύνῳ οὐδεὶς ᾶν δέξαιτο τῶν 2 ξένων τήν τε αὑτοῦ φεύγειν καὶ μετὰ τῆς ἤσσονος ἄμα 10 ἐλπίδος ὀλίγων ἡμερῶν ἔνεκα μεγάλου μισθοῦ δόσεως ἐκείνοις ξυναγωνίζεσθαι.

έν παρέργφ, as a by-work, a holiday task. Cf. vi. 69. 27; vii. 27. 20. — 26. μηδέν ... γίγνεσθαι: sc. δεῖ from ἐνδέχεται. See on c. 141. 28.

143. Nor will they be able to seduce our sailors by money, for the best of them are Athenian citizens. § 1, 2. Our superiority at sea will enable us to endure for a time even the loss of our own country. § 3–5.

el re kal: the third point (in reference to c. 121. § 3), after the emitelχισις, c. 142. 6, and the ναυτικόν, c. 142. 15. — 2. κινήσαντες: see on c. 93. 8. The obj. is the part. gen. των χρημάτων, like vi. 70. 20. See on c. 30. 8; 58. 15. — Δελφοις: without έν because under the influence of the locative Ολυμπίασιν (see Kühn. 337, note 1). Conversely, in c. 121. 8, 'Ολυμπία is controlled by έν. — 3. ὑπολαβεῖν: see on c. 68. 18. -4. μη όντων ήμων κτέ.: this gen. abs. makes the prot. to δεινον The second ἐσβάντων . . . μετοίκων is subord. to the former, = "supposing we ourselves (i.e. citizens of the two lower Solonian classes, see iii. 16. 6) and the metics went on board and

served." -5. νῦν δέ: but as it is. Cf. e. 68. 14; 71. 8. $-\tau$ όδε ὑπάρχει: = ἀντίπαλοί ἐσμεν. -6. κυβερνήτας: pred., we have citizens for steersmen. -7. την ἄλλην ὑπηρεσίαν: the rest of our crews. Cf. vi. 31. 21. This noun being collective, the adjs. are pl. Cf. c. 24. 9; 136. 2.

8. και έπι τῷ κινδύνφ κτέ.: και belongs to obbels των ξένων as opp. to citizens. επί τῷ κινδύνφ, in view of the danger. See on c. 70. 10. "Not only on our citizens may we reckon; even the strangers among us will not consent, for the offers our enemies can make them, to give up their own homes." For, since these maritime places were dependent on Athens, such would be the result of Athenian success; no one who had taken part with the Peloponnesians being allowed to return to his native city. The inf. after δέχεσθαι, as in iii. 53. 4; v. 94. 3. Cf. Soph. El. 1304 with Wolff's note. -10. Еуека: (as usual placed between the attendant gens; cf. c. 5. 6; 73. 17) belongs to δόσεως, on which μεγάλου μισθοῦ depends, and ὀλίγων ἡμερῶν on both.

"Καὶ τὰ μὲν Πελοποννησίων ἔμοιγε τοιαῦτα καὶ πα- 3 ραπλήσια δοκεῖ εἶναι, τὰ δὲ ἡμέτερα τούτων τε ὧνπερ ἐκείνοις ἐμεμψάμην ἀπηλλάχθαι καὶ ἄλλα οὐκ ἀπὸ τοῦ 15 ἴσου μεγάλα ἔχειν. ἤν τ' ἐπὶ τὴν χώραν ἡμῶν πεζῆ ἴω- ٤ σιν, ἡμεῖς ἐπὶ τὴν ἐκείνων πλευσούμεθα, καὶ οὐκέτι ἐκ τοῦ ὁμοίου ἔσται Πελοποννήσου μέρος τι τμηθῆναι καὶ τὴν ᾿Αττικὴν ἄπασαν · οἱ μὲν γὰρ οὐχ ἔξουσιν ἄλλην ἀντιλαβεῖν ἀμαχεί, ἡμῖν δ' ἐστὶ γῆ πολλὴ καὶ ἐν νήσοις 20 καὶ κατ' ἤπειρον. μέγα γὰρ τὸ τῆς θαλάσσης κράτος · σκέψασθε δέ · εἰ μὲν γὰρ ἤμεν νησιῶται, τίνες ἄν ἀλη- 5 πτότεροι ἦσαν ; καὶ νῦν χρὴ ὅτι ἐγγύτατα τούτου διανοηθέντας τὴν μὲν γῆν καὶ οἰκίας ἀφεῖναι, τῆς δὲ θαλάσσης

12. και τὰ μέν κτέ.: transition to the second part of the examination of τα τοῦ πολέμου καὶ τῶν ἐκατέροις ὑπαρχόντων, c. 141. 8. - τοιαύτα και παραπλήσια: cf. c. 28. 17; vii. 78. 4. - 13. ώνπερ: assimilated from απερ. - 14. έκείνοις: though = τοῖς ἐκείνων (cf. c. 71. 9, πρὸς αὐτούς) is still pers. so as to justify the dat. with μέμφεσθαι, as in iv. 61. 18. Kr. Spr. 46, 7, 3. άπηλλάχθαι: to be free from. Cf. c. 122. 22; iii. 63. 17; viii. 2. 21. — οὐκ ἀπὸ τοῦ Loov: more than a match. This enhances the force of μεγάλα, which, though not indispensable (v. H. omits it, following Cobet, V. L. p. 436), is added to balance ὧνπερ . . . ἐμεμψάμην.

15. $\vec{\eta} \nu \tau \epsilon \kappa \tau \dot{\epsilon}$: the speaker's purpose was here to detail the $\mu \epsilon \gamma d\lambda \alpha$ just spoken of. But the first point touched upon, the proper conduct of the Athenians when invaded by land, is treated with so much fulness, that the second, to which the $\tau \epsilon$ points, is omitted altogether; and only in c. 144. 1 is the thread resumed with $\pi o \lambda \lambda \dot{\alpha}$ $\ddot{\alpha} \dot{\kappa} \lambda \dot{\alpha}$ $\ddot{\alpha} \lambda \dot{\alpha}$, to be again postponed to some other occasion, c. 144. 5. See App. — 16.

καὶ οὐκέτι κτέ.: οὐκέτι implies the certain change of a former opinion; "they will not then find it the same thing" (but far worse). Cf. Plat. Gorg. 475 c, ἀμφοτέροις μὲν οὐκ ἃν ἔτι ὑπερ-βάλλοι, 'it cannot now excel in both.' Pind Ol. 1. 5, 114. With ἐκ τοῦ ὁμοίον, cf. ii. 3. 18, ἐκ τοῦ ἴσου γίγνεσθαι, and see on c. 34. 10.—18. ἀντιλαβείν: receive in compensation. Cf. iii. 40. 13; 58. 7.—20. κατ' ἤπειρον: particularly on the Thracian coast.

21. σκέψασθε δέ: introduces an explanatory addition; so iii. 58. 21; iii. 46. 4 with γάρ; c. 33. 7 with καί. άληπτότεροι: less assailable. Cf. c. 37. 20; 82. 21. - 22. kal vûv: used in partial, as vûv δέ in complete opposition to a state of things previously described; "and though islanders we are not, yet now we must get as near as possible to the islanders' way of thinking." For διανοηθέντας, cf. vii. 5. 15, where ούτως answers to ἐγγύτατα τούτου; iii. 40. 32, γενόμενοι δτι έγγύτατα τη γνώμη τοῦ πάσχειν. - 23. την vnv kal olklas: the land and houses thereon. One art. (as the following

καὶ πόλεως φυλακὴν ἔχειν, καὶ Πελοποννησίοις ὑπὲρ αὐτῶν 25 ὀργισθέντας πολλῷ πλείοσι μὴ διαμάχεσθαι (κρατήσαντές τε γὰρ αὖθις οὐκ ἐλάσσοσι μαχούμεθα, καὶ ἢν σφαλῶμεν τὰ τῶν ξυμμάχων, ὅθεν ἰσχύομεν, προσαπόλλυται · οὐ γὰρ ἡσυχάσουσι μὴ ἱκανῶν ἡμῶν ὄντων ἐπ' αὐτοὺς στρατεύειν), τήν τε ὀλόφυρσιν μὴ οἰκιῶν καὶ γῆς ποιείσθαι,

30 ἀλλὰ τῶν σωμάτων · οὐ γὰρ τάδε τοὺς ἄνδρας, ἄλλ' οἱ ἄνδρες ταῦτα κτῶνται. καὶ εἰ ῷμην πείσειν ὑμᾶς, αὐτοὺς ἄν ἐξελθόντας ἐκέλευον αὐτὰ δηῶσαι καὶ δεῖξαι Πελοποννησίοις ὅτι τούτων γε ἔνεκα οὐχ ὑπακούσεσθε.

144 "Πολλὰ δὲ καὶ ἄλλα ἔχω ἐς ἐλπίδα τοῦ περιέσεσθαι, 1 ἢν ἐθέλητε ἀρχήν τε μὴ ἐπικτᾶσθαι ἄμα πολεμοῦντες καὶ κινδύνους αὐθαιρέτους μὴ προστίθεσθαι · μᾶλλον γὰρ πεφόβημαι τὰς οἰκείας ἡμῶν ἁμαρτίας ἡ τὰς τῶν ἐναντίων

 $\tau \hat{\eta} s$) covers both nouns (see on c. 120. 10), as in 30, 31, both together are denoted by the neut. prons. τάδε, ταῦτα. - 24. πόλεως: denotes all inclosed by the walls, Athens as well as Piraeus. - φυλακήν έχειν: a continued φυλάσσειν. Cf. c. 57. 20; ii. 69. 3; v. 50. 10; viii. 11. 11. - 25. un διαμάχεσθαι: the neg. μή gains weight by its postponement, but does not affect the partic, δργισθέντας, as Cl. says; though enraged with them. - 26. μαχούμεθα: we shall have to fight. -27. τα των . . . Ισχύομεν: cf. iii. 39. 43, ή πρόσοδος, δι' ην ισχύομεν. - ου γαρ ήσυχασουσι: euphemistic for àποστήσονται. - 29. τήν τε όλόφυρσιν: third member, after μèν κτέ., δὲ κτέ., 23. — οίκιῶν καὶ γης: gen. depending on the subst. δλόφυρσιν, as ii. 51. 22. In vi. 78. 16 the pass. aor. of the verb has the dat. — 31. κτώνται: applied by zeugma to τοὺς ἄνδρας = γεννα, τίκτει. The same thought in vii. 77. 39. — 32. αὐτά: referring to γῆν καὶ οἰκίας. See on 23.

144. We must not, however, undertake conquests while the war lasts. § 1. We should reject decisively all their demands, convinced that the war must come, and resolved to engage in it in a way worthy of our fathers. § 2-5.

1. πολλά δὲ καὶ ἄλλα κτέ.: this is the continuance of what begins with ήν τε, c. 143. 15. — ἔχω: = ἔχω εἰπεῖν, v. 105. 17. Cf. ii. 46. 1. - 2. ἀρχήν μή ἐπικτάσθαι: in addition to what we have, with principal stress on αμα πολεμοῦντες. The same thought and reference to the Sicilian expedition in ii. 65. 24. — 3. προστίθεσθαι: see on c. 78. 3. - μάλλον γάρ . . . διανοίas: gives parenthetically the reason of what precedes. - πεφόβημαι: emotional pres. pf. Cf. iv. 114. 24; vi. 34. 49. Curtius, Verb. II.2 p. 175. -4. ταs olkelas ήμων: poss. gen. with corresponding adj. Kr. Spr. 47, 5, 1. 5 διανοίας · ἀλλ' ἐκεῖνα μὲν καὶ ἐν ἄλλφ λόγφ ἄμα τοις 2 ἔργοις δηλωθήσεται · νῦν δὲ τούτοις ἀποκρινάμενοι ἀποπέμψωμεν, Μεγαρέας μὲν ὅτι ἐάσομεν ἀγορὰ καὶ λιμέσι χρῆσθαι, ἢν καὶ Λακεδαιμόνιοι ξενηλασίας μὴ ποιῶσι μήτε ἡμῶν μήτε τῶν ἡμετέρων ξυμμάχων (οὕτε γὰρ ἐκεῖ-10 νο κωλύει ἐν ταῖς σπονδαῖς οὕτε τόδε), τάς τε πόλεις ὅτι αὐτονόμους ἀφήσομεν, εἰ καὶ αὐτονόμους ἔχοντες ἐσπεισάμεθα καὶ ὅταν κἀκεῖνοι ταῖς αὑτῶν ἀποδῶσι πόλεσι μὴ σφίσι τοῖς Λακεδαιμονίοις ἐπιτηδείως αὐτονομεῖσθαι, ἀλλὰ αὐτοῖς ἑκάστοις ὡς βούλονται · δίκας δὲ ὅτι

-5. άλλ' ἐκεῖνα: referring to πολλά καὶ ἄλλα, 1. - ἐν ἄλλω λόνω: in the speech given in outline in ii. 13, particularly from § 3. But probably this indication has reference to the arrangement of his material by the historian (see on c. 141. 8); particularly so the words ev rois epyous, i.e. "when the story of the events comes to be told." So also δηλωθήσεται, not δηλώσω, ἀποφανώ, ἀποδείξω, because it is the intention of Thuc. expressed in the words of Pericles. Herbst, Philol. 38, p. 564. Pericles could hardly in reality defer an important part of his advice to the time of actual war. - 6. aποκρινάμενοι: the partic. contains the main gist of the sentence, governing all on to ἀμυνούμεθα, 16. The chief points of the Lacedaemonian demands are indicated at the head of three clauses by Meyapéas, 7, τàs πόλεις, 10, δίκας, 14. In the first two, the answer is connected with a condition; but as this will certainly not be granted, there is practically a refusal. - 8. Ecvylaolas: usually in pl.; the expulsion of foreigners from Laconia, at the discretion of the Ephors. Schömann, Ant. of Greece, I. 278. Cf. ii. 39. 3; Ar. Av. 1013. —

ποιώσι: establish by law, not 'carry out,' which would be ποιώνται. See on c. 77. 3. - 9. ούτε γάρ ἐκεῖνο κτέ.: ἐκεῖνο, the Spartan xenelasy, τόδε, the Megarian decree. κωλύει appears to be used as in Ar. Av. 463, Abyos by διαμάττειν οὐ κωλύει (= οὐδέν κωλύει). "In the terms of the truce there is as little prohibition of the one as of the other." - 10. τάς τε πόλεις: though unusual for τας δέ, not to be changed against the best Mss. Instances of this closer connexion of an emphatic word are found in ii. 70. 12; iii. 46. 9; iv. 32. 8 (Mss.). — 11. el καl . . . έσπεισάμεθα: as was not the case (in the 30 years' truce, c. 115. 1). - 12. και όταν . . . βούλον-Tas: which they will, however, never allow. Both conditions represent with ironical confidence a decided rejection. - 13. τοις Λακεδαιμονίοις: purposely added to prevent the possible reference of σφίσι to πόλεις. επιτηδείως: cf. c. 19. 3, where the Indifferent πολιτεύειν follows, while here αὐτονομεῖσθαι of itself neutralizes the σφίσιν ἐπιτηδείως. So μή belongs in thought to the adv., though construed with the inf. - 14. αὐτοῖς ἐκάστοις: referring κατὰ σύνε15 ἐθελομεν δοῦναι κατὰ τὰς ξυνθήκας, πολέμου δὲ οὐκ ἄρξομεν, ἀρχομένους δὲ ἀμυνούμεθα. ταῦτα γὰρ δίκαια καὶ
πρέποντα ἄμα τῆδε τῆ πόλει ἀποκρίνασθαι. εἰδέναι δὲ 3
χρὴ ὅτι ἀνάγκη πολεμεῖν, ἢν δὲ ἐκούσιοι μᾶλλον δεχώμεθα, ἣσσον ἐγκεισομένους τοὺς ἐναντίους ἔξομεν, ἔκ τε
20 τῶν μεγίστων κινδύνων ὅτι καὶ πόλει καὶ ἰδιώτη μέγισται τιμαὶ περιγίγνονται. οἱ γοῦν πατέρες ἡμῶν ὑπο- 4
στάντες Μήδους καὶ οὐκ ἀπὸ τοσῶνδε ὁρμώμενοι, ἀλλὰ
καὶ τὰ ὑπάρχοντα ἐκλιπόντες, γνώμη τε πλείονι ἢ τύχη
καὶ τόλμη μείζονι ἢ δυνάμει τόν τε βάρβαρον ἀπεώσαντο
25 καὶ ἐς τάδε προήγαγον αὐτά · ὧν οὐ χρὴ λείπεσθαι, ἀλλὰ 5
τούς τε ἐχθροὺς παντὶ τρόπφ ἀμύνεσθαι καὶ τοῖς ἐπιγι-

γνομένοις πειρασθαι αὐτὰ μὴ ἐλάσσω παραδοῦναι."

145 ΄Ο μὲν Περικλῆς τοιαῦτα εἶπεν, οἱ δ' ᾿Αθηναῖοι νο- 1

μίσαντες ἄριστα σφίσι παραινεῖν αὐτὸν ἐψηφίσαντο ἃ

ἐκέλευε, καὶ τοῖς Λακεδαιμονίοις ἀπεκρίναντο τῆ ἐκείνου

σιν το πόλεις, each for itself. Cf. ii. 15. 6; iv. 108. 18; v. 29. 22.—15. οὐκ ἄρξομεν: we will not begin, whatever they may do. The act., ἄρχειν, opposes one beginner of an action to another; the mid., ἄρχεσθαι, opposes the beginning of an action to its subsequent stages; and so ἀρχομένους implies, "if they begin the war, they will not so easily find the end of it." πολέμου ἄρχειν, bellum movere; πολέμου ἄρχειν, bellum incipere. H. 816; Kühn. 416, 2.—16. δίκαια κτέ.: so ii. 36. 1.

19. ἦσσον ἐγκεισομένους ἔξομεν: so c. 120.9, with a formal comp. adj.; "the more courageously we accept war, the less eager will they be to attack us."—21. περιγίγνονται: result at the end. Cf. περιίστασθαι, c. 32. 15.—οί γοῦν πατέρες: appeal to

example; our fathers at any rate. See on c. 2. 18.—22. οὐκ ἀπὸ τοσῶνδε ὁρμώμενοι: a litotes, which expresses nearly the same as c. 74. 21, ἀπὸ τῆς οὐκ οὕσης ἔτι ὁρμώμενοι. τοσῶνδε refers to the manifest signs of the power and splendour of Athens.—23. γνώμη κτέ: wise calculation opposed to blind chance, τύχη: resolute courage, τόλμη, to material power, δυνάμει.—25. ἐς τάδε: like τοσῶνδε. Cf. vi. 18. 32, ἐς τάδε ἤραν αὐτά. On αὐτά here and in 27, see on c. 1. 10.— ὧν: see on c. 35. 15; 69. 20; 95. 21.

145. The assembly decides to answer in accordance with the advice of Pericles

2. άριστα: adj., not adv. Cf. c. 124. 11. Often with art. Cf. c. 43. 11; iv. 74. 10. — ά ἐκέλευε: sc. ψηφίσασθαι. — 3. τῆ ἐκείνου γνώμη: cf. c.

γνώμη καθ' έκαστά τε ώς έφρασε, καὶ τὸ ξύμπαν οὐδὲν 5 κελευόμενοι ποιήσειν, δίκη δὲ κατὰ τὰς ξυνθήκας έτοιμοι εἶναι διαλύεσθαι περὶ τῶν ἐγκλημάτων ἐπὶ ἴση καὶ ὁμοία. καὶ οἱ μὲν ἀπεχώρησαν ἐπ' οἴκου καὶ οὐκέτι ὕστερον ἐπρεσβεύοντο.

146 Αἰτίαι δὲ αὖται καὶ διαφοραὶ ἐγένοντο ἀμφοτέροις 1 πρὸ τοῦ πολέμου, ἀρξάμεναι εὐθὺς ἀπὸ τῶν ἐν Ἐπιδάμνω καὶ Κερκύρα. ἐπεμίγνυντο δὲ ὅμως ἐν αὐταῖς καὶ παρ' ἀλλήλους ἐφοίτων ἀκηρύκτως μέν, ἀνυπόπτως δὲ 5 οὖ · σπονδῶν γὰρ ξύγχυσις τὰ γιγνόμενα ἦν καὶ πρόφασις τοῦ πολεμεῖν.

90.14; 93.16.—4. Δε έφρασε: belongs only to καθ' ἔκαστα, since φράζειν always implies 'to set forth details.' On the other hand, το ξύμπαν finds its exposition in οὐδὲν κελευδμενοι ποιήσειν, "that they would do nothing upon dictation."—6. διαλύεσθαι: only here with περί and gen. Usually with acc. Cf. c. 140.17; v. 80.2.— ἐπὶ ἴση καὶ ὁμοία: see on c. 27.3.

146. War is not formally proclaimed, but is imminent.

1. alria δε αξται κτέ.: conclusion of the statement of the causes of the war announced in c. 23. § 5. αδται is subj. to the pred. substs.

altía and διαφοραί. — 2. ἀρξάμεναι ἀπό: to designate the point of beginning. Cf. vi. 99. 15; 101. 7; 103. 6. — 3. ἐπεμίγνυντο: see on c. 2. 5. — ἐν αὐταις: i.e. ἐν δ οὕτω διεφέροντο, while these recriminations were going on. Cf. c. 55. 14, ἐν σπονδαῖς. The partic. pres. (impf.), τὰ γιγνόμενα, expresses collectively these proceedings. — 4. ἀκηρώκτως: (in ii. 1. 3, ἀκηρωκτεί) still without the formalities which are indispensable after war is declared. — 5. σπονδῶν ξύγχωνις: an actual disruption of the truce, though war had not yet broken out. Cf. v. 26. 30.

APPENDIX.

I. MANUSCRIPTS AND EDITIONS.

MANUSCRIPTS.

- A. CODEX CISALPINUS sive ITALUS: now in Paris, parchment, of the twelfth century, with scholia by two hands.
- B. Cod. Vaticanus (126): in the Vatican Library at Rome, parchment, not later than the eleventh century, with scholia by a single hand.
- C. Cod. Laurentianus (69, 2): in the Laurentian Library at Florence, parchment, of the tenth century, with scholia.
- D. Cop. Marcianus (367): in the Library of St. Mark at Venice, paper.
- E. Cod. Palatinus: now in the Library at Heidelberg (252), parchment, of the eleventh century, with a few scholia not of ancient date.
- F. Cod. Augustanus: in the Library at Munich (430), parchment, of the fourteenth century.
- G. Cod. Monacensis (228, formerly 287): in the Library at Munich, paper, of the thirteenth century.

These are the Mss. used by Bekker in his second stereotyped edition of the text (1832). In his edition of 1821 he used also other Mss. than these; a complete list is given in his first volume. A list and description of the Mss. of Thucydides is given in the edition of Arnold; a list and classification of them, easy to consult, in the smaller edition of Poppo.

The best of the Mss. of Thucydides, in the opinion of Bekker, is Vaticanus. This Ms. is evidently not derived from a single source. As far as vi. 94 it agrees with the other Mss. of the better sort so closely as to show that it belongs to the same recension; in the remainder of the history its variation from them in many places is so great as to prove that this part of it must have been made from a different copy. Here, frequently, it alone furnishes the true reading. Of the remaining Mss., Laurentianus and Monacensis agree with one another most nearly.

The best of the Mss. of Thucydides are not free from errors. No single Ms. is sufficient to serve as a basis for the text. Bekker expressed his judgment of the general inferior character of the Mss. of Thucydides in the preface to his text edition, published at Oxford in 1824, as follows:

"Quorum qui optimi sunt et antiquissimi, Cisalpinus, Vaticanus, Laurentianus, Palatinus, Augustanus, longe absunt ab ea praestantia qua excellunt inter Isocrateos Urbinas, inter Platonicos et Demosthenicos Parisienus A et S."

EDITIONS.

COMPLETE EDITIONS.

Aldus: Venice, 1502, folio. The Editio Princeps, a beautiful book of 124 unnumbered leaves, and one leaf with the anchor. Aldus published the scholia in 1503.

Junta: Florence, 1526, folio, with the scholia. The reputed Juntine edition of 1506 is a myth.

Camerarius: Basle, 1540, folio, with the scholia and notes.

H. Stephanus: Paris, 1564 (1588), folio, Greek and Latin, with the scholia. The Latin version is Valla's, which was made in 1452 and has the value of a Ms., having been made from a Ms. which has been lost. The second edition of Stephanus is the source of the vulgate, and was followed by the editors of Thucydides to the time of Bekker.

Hudson: Oxford, 1696, folio, Greek and Latin, with the scholia. The Latin version is Portus's, corrected by the editor.

Wasse and Duker: Amsterdam, 1731, 3 vols., folio, Greek and Latin, with the notes entire of Stephanus and Hudson. This edition was reprinted at Glasgow in 1758, in 8 vols., octavo.

Immanuel Bekker: Oxford, 1821, 4 vols. With the scholia, the Latin notes of Duker and Wasse, and Duker's Latin version. An edition of great critical value.

Immanuel Bekker: Edit. ster. altera. Berlin, 1832 (1846, 1868).

Ern. Frid. Poppo: Leipzig, 1821-40, 4 parts, 11 vols. Part 1 contains the prolegomena; part 2, the contextus verborum cum scholiis et scripturae discrepantiis; part 3, the commentarii; part 4, the supplementa et indices. A thesaurus of learning.

Ern. Frid. Poppo: Edit. I., 1843-51, Edit. II. and III., Leipzig, 1875-85, 4 vols., with notes written in Latin. Revised by J. M. Stahl, with the exception of Book II., which has not yet been published under -> Ph 6 Stahl's revision.

Franc. Goeller: Ed. I., 1826, Ed. II., Leipzig, 1836, 2 vols., with notes written in Latin, indices, chronological tables, and maps.

Thomas Arnold: London and Oxford, 1830-39, 3 vols. With maps taken entirely from actual surveys, notes written in English, chiefly historical and geographical, and copious indices prepared by Tiddeman. The book has been often reprinted since Dr. Arnold's death in 1842.

Didot fratres et Soc.: Paris, 1840, quarto. The text, with a new Latin version by Haase, the scholia, and indices.

- S. T. Bloomfield: London, 1842-43, 2 vols. A new recension of the text, with copious notes written in English, maps, and plans.
- K. W. Krüger: 1846-47. Vermehrte Auflage, Berlin, 1858-61, 2 Bde. An acute edition, with notes written in German.

Gottfried Böhme: Ed. I., 1856, Ed. III., Leipzig, 1871-75, 2 Bde., with brief notes written in German. The first six Books have been revised in a new edition by Widmann.

J. Classen: Ed. I., 1862–76, Ed. II. and III., Berlin, 1875–85, 8 Bde., with full notes written in German. Books I., II. have been issued in the third edition; III.–VIII., in the second. This edition is remarkable both for the learning displayed in the notes and for the felicitous style in which they are written.

Ioannes Matthias Stahl: Edit. ster. Leipzig, 1873-74, 2 vols. An edition of the text, preceded by a valuable introduction, and the adnotatio critica.

Henr. van Herwerden: Utrecht, 1877-83, 5 vols. An edition of the text, with critical notes, written in Latin, on the same page.

EDITIONS OF PARTS OF THE HISTORY.

Percival Frost: Books VI. and VII., London, 1867.

Charles Bigg: Books I. and II., London, 1868, with notes written in English. In the "Catena Classicorum."

G. A. Simcox: Books III. and IV., London, 1875, with notes written in English. In the "Catena Classicorum."

Richard Shilleto: Books I. and II., London, 1872–73, 2 vols., with a collation of the two Cambridge Mss. and the Aldine and Juntine editions. The critical notes are written in Latin, the explanatory notes in English.

Alfred Schoene: Libri I. et II., Berlin, 1874. Bekker's recension of the text, with the scholia, testimonia veterum, and critical notes written in Latin.

Thomas W. Dougan: Book VI., London, 1883, with notes written in English, and a collation of the Cambridge Mss. N. and T.

C. E. Graves: Book IV., London, 1884, with notes written in English.

W. A. Lamberton: Books VI., VII., New York, 1886, with an introduction and notes (with references to American grammars) written in English.

AUXILIARIES.

E. A. Bétant: Lexicon Thucydideum, Geneva, 1843-47, 2 vols. This is a useful lexicon, but unfortunately it contains no treatment of the particles, prepositions, or pronouns.

S. T. Bloomfield: Thucydides translated into English, London, 1829, 3 vols. With copious annotations.

Gottfried Boehme: Thucydides translated into German, Leipzig, 1854, 2 parts, with the Greek text and critical and explanatory notes.

E. A. Bétant: Thucydides translated into French, Paris, 1863, with an introduction and notes.

Henry Musgrave Wilkins: Speeches from Thucydides translated into English, London, 1873. An excellent paraphrase of the speeches.

Sheppard and Evans: Books I., II., and III., London, 1876, full notes (English, without text), original and compiled.

Richard Crawley: Thucydides translated into English, London, 1876.

B. Jowett: Thucydides translated into English, Oxford, 1881, 2 vols. With introduction, marginal analysis, notes, and indices. By far the best of all the translations of Thucydides. The notes occupy the whole of the second volume, and present a fair and full statement of opposing views on the interpretation of difficult passages.

Krüger: Historisch-Philologische Studien, I., II. Berlin, 1836-51.

---- Kritische Analekten, I., II. Berlin, 1863-67.

Roscher: Leben, Werk und Zeitalter des Thukydides. Göttingen, 1842.

Ullrich: Beiträge zur Erklärung des Thukydides. Hamburg, 1846.

- Beiträge zur Kritik des Thukydides, I., II., III. Hamburg, 1850-52.

---- Beiträge zur Erklärung und Kritik. des Thukydides. Hamburg, 1862.

Classen: Symbolae Criticae. Frankfurt, 1860.

Schaefer: De rerum post bellum Persicum usque ad tricennale foedus in Graecia gestarum temporibus. Leipzig, 1865.

Steup: Quaestiones Thucydideae. Bonn, 1868.

— Thukydideische Studien. Freiburg and Tübingen, 1881.

Van Herwerden: Studia Thucydidea. Utrecht, 1869. Holm: Geschichte Siciliens. Leipzig, 1870-74, 2 vols.

Stuhl: Quaestiones grammaticae ad Thucydidem pertinentes. Cologne, 1872.

Woelflin: Antiochus von Syrakus. Winterthur, 1872.

Müller-Strübing: Aristophanes und die historische Kritik. Leipzig, 1873.

Polemische Beiträge zur Kritik des Thukydides-textes. Vienna, 1879.

Petersen: De vita Thueydidis disputatio. Dorpat, 1873.

Jebb: The Speeches of Thucydides. In "Hellenica," edited by E. Abbott, p. 266-323. London, 1880.

G. Meyer: Quibus temporibus Thucydides historiae suae partes scripserit. Jena, 1880.

For fuller information concerning the literature of Thucydides, see Nicolai, Griechische Literaturgeschichte, Magdeburg, 1873, I., p. 285–289; Stahl, in his revision of Poppo's Thucydides, Book I., p. 43–55; and Engelmann, Bibliotheca Scriptorum Classicorum, 8te Auflage, Leipzig, 1880, Erste Abtheilung, s.v. Thucydides (p. 748–763).

II. CRITICAL NOTES.

- 1. 5. ἦσαν ἐς αὐτόν. Most Mss. have ἦσαν. But (1) Thuc. uses a periphrasis of εἶναι and a partic. only when the finite verb precedes with emphasis: i. 99. 5; ii. 12. 6; 80. 15; iii. 3. 1; viii. 69. 10. The case is different when the partic. has sunk to a mere adj. as ἀρέσκων in i. 38. 8; v. 41. 23, which cannot be shown of ἀκμάζων. In ii. 67. 9 and ii. 10. 8, ἦν is the verb of existence; in iii. 2. 8 the pf. partic. should prob. be read. On this whole question, see Alexander, Am. J. of Ph. IV. p. 291 ff. (2) If ἀκμάζοντες ἦσαν were = ἤκμαζον, ἐς αὐτόν could hardly have been used; for the verb expresses no such feeling for a thing, as is the case in ii. 8. 1; iv. 55. 19, ἀτολμότεροι ἐς τὰς μάχας. For the form ἦσαν, rather than ἦισαν or ἦεσαν, cf. Ar. Eq. 605; id. frg. 216 Dind.; and see Stahl, Qu. Gram. p. 19; G. Meyer, Gr. § 482; Curtius, Verbum, I.¹ p. 128; Cobet, V. L. p. 32.
- 1. 9. και μέρει τινι ... ανθρώπων. J. Steup, Quaest. Thuc. p. 17, 18, regards these words as a gloss, since it cannot be admitted that the Peloponnesian War proved the μεγίστη κίνησις for either the barbarians or for the greatest part of mankind. But why should a "glossator" either make this assertion? No doubt the writer intended merely to indicate that this war was especially distinguished by the fact that its effects reached far beyond the limits of Hellas, without insisting on the actual degree of μεγίστη. We may therefore, notwithstanding Steup's objections, understand βάρβαροι of the Thracians, Macedonians, Sicels, etc.
- 1. 10. τὸ πρὸ αὐτῶν καὶ τὰ ἔτι παλαιότερα. U. Köhler, in his treatise, Ueber die Archäologie des Thukydides, argues that the distinction implied in these words corresponds to the division of historical materials into what is legendary and what is preserved in written records; and that Thuc. availed himself for the former of the Homeric poems, the writings of Hellanicus and some cyclic poem; for the latter, of the chronicle of some logographer and Herodotus. This is not impossible, but can hardly be proved from our evidence.
- 1. 12. ἐκ δὶ τεκμηρίων, ὧν κτέ. The translation given implies that ὧν is governed by the continued force of ἐκ (cf. c. 21. 1) as in c. 28. 6, αἷς by παρά. See Kühn. 451, 4; Kr. Spr. 51, 11, 1. So Sh. But Cl. thinks it depends on πιστεῦσαι, as being assimilated from οἷς (see Kr. Spr. 51, 10, 3; Kühn. 555, note 4); while B., P., and Kr. take it with σκοποῦντι, as being assimilated from α΄. But πιστεῦσαι may be used absolutely, as in c. 21. 4; v. 20. 8; Soph. El. 884. Cobet followed by v. H. reads ὧν for ὧν, bracketing the following νοίζωμ.
- 2. 21. διὰ τὰς μετοικήσεις τὰ ἄλλα μη όμοίως αὐξηθήναι. The Mss. all read διὰ τὰς μετοικίας ἐς τὰ ἄλλα, which is found in the editions of Bekker, Krüger, Arnold, and Schöne. Two explanations of it are given by the Schol.

- (1) Supplying την 'Αττικήν as subj. of αύξηθήναι, with this meaning: "the fact that Attica did not grow in other respects (ές τὰ άλλα), such as wealth, military resources, etc., so fast as in population, is a proof that it could not have been subject to frequent changes of inhabitants." (2) Supplying την Έλλάδα as subj. of αὐξηθήναι, with this meaning: "the fact that Greece in regard to other parts of it (ἐς τὰ ἄλλα) did not increase equally with Attica in population is a proof that the best lands must have been subject to frequent changes of inhabitants." The latter is the interpretation usually adopted by those who maintain the Mss. reading; and the same meaning is obtained by bracketing és, and thus making τὰ ἄλλα (= "the other parts of Greece") subj. of αὐξηθηναι. This is done by Goeller and P., and considered not improbable by v. H. G. Hermann, Philol. 1, p. 368, by way of accounting for the intrusion of is, proposes δια τας έσοικίας τα άλλα. But the recent editors, St., B., v. H., and Cl. have adopted the reading of the text, which was suggested by Ullrich, Beitr. p. 169 ff. B. claims to have made this conjecture independently. The word μετοίκησις occurs in Plat. Apol. 40 c; Phaed. 117 c; Legg. 850 a.
- 3. 3. δοκεί δέ μοι κτέ. To get rid of the irregularity indicated in the note, v. H. reads after Reiske ἔχειν for εἶχεν. He says: "EXEN antiqua literatura significabat utrumque." Kr., Sh., and B. refer to iv. 62. 4 ff.; but there also v. H. reads the acc. with inf. for the nom. with opt.
- 3. 22. ταύτην την στρατείαν . . . ξυνεξήλθον. All Mss. have ξυνήλθον, the Schol. remarking δεί δὲ προσθείναι την εἰς. But no ther example of such a const. can be found; and the acc. is not justified by c. 15. 9, or Aeschin. 11. 168, where the acc. represents the cognate ἔξοδον. In viii. 61. 8 the best Mss. have ξυνήλθε, though ξυνεξήλθε is undoubtedly right; and in iii. 113. 5 ξυνεξήσαν is in many corrupted into ξυνήσαν, as has been pointed out by Ullrich; and accordingly Cl. introduced ξυνεξήλθον here (one Ms. has ἔξήλθον), and Cobet independently made the same suggestion. See V. L. p. 428, where the const. is fully illustrated. St. and v. H. adopt this emendation, but B. defends the old reading. See also Lobeck on Soph. Aj. 290.
- 5. 11. ἔτι καl νῦν. The punctuation of the text, by which these words are thrown into the rel. clause, although placed before the pron., is adopted by Cl. from J. Steup, Qu. Thuc. p. 28, with reference to ii. 46.6; iii. 39.5; vi. 31. § 1, for assumed similar trajections. But the propriety of it seems very questionable, and is certainly not established by the passages cited by Cl.
- 7. 9. ἀνφκισμέναι εἰσί. This reading has been adopted by Cl. instead of the Mss. ἀνφκισμένοι on the ground that the connexion between the pf. here and the historical aor. ἀκίσθησαν in 1 is so close that they must needs have the same subject, αὶ πόλεις, and that the change to the masc. may have been caused by the parenthetical words ἔφερον γὰρ... ἄκουν. He has been followed by v. H., but not by B. nor by St., who argues against the change in Jahrbb. 1863, p. 407.
 - 9. 20. καὶ ναυτικώ τε άμα. τε is omitted by Kr., v. H., and B. St. reads

- δέ. Sh. renders τε 'too.' See Sauppe, Ep. crit. ad Herm. p. 87, and Herbst, Philol. 24, p. 719 f.
- 10. 18. στρατείαν. This reading, for στρατιάν, is to be maintained even against the authority of the majority of the Mss. It is hardly conceivable that Thuc. should have varied his expression in his closely connected consideration in these first chapters of the events of the Trojan War. Cf. c. 3. 22; 9. 21 and 29. In the present passage the signification of 'army,' 'force,' is admissible; but still here also, as in the other passages, the preponderating idea is that of 'expedition,' 'military undertaking.'
- 11. 4. ἐπειδή δὲ ἀφικόμενοι. After τόν τε στρατόν we might expect to find και ἐπειδή σε ἐπειδή τε, the latter of which Bekk. adopted. But the deviation found in all Mss., from the usual sequence, is justified by the opposition (Kühn. 520, note 3) between the two members (departure and arrival), and is also supported by the fact that the resumptive (apodotic) δέ (Kühn. 532, 1) with φαίνονται, 6, after the parenthesis, renders the occurrence of a δέ in the protasis highly probable. Cf. c. 18. 1, 11; v. 16. 1, 6. (Here, however, St. reads τότε δή, for "in a podosi ubique est τότε δή.") Thue. appears to have used this δέ where there is no δέ in the protasis, only with an art. (ii. 46. 6; 65. 19; iii. 98. 2) or a dem. pron. (c. 37. 21).
- 12. 2. ωστε μὴ ἡσυχάσασαν αὐξηθήναι. Kr., v. H., and Sh. read ἡσυχάσασα with inferior Mss. But the acc. renders the clause less dependent on what precedes. Cf. iv. 84. 7; vi. 4. 12; vii. 34. 23.
- 12. 4. ὡς ἐπὶ πολύ. Here, as in vi. 46. 21, the best Mss. have this reading, whereas in ii. 13. 23 and v. 107. 3 all have ἐπὶ τὸ πολύ. The latter reading is adopted here also by P., Kr., St., B., v. H., and Sh. Cl. regards the expression as local here, far and wide, and refers for confirmation of this sense to ὑς ἐπὶ πλεῦστον in c. 82. 20; ii. 34. 24; v. 46. 9. But in his notes on the first and last of these passages he says the words have a temporal meaning; and in the other the addition of a gen. precludes all ambiguity.
- 13, 14. Köhler, Ueber die Archäologie des Thuk., p. 5 ff., has examined with great care the question as to the sources of information made use of by Thuc. in the account he has given of the growth of Greek naval power, and concludes that for the Corinthian marine (c. 13. 6–24) he depended partly on tradition (λέγονται, 7), partly on some chronological record; while for the following notices about the Ionians, the Sicilian tyrants, the Corcyraeans, the Aeginetans, the Athenians before the Persian wars, Herodotus was his chief authority. Cf. Hdt. iii. 39, 94; i. 163; vii. 158, 168; v. 82 ff.; vi. 87 ff.; vii. 114.
- 13. 30. Φωκαής τε Μασσαλίαν οἰκίζοντες Καρχηδονίους ἐνίκων ναυμαχοῦντες. It is natural that the victories of the Phocaeans over the Carthaginians here spoken of as coincident with the founding of Massalia, should have been identified with the Cadmean victory gained off Sardinia by the Phocaeans over the Tyrrhenians and Carthaginians, which Herodotus, i. 166, reports as having taken place after Phocaea had been reduced by Harpagus, cir. B.c. 540, Ol. 60. But all our evidence shows that the two events can have had no connexion.

See on the founding of Massalia (B.C. 600, Ol. 45), Dederich in Rhein. Mus. 1836, p. 99–125. It is true that Isocrates, vi. 84, and later writers who follow him, attribute the founding of Massalia to the Phocaeans who left their homes to escape subjection to the Persians; but Harpocration, s.v. Μασσαλία, quotes Aristotle, ἐν τῆ Μασσαλιωτῶν πολιτεία, as asserting ὅτι πρὸ τούτων τῶν χρόνων ἤδη ὑπὸ Φωκαέων ῷκιστο ἡ Μασσαλία.

Chr. Röse in an article in Jahrbb., 1877, p. 257 ff., entitled Ein Emblem im Thukydides, has attempted to show that the words Maggallav olkicoves must be an interpolation, seeing that "the new settlers at their first arrival not only had no naval battle to fight, but were received with all friendliness." It is evident that Aristotle had examined with special interest the accounts of the rise of this commonwealth. The pleasing story he tells (ap. Athen. 13, 576; Arist. p. 1561) of the origin of the Massalian family Protiadae, from the marriage of Petta, daughter of the native prince Nanus, with the Phocaean Euxenus, is repeated with further embellishments by Trogus Pompeius (Justin, 43, 3-5); and Aristotle's words, Φωκαείς οἱ ἐν Ἰωνία έμπορία χρώμενοι έκτισαν Μασσαλίαν, imply, as Röse, p. 264, points out, that the foundation of Massalia was due, not to the pressure of the Persians, but to the active commercial spirit of the Phocaeans. But Röse is not justified in inferring that, because the settlement was favoured by the native princes, therefore it had nothing to fear from commercial rivals like the Carthaginians. We have ample evidence, not indeed from Aristotle, but from other witnesses who drew either from him or from a common source, that the Massalians had for a long time to contend against the jealousy of other maritime states, particularly the Carthaginians. Strabo, iv. 1. 5, records, probably from his personal observation, that ἀνάκειται ἐν πόλει συχνὰ τῶν ἀκροθινίων, ἃ ἔλαβον καταναυμαχούντες ἀεὶ τοὺς ἀμφισβητούντας τής θαλάττης άδίκως, and Pausanias, x. 8. 6, though, like Isocrates, he is mistaken as to the dates, affirms that οἱ Μασσαλιώται Φωκαίων εἰσὶν ἄποικοι τών ἐν Ἰωνία, μοῖρα καὶ αὐτοὶ τῶν ποτε "Αρπαγον τὸν Μῆδον φυγόντων ἐκ Φωκαίας · γενόμενοι δὲ ναυσίν ἐπικρατέστεροι Καρχηδονίων τήν τε γήν ήν έχουσιν έκτήσαντο και έπι μένα άφίκοντο εὐδαιμονίας. So also Trogus Pompeius mentions (Justin, 43, 3-5) among the wars which the recently-founded Massalia had to wage with unfriendly neighbours, that Carthaginiensium quoque exercitus, cum bellum captis piscatorum navibus ortum esset, saepe fuderunt. If this is somewhat overdrawn, there is no ground for Röse's assumption that the reference is to comparatively late events and struggles with merely piratical vessels.

With the state of things thus disclosed, the statement of Thuc. is in complete harmony, if only we do not confine it to a single engagement, but understand it of repeated conflicts of the Phocaeans with the Carthaginians till they had thoroughly established themselves on Gallic soil. The date, however, of the founding of Massalia needs further examination, notwithstanding the consentient testimony which places it in Ol. 45. 3, B.C. 598, of Scymnus

of Chios (210 ff., ἐν τῷ Λιγυστικῷ δὲ ταύτην [τὴν Μασσαλίαν] ἔκτισαν | [οἱ Φωκαεῖς] πρὸ τῆς μάχης τῆς ἐν Σαλαμῦνι γενομένης | ἔτεσιν πρότερον, ὡς φασιν, ἐκατὸν εἴκοσιν | Τίμαιος οὕτως ἱστορεῖ δὲ τὴν κτίσιν); of Solinus, ii. 52 (Phocenses [sic] quondam fugati Persarum adventu [!] Massiliam urbem Olympiade quadragesima quinta condiderunt); and of Eusebius, Chron. p. 124. What precise notion are we to attach to the words, ἔκτισαν, condiderunt? In view of Aristotle's expression, ἐμπορία χρώμενοι, we cannot suppose that they refer to the first establishment of commercial relations, which must no doubt have existed much earlier; for the Phocaeans (Hdt. i. 163. 2), ναυτιλίησι μακρῆσι πρῶτοι Ἑλλήνων ἐχρήσαντο . . . ἐναυτίλλοντο δὲ οὐ στρογγύλησι νηυσὶ ἀλλὰ πεντηκοντέροισι.

P. Schröder, Die Phönizische Sprache (Halle, 1869), p. 237 ff., bases upon a Phoenician inscription discovered at Marseilles in June, 1845, and upon the derivation of the name Massalia from the Shemitic word for dwelling, settlement, the conjecture that a Phoenician colony existed in that region before the coming of the Phocaeans. If this were established, we should have to assume that the κτίσις τῆς Μασσαλίας was preceded by the expulsion of the Phoenician colony. This would no doubt have been resisted by the Carthaginians; and the engagements mentioned by Thucydides, Strabo, Pausanias, and Justin would be naturally referred to these struggles. But the whole question needs further investigation, even after Müllenhoff's Untersuchungen über die früheste Geschichte von Massilia in the Deutsche Alterthumsk., 1, p. 177 ff.

- 15. 3. οἱ προσσχόντες αὐτοῖς. There is much difference of opinion among the authorities as to the employment of σ or σσ before a consonant. Eustath. on Hom. Il. p. 880, 10, is in favour of σ, and on the same side with more or less decisiveness are G. Hermann, W. Dindorf, Schäfer, and Lobeck; while σσ is supported by Etymol. Mag. p. 700, 18, and by Bekker and Kr. In this diversity of view it seems wiser to avoid ambiguity by employing σσ here and in v. 71. 5, προσστέλλειν. Cobet, N. L. p. 326, proposes to read προϋχοντες here; but this is wholly wrong; since Thuc. is speaking of the few states which gave attention to naval matters, and not at all of the most powerful among them.
- 15. 14. Ἐρετριῶν. In this and similar names, e.g. Δωριῶν, c. 18. 5; Θεσπιῶν, iv. 133. 1; vi. 95. 6, the Mss. vary between the contracted and the open form. Since, however, Πλαταιῶν is found constantly, it is probably right to read uniformly the contracted form. St., B., and Schöne, however, print Ἐρετριέων. Cobet, ad Hyperidem, p. 43 ff., maintains that the contracted forms only are Attic, and v. H. follows him, notwithstanding the remarks of Wecklein, Curae epigraphicae, p. 19. See also Kühn. 128, note 1.
- 17. 6. οἱ γὰρ ἐν Σικελίᾳ ἐπὶ πλεῖστον ἐχώρησαν δυνάμεως. These words are evidently out of place where they stand. The Schol. indeed supposes an ellipsis: οὐ λέγω περὶ τῶν ἐν Σικελίᾳ· οἱ γὰρ ἐν Σικελίᾳ ἐπὶ πλεῖστον κτέ. This, however, is not satisfactory; and Wex thinks the words should be placed after τῶν ἐν Σικελίᾳ in c. 18. 3. Cl. thinks they are a marginal note,

made by some observant reader, which was afterwards introduced into the text in the wrong place.

- 18. 12. ἡ ἐν Μαραθῶνι μάχη. Cobet, V. L. p. 201; N. L. p. 95, maintains that Μαραθῶνι, 'Ραμνοῦντι, Σικυῶνι are local adverbs as much as Σφηττοῖ, 'Ισθμοῖ, οἴκοι, Πυθοῖ, 'Αθήνησι, 'Ολυμπίασι, etc., and that therefore the prep. sh uld be dropped without regard to the authority of Mss., even the best of which sometimes insert it even where the metre repudiates it; as in Ar. Eq. 781, σὲ γάρ, δὲ Μήδοισι διεξιφίσω περὶ τῆς χώρας Μαραθῶνι, where the Ravenna Ms. has ἐν Μαραθῶνι. Here only v. H. omits the prep. In c. 73. 19, all Mss. omit it. See Kühn. 426, 1.
- 18. 19. καὶ ἐς ναῦς ἐσβάντες. Here most Mss. give ἐμβάντες. But recent editors generally read ἐσβάντες, this being the form which has great preponderance of authority in c. 73. 21; 74. 15, 26; 91. 23; 93. 25; 143. 4; ii. 67. 19; 94. 9; iii. 16. 6; 80. 4; 81. 10; iv. 25. 16; 100. 22; vii. 13. 10; 40. 11; 60. 20; 72. 15; viii. 94. 15; 96. 6.
- 19. 2. κατ' όλιγαρχίαν σφίσιν αὐτοῖς μόνον ἐπιτηδείως ὅπως πολιτεύσουσι θεραπεύοντες. v. H. follows Cobet in bracketing αὐτοῖς, since this is a case where the so-called indirect reflexive is required. The thought of the Lacedaemonians would be θεραπεύομεν ὅπως ἡμῖν μόνον ἐπιτηδείως πολιτεύσουσι, not ἡμῖν αὐτοῖς.
- 19. 6. και έγένετο αὐτοις ές τόνδε τον πόλεμον ή ίδια παρασκευή μείζων ή ώς τὰ κράτιστά ποτε μετὰ ἀκραιφνοῦς τῆς ξυμμαχίας ἤνθησαν. Herbst, Philol. 38, p. 535, agrees with Cl. in understanding after Grote across of both Athenians and Lacedaemonians, as in c. i. 5, they are spoken of together as αμφότεροι. He thinks, however, that Grote and Cl. are wrong in comparing ή tδία παρασκευή, the warlike power of each of the two states as it was at the outbreak of the war, with the united power of both together as it existed during the short period of the όμαιχμία. Thuc, has said nothing to justify this extravagant statement. He has just told us, c. 18. 29 ff., how each of the two leading states had in its own way dealt with its allies so as to concentrate in its own hands all the force of its confederates; and that thus the centralized power of each alliance ("die eigne Hausmacht") was greater at the opening of the war than the largest power either had separately possessed before in connexion with its still undamaged συμμαχία. This is the thought of c. 1. 5. The thought assigned by Grote and Cl. stands outside the sphere of the discussion. Besides, Herbst thinks that, if τὰ κράτιστα ἤνθησαν referred to the period of the όμαιχμία, Thuc. would have written ακραιφνεί τη ξυμμαχία.
- 21. 4. ὡς λογογράφοι ξυνέθεσαν. The word λογογράφοι occurs here only in Thuc. He uses it in opposition to ποιηταί, evidently understanding by λόγος or λόγοι the expression in simple prose of any narrative whatever in opposition to ἔπη, which denotes a similar account in metrical form. We are, therefore, to consider that to Thuc. λογογράφοι means prose writers, and not a special class of historians of a particular type. It is, however, true that at this time hardly any other prose writing could have occurred to him than

that on historical subjects, which is often designated by Hdt., and occasionally by Thuc. himself (i. 97. 8), λόγος οτ λόγοι. See on this subject G. Curtius, Ber. der Sächs. Ges. der Wiss., 1866, p. 142 ff.

- 22. 10. και περι τῶν ἄλλων. The prep. περι is substituted for παρά of the Mss. by the conjecture of Linwood, Jahrbb. 8, p. 197. The partic. ἐπεξελθών, having thoroughly examined, has its twofold obj. in ols τε... τῶν ἄλλων; and as ols τε αὐτὸς παρῆν is undoubtedly neut., so τῶν ἄλλων must be; and if so, περί must be right. Το περι τῶν ἄλλων, περι ἐκάστου is added, in close connexion with ὅσον δυνατὸν ἀκριβεία, by way of explanatory appos. If παρὰ τῶν ἄλλων is retained (in dependence on πυνθανόμενος implied in ἐπεξελθών), as it is by most recent editors, or if with Ullrich we read τὰ παρὰ τῶν ἄλλων, it would seem that some explanation should be offered of the presence of the art.
- 25. 4. και τιμωρίαν τινά...ποιεῖσθαι. v. H. adopts Cobet's conjecture πορίζεσθαι, which Cl. rejects. The use of ποιεῖσθαι with an abstract noun to form an expression equiv. to the corresponding verb is so common, that it is hardly likely that Thuc. would have employed ποιεῖσθαι here in connexion with such a noun in the sense of 'create for one's self.' As Cl. himself notes, we have these words used in their customary sense in c. 124. 4, and ποιεῖσθαι also is used normally with concrete nouns, ήγεμόνας in c. 25. 6; φίλους in c. 28. 11. If ποιεῖσθαι is retained, we must explain τιμωρίαν as = τιμωρούς. Professor Gildersleeve suggests περιποιεῖσθαι.
- 25. 17. και ἐν χρημάτων δυνάμει ὅντες. The reading και ἐν οτ κάν is due to Hünnekes, for και of Mss., which is retained by St., v. H., and P. St., Jahrbb. 1863, p. 465, reads ὁμοία, taking ὅντες δυνατώτεροι (sc. τῶν Κορινθίων) with both clauses of the sentence: "since they were more powerful than they, not only in the potency of their wealth, which was at that time on a par with that of the richest of the Greeks, but also in their equipment for war." But the position of ὄντες makes the structure very intricate, and there seems no special force in χρημάτων δυνάμει for χρήμασιν.
- 26. 16. οἱ δὲ Ἐπιδάμνιοι κτέ. The correct interpretation of this passage depends on the assumption insisted upon by Herbst, Philol. 16, p. 272, that the words in 11, καὶ ὕστερον ἐτέρφ στόλφ, are inserted there by anticipation out of their proper chronological place. Accordingly in οὐδὲν ὑπήκουσαν the aor. is to be rendered as plpf., as ἔπεμψαν in 15; and the expression has respect to the demand made by the Corcyraeans in the 25 ships first sent, 10. See note 81 in Introd. For insertions somewhat similar, cf. c. 102. 11; ii. 4. 20; iii. 68. 9. A later hand in the Vat. Ms. expresses the sense thus: ὡς δὲ οἱ Ἐπιδάμνιοι οὐδὲν αὐτῶν ὑπήκουσαν, στρατεύουσιν κτέ.
- 28. 12. ἀφελίας ένεκα. v. H. reads ἀφελείας here and always, though against the Mss., insisting that the form with the diphthong alone has trustworthy authority, and is alone supported by metrical use. But in Eur. Androm. 539, τοῖς γὰρ ἐμοῖσιν γέγον ἀφελία, the simple vowel seems certain Cf. also Ar. Eccl. 576.

- 28. 18. ἐτοίμοι δὲ εἶναι κτέ. The explanation given in the note is in the main that of Kr. Others, as B., St., and Sh., make the two following infs. depend upon ἐτοίμοι τἦσαν (cf. viii. 9. 4), with ὥστε pleonastic; for which, see Kühn. 473, note 9. But, as Herbst remarks, Philol. 1866, p. 671, with this construction we have no expression of what the Corcyraeans assent to in their alternative proposition, viz. δικάζεσθαι. Kr. regards ποιήσασθαι as depending, like ἐτοίμοι εἶναι, οπ ἔλεγον (now = ἐκέλευον) implied in ἀντέλεγον, and not on ὥστε. But it is simpler to join it to ὥστε as a second member having a common subj. with μένειν.
- 29. 18. ἀνταναγαγόμενοι. All Mss. have the pres. partic. But here, as well as in c. 52. 1; ii. 33. 14; 92. 15; viii. 80. 3; 95. 24, the aor. seems necessary, though in these passages the best Mss. have the pres. In the second and last, indeed, Bekk. and Kr. also read the aor. In this passage Kr. explains the pres. by supposing that the meaning of ἀνάγεσθαι extends not merely to the getting under way, but continues past the παράταξις into the battle itself. But if we examine viii. 19. 13; 23. 6; 61. 15, where nearly all Mss. and editions concur in the aor., and i. 117. 4; 137. 8; ii. 90. 13; iii. 3. 23, where the correct use of the pres. is seen, little doubt will remain as to the proper reading in this place.
- 30. 13. περιιόντι τώ θέρει. Most Mss. have περιόντι, which Ullrich, Beitr. z. Kr. III. p. 5, explains as = έν τῷ περιόντι τοῦ θέρους, in what remained of the summer. So B. But the pred. position of the partic. seems to forbid this interpretation; and it is doubtful whether this partic. can, like the adj. houπός, be used of a part of a whole. The partic, of περιιέναι, however, seems to have been in established use to express the notion of a recognized period (in this case the Oépos) reaching its limit. Cf. Hdt. ii. 121. 19; iv. 155. 3; Xen. Hell. iii. 2. 25; Arist. Hist. An. vi. 14. 3 (p. 568, a, 13); Plut. Ages. 14. 1. Cf. also the use of Televier. When we consider the liability to confusion of forms so nearly alike, we shall not be inclined to lay great stress on Ms. authority. v. H., indeed, thinks that the Mss. which have περιόντι intend really the partic. of mepueval, "ut interdum pro illo dixerunt comici, et mepuέναι pro περιέναι. De περιόντι a verbo περιείναι ducto cogitari nequit." It is impossible to make out with certainty the precise times at which the events recorded in c. 24-62 occurred. As Krüger points out, Stud. I. p. 218, the most definite statement we have is that in ii. 2. 7: viz. that the battle at Potidaea, i. 62, occurred in the sixth month before the Theban attack on Plataea. If this is fixed at April, 431, we can work backward with more or less assurance to the events recorded in these chapters. The following scheme is offered merely as a possible approximation to the actual dates. It is assumed here that the θέρος spoken of in c. 30. 13, 19 is the summer immediately succeeding the battle of Leucimme; and that the γειμών of c. 30. 20 is the immediately succeeding winter. But Grote, changing his former view in deference to the opinion of Mr. Scott, thinks that the battle of Leucimme took place in the summer of B.C. 435; that τὸ θέρος τοῦτο, c. 30. 19, is the

summer of that year; but that the χειμών is the winter of the succeeding year, i.e. of B.C. 434.

		OL.	B.C.	
c. 24. 12	Epidamnian troubles	86. 1	436	Oct. 437
c. 24. 16	Fruitless embassy to Corcyra	86. 2	435	July. 436
c. 25. 6	Epidamnian appeal to Corinth	86. 2	435	Nov.
c. 26. 1	Corinth accepts	86. 2	435	Dec.
c. 26. 23	Corcyra besieges Epidamnus		434	Feb. 435
c. 29. 4	Battle of Leucimme :	86. 2	434	Apr.
е. 30. в	Corcyraeans masters at sea	86. 3	434	Oct.
c. 30. 13	Corinthian force at Cheimerium .	86. 3	434	Nov.
c. 31. 1	Corinthian preparations		434-3	435-4
c. 31. 9,	12 Mission of both parties to Athens	86. 4	432	Feb. 433
c. 48	Battle of Sybota	86. 4	432	Apr.
c. 56. 1	Beginning of troubles with Potida	ea.86.4	432	May.
c. 58. 10	Revolt of Potidaea	87. 1	432	July.
c. 6o. 10	Arrival of Aristeus	87. 1	432	Aug.
c. 62	Battle of Potidaea	87. 1	432	End of Sept.
ii. 2. 7	Attack on Plataea	87. 1	431	Apr. 432

- 33. 16. τον πόλεμον δι' ὅνπερ χρήσιμοι ἄν εἴημεν. Most and best Mss. have διόπερ οr δι' ὅπερ. It is not impossible that the latter may be the true reading, in reference to which state of things; since Thuc. is fond of employing ὅπερ thus in parenthetical clauses, without regard to nouns which might serve as antec. to it. Cf. c. 35. 20; 50. 24; 59. 6; 71. 8; 73. 22; 74. 8; 80. 3. Upon the third passage, Suidas, s.r. Θουκυδίδης, remarks: ὁ συγγραφεύς οὖτος μεταβαίνει ἀπὸ τῶν θηλυκῶν εἰς οὐδέτερα, οἶον τρέπονται εἰς Μακεδονίαν, ἐφ' ὅπερ καὶ πρότερον.
- 34. 2. μαθέτωσαν. St., B., and v. H. read μαθόντων. Cobet, N. L. p. 328, maintains that imv. forms in -τωσαν did not come into use till the time of Menander, and that all places where they occur in earlier writers ought to be emended. At any rate, this word cannot be called as Cl. terms it, the ältere und feierliche Form für μαθόντων. No such form occurs in Hom. See Curtius, Verbum, II. p. 50; Kühn. 209, 10; G. Meyer, Gr. Gram. § 575.
- 35. 4. και δεινόν . . . ά δεόμεθα. It is to be noticed that, in both the members of this sent., that clause is placed last which was most calculated to excite the indignation of the Athenians; in the former ἀπὸ τῶν ὑμετέρων ξυμμάχων, in the latter πεισθέντων ὑμῶν. Kr., thinking that the sense forbade a full stop at δεόμεθα, placed the point at ὡφελίας, changed εἶτα to εἴτε, and πολὺ δέ to πολὺ δή. In this he is followed by v. H., and as to the second point by St. See Jahrbb. 1863, p. 467. But this change does not add to the force of the passage. There is no real incompatibility between the supposition in εἶ ἡμᾶς ἀπὸ τῆς ξυμμαχίας εἴρξουσι and that implied in πεισθέντων ὑμῶν. For the Corcyraeans might be aided by the Athenians without being formally

received into the Athenian alliance; and it is the assumed opposition of the Corinthians to the former modest request that the Corcyraeans represent, by the emphatic εἶτα, as the height of arrogance. In 16 also the mere sending of aid (καὶ ἡμῖν πέμπειν ώφελίαν) is represented as a slighter matter than admission to the alliance (ἀπὸ τοῦ προφανοῦς δεξαμένοῦς βοηθεῖν).

- 37. 2. άλλ' ώς καί. L. Herbst (Philol. 1866, p. 660) accounts for the unusual order of these words on the ground that "Thucydides abridged the fuller expression which he would naturally have used, αλλά και περι τίμων τε και σφών αυτών, ώς ήμεις τε άδικουμεν και αυτοι ουκ εικότως πολεμούνται, and, passing by the persons who in his mind stood opposed to each other, set in opposition the facts of their relation to one another; he thus expressed himself less fully and clearly than he might have done, but still in a manner that is perfectly apprehensible." Herbst concludes from this that ἀμφοτέρων is masc. ("about us both"), not neut. This is confirmed, he thinks, not only by άφ ήμων τε and των δέ, that immediately follow, but also by the first words of c. 40. But in fact throughout c. 37-39 the discussion is not περί ήμων τε καί σφών αὐτών, the parties opposed to one another, but the whole effort of the Corinthians is to overthrow the proposition, ώς ήμεις τε άδικούμεν και αύτοι ούκ είκότως πολεμούνται, and the sequel of their argument, found at the beginning of c. 40, is, ώς αὐτοί τε μετά προσηκόντων ἐγκλημάτων ἐρχόμεθα καλ οίδε βίαιοι και πλεονέκται είσί.
- 37. 10. οὖτε παρακαλοῦντες αἰσχύνεσθαι. St. discusses this passage at length in Jahrbb. 1863, p. 469. He would omit the words οὖτε παρακαλοῦντες αἰσχύνεσθαι and connect ξύμμαχόν τε κτέ. with καὶ ἡ πόλις ἄμα. Nattmann, in the Program of the Gymnasium at Emmerich for 1861, proposes παρανομοῦντες for παρακαλοῦντες.
- 37. 17. και ὅπως ἐν ῷ μὲν ἀν κρατῶσι κτέ. The Vatican Ms. and several others have the verbs, βιάζονται, ἔχουσι, ἀναισχυντοῦσι instead of the subjvs. It is not impossible that this is right, and that the second ὅπως, which St. and Cobet bracket (the latter, V. L. p. 430, says that the following clauses form an epexegesis "quae ὅπως respuit"), has been accidentally repeated. Then the clauses ἐν ῷ . . . ἀναισχυντοῦσι will describe the actual carrying into effect of what has just been described as the motive of the Corcyraean isolation.
- 38. 9. οὐδ' ἐπεστρατεύομεν ἐκπρεπῶς. This reading, which is due to Ullrich, is adopted by St., B., and v. H. for that of all Mss., ἐπιστρατεύομεν. The latter can be explained only as a statement of their general practice, "we are not in the habit of attacking," which does not suit the connexion nor the particle οὐδέ. μὴ ἀδικούμενοι must be resolved into εἰ μὴ ἡδικούμεθα. The Corinthians concede the unusual character of their proceedings, in making war on a colony, but justify themselves on the ground that they are the aggrieved party.
- 39. 15. πάλαι δέ κοινωνήσαντας κτέ. Cl. retains κοινωνήσαντας, having been partners in, which is given by the Vat. and several other Mss., while all

other recent editors, including Bekker, give κοινώσαντας, having imparted, though less well attested. The Mss. which have κοινώσαντας add after έχειν the words: ἐγκλημάτων δὲ μόνων [al. μόνον] ἀμετόχους [al. ἀμετόχως] οΰτω τών μετά τὰς πράξεις τούτων μη κοινωνείν. This has been rejected or bracketed, as a gloss or an illustrative quotation from some other writer, by all recent editors except Kr. Cl. thinks that out of ovs. 10, which refers to the Corcyraeans, we must here supply a subj. including both them and the Athenians. έκείνους τε καλ ύμας, the latter being suggested by the intervening clauses, μηδ' έν ω ... έξετε; and that, since κοινωνείν is properly κοινόν έχειν, the acc. δύναμιν may be justified as a substitute for the regular gen. He thinks, further, that when this extension of the subj. ceased to be observed, the change was made to κοινώσαντας, and that then, since the notion of imparting seemed more appropriate to the side to which appeal for help was made, it was arbitrarily assumed that ὑμᾶς (τοὺς ᾿Αθηναίους) was the subj., and that then, to make this more intelligible, the gloss above quoted was added. In Jahrbb. 1863, p. 403, St. expressed his approbation of Cl.'s defence of κοινωνήσαντες, but in his own (B. Tauchnitz's) edition he reads κοινώσαντας.

40. 7. όστις μή τοις δεξαμένοις, εί σωφρονούσι, πόλεμον άντ' είρήνης ποιήσει. Some editors, as Sh., Arnold, and Jowett, consider that the words εἰ σωφρονούσι are the condition to the preceding τοῖς δεξαμένοις, making, as Sh. says, "a confusion of thought amounting almost to a bull." Jowett renders "who will bring war instead of peace to those who receive him, or rather, if they are wise, will not receive him on such terms," thus agreeing with Arnold, who says, "the words εί σωφρονοῦσι have really nothing to do with the sentence as it is actually expressed, but rather with another sentence which is suggested, as it were, parenthetically, to the writer's mind." The phrase εί σωφρονούσι, or what is equivalent to it, is frequent in Thuc., e.q. iv. 60. 2; 61. 1, and nowhere else is used with any such artificial subtlety. The explanation in the note, by which the condition is assumed to apply to the conduct of the parties after the alliance is made, is substantially that of Cl., Kr., and B., and apparently also of v. H., who, however, reads και σωφρονούσι (partic.) = etiam moderatis, and gives a meaning which does not deserve to be described by Jowett as "pointless and contrary to the general context." Ullrich, Beitr. z. Kr. p. 29 ff., thinking that the condition applies to Tois Sefaμένοις, proposes to read εί μη σωφρονούσι.

46. 10. ἔστι δὲ λιμήν. It is plain from the position, that these words refer to χειμέριον, which the expression ὁρμίζονται ἐς, 9, also shows to have been the name of a harbour, as we see in 16 it was also the name of a headland. The description places the harbour not far below the city Ephyra and near the mouth of the Acheron river. Kiepert, in his map of this coast, recognizes only the headland, which he places considerably to the north of the Acheron, not far south of Sybota, apparently understanding ὧν ἐντός, 16, to mean approximately the middle point between the Thyamis and the Acheron. But there is nothing to forbid our marking the headland much

nearer the Acheron. The name Sybota also is applied to the islands, c. 47. 5, and to a harbour, c. 50. 15.

- 49. 16. μάχης δὲ οὐκ ἦρχον δεδιότες οἱ στρατηγοί. Cobet insists strenuously that οἱ στρατηγοί should be bracketed, as a gloss due to some copyist who did not perceive that δεδιότες is to be referred acc. to sense, to αἱ ᾿Αττικαὶ νῆες in 13. Cf. τριήρεις . . . οὐκ εἰδότες, c. 110. 10; διώκοντες . . αἱ μέν τινες . . . δρώντες . . . βουλόμενοι, ii. 91. 16; πέμπει . . . μέρος τι . . . προλοχιούντας, iii. 110. 6.
- 51. 12. καl 'Ανδοκίδης ὁ Λεωγόρου. In an inscription, C. I. A. I. 179 (Hicks, Greek Inscriptions, No. 41), we have portions of the decrees which authorized the payment of money to the commanders of the two Attic fleets which took part in the Corcyraean affair. The names given by Thuc., c. 45. 5, answer to those on the marble; but the inscr. gives Glaucon, Dracontides, and a third name conjecturally restored as Metagenes, for which names Thuc., c. 51. 12, has Γλαύκων ὁ Λεάγρου and 'Ανδοκίδης ὁ Λεωγόρου. It seems certain that Andocides the orator cannot have taken part in this expedition, since it has been shown by Kirchhoff, Hermes, 1866, p. 600, that he cannot have been born much earlier than B.c. 440, and we know of no other Andocides who can be referred to.

Accordingly, Müller-Strübing, to whom the above restoration is due, conjectures, Aristoph. p. 602, that Thuc. really wrote Γλαύκων τε ὁ Λεάγρου και Δρακοντίδης ὁ Λυσικλέους (a Lysicles, son of Dracontides, occurring in an Inscr. of B.C. 415); and that one scribe repeated by mistake Λεάγρου, instead of writing Λυσικλέους; that his successor, offended at the repetition of the name, altered it to Λεωγόρου; and that a third substituted for the unfamiliar Dracontides the name of Andocides, who was notoriously son of Leogoras. Blass, Attische Beredsamkeit, I. p. 270, thinks that the following genealogy may be made out. (1) Leogoras, forn cir. B.C. 540, an opponent of Pisistratus; married a daughter of Charias (Andoc. I. 106). (2) Andocides, born cir. B.C. 500; one of the generals against Samos, B.C. 440; general with Glaucon, Thuc. i. 51. 12; one of the ten πρέσβεις to negotiate the thirty-years' truce, Andoc. III. 6 (reading with Meier πρόπαππος for πάππος). (3) Leogoras, born cir. B.C. 470, married a daughter of Tisandros, Ar. Vesp. 1269; Nub. 109. (4) Andocides, the orator, born cir. B.C. 440. See Jebb, Attic Orators, I. p. 72.

- 52. 1. αἰ νῆες ... βουλόμενοι εἰδέναι. St. reads βουλόμεναι, attributing the change to B., who, however, in his Teubner text and annotated editions retains the Mss. reading. v. H. also has the fem. in his edition, referring to his Studia Thucydidea, p. 11, for the justification of the change. Cl. thinks the fem. would be admissible if only it had authority. But Cobet aptly remarks: quod ferri posset si de Phaeacum navibus ageretur. Cf. Hom. θ 559, ἀλλ' αὐταί ισασι νοήματα και φρένας ἀνδρῶν. See App. on c. 49. 16.
- 53. 10. τῶν δὲ Κερκυραίων τὸ μὲν στρατόπεδον ὅσον ἐπήκουσεν. By way of obviating the necessity of assuming such an aposiopesis as is suggested

in the note, Kr. omits μέν, Cobet omits το μέν στρατόπεδον and reads όσοι, with verbs in pl. But the explanation of B. and Sh. seems adequate and simpler. The position of το μέν shows that there is no antithesis between Corcyraeans and Athenians, but the latter are considered as members of the Corcyraean navy. "That part of the Corcyraean force that was within hearing cried out... but the section which was formed by the Athenians said..." An exact parallel is found in vii. 13. 7, where τῶν ναντῶν includes οἱ θεράτοντες and οἱ ξένοι as well as sailors.

- 54. 18. καὶ ἐπειδη ηλθον οἱ 'Αθηναῖοι. Kr. brackets these words, leaving thereby the next clause, οὐκ ἀντεπέπλεον κτέ. without conj. Cobet, V. L. p. 431, proposes various corrections in this chapter: he inserts ώs before κρατήσαντες in 10 and before τριάκοντα in 14; and brackets ώς νενικηκότες in 8, ἔστησαν τροπαῖον in 13, ἰδόντες τὰς 'Αττικὰς ναῦς in 17, and διὰ ταῦτα τροπαῖον ἔστησαν in 19.
- 57. 18. μετ' ἄλλων δύο στρατηγούντος. All Mss. read δέκα for δύο. This number, however, would give eleven στρατηγοί here, and with the five mentioned in c. 61. 5, sixteen in all in this year, though the regular number was only ten. Kr. therefore conjectures that we should read τεσσάρων here, supposing that δ', = 4, may have been mistaken for the first letter of δέκα, and that thus we shall have the ten generals of the year accounted for. But G. Hermann, Philol. 1, p. 369, remarks that in c. 64. 9, Phormio is also mentioned as a στρατηγός of this year; and as this addition would make the whole number eleven, he supposes that δ may have stood for δύο. This is preferred by Cl., who remarks that three στρατηγοί for 30 ships and 1,000 hoplites corresponds very well with the five in c. 61 for 40 ships and 2,000 hoplites. G. Gilbert also, Innere Geschichte Athens, p. 42, prefers δύο. St., B., v. H., and Cobet, V. L. p. 431, read τεσσάρων.
- 58. 4. ἔπρασσον is found in all Mss. The verb has been often used in these chapters; but its employment here only confuses the careful structure of the period; in which the partic. πέμψαντες μέν and ἐλθόντες δέ are followed respectively by the two parallel clauses depending on ἐπειδή (ἔκ τε ᾿Αθηναίων . . ἔπλεον and τὰ τέλη . . . ἐσβαλεῖν), and the result of the whole is introduced by τότε δή. ἔπρασσον is bracketed by Bekk. and all recent editors except Sh. B. notes also that elsewhere Thuc. uses only aor. subjv. or fut. indic., not opt., after πράσσειν ὅπως.
- 58. 6. αἰ νῆες ἐπὶ Μακεδονίαν κτέ. Most Mss. and editions insert αἱ before ἐπί. The single art. is preferred by Cl. and St., because, though the Athenians had decided upon an expedition against Macedonia, c. 57. 16, its purpose was modified before it was actually despatched, so as to include operations against Potidaea; and therefore the fleet could not be described as αἱ νῆες αἱ ἐπὶ Μακεδονίαν, but must have the double designation.
- 61. 3. ἐπιπαριόντας. This is the correction of Ullrich, Beitr. zur Kr. III. p. 1, for the Mss. ἐπιπαρόντας, adopted also by St., v. H., and B. The compound ἐπιπαρέναι has no good warrant. In Xen. An. iii. 4. 30; vi. 3. 19, ἐπιπαριόντες

is now read, and so ἐπιπαρῆσαν might be in iii. 4. 23. Besides, παρέληλυθώς in 11 seems to imply such a preceding expression of advance as ἐπιπαριόντας gives here. Cf. iv. 108. 17; v. 10. 37.

61. 12. και άφικόμενοι ές Βέροιαν κάκειθεν έπι Στρέψαν. All Mss. read έπιστρέψαντες, for which St., B., P., Sh., v. H. have with Cl. adopted the conjecture of Pluygers (Cobet, N. L. p. 382), έπλ Στρέψαν, which, as Sh. points out, was made independently by Donaldson. But even if we assume that this is the right reading, it is still hard to understand why the Athenian force, which found it necessary to leave Macedonia in order to hasten to Potidaea (ώς αὐτούς κατήπειγεν κτέ., 10) should go out of its way to make an excursion as far as Beroea in the interior of Macedonia, which they are at the same time said to leave (ἀπανίστανται ἐκ τῆς Μακεδονίας). This difficulty is so great that Grote, V. c. 47, p. 334, supposes there may have been another Beroea, of which we have no further knowledge, on the line of march from Pydna to Potidaea; and Cl. thinks that Bépotav may be a mistake of the copyist for Θέρμην. This whole question is discussed at great length by Müller-Strübing, Jahrbb. 127, p. 600. He shows that nothing is really known of the position of Strepsa; and that therefore the supposition of Cl., that it may have been a meeting point of the roads connecting Thrace and Macedonia which the Athenians thought it desirable to secure before proceeding to Potidaea, cannot be regarded as assigning a valid reason for the detour of the Athenians from their direct line of march. Müller-Strübing accepts Classen's conjecture, Oépuny, and thinks that he has discovered the name which should take the place of Στρέψαν in the list of towns which Hdt, vii. 123 gives as προσεχείς τη Παλλήνη, όμουρέουσαι τώ Θερμαίω κόλπω. This list contains the name Káµψa as lying north of Gigonus, and its inhabitants appear as Σκαψαΐοι in the Athenian tribute lists. In his view accordingly the Athenians left Pydna, marched by land through the territory of their allied city Methone to Therma, at the head of the gulf, which had been recently taken by their own forces (7); and then on their southward march towards Potidaea made an unsuccessful attempt to occupy Scapsa, which may have joined Potidaea in its defection; and so reached Gigonus easily on the third day. Müller-Strübing shows also that Bergk's conjecture, Bofav for Βέροιαν, which has been accepted by St. and v. H., is wholly inappropriate. if, as Bergk believes, the words of Plut. Per. 11, εls δε Θράκην χιλίους Βισάλταις συνοικήσοντας κληρούχους [έστειλεν], refer to the colony of Brea.

62. 3. πρὸς Ὁλύνθω. This reading of most Mss. has been rejected for πρὸς Ὁλύνθου, on the side of Olynthus, though supported by only one Ms., by Kr., Arn., P., B., St., v. H. Cl. argues that in any case Aristeus must have placed his force on the side of Olynthus, i.e. towards the north of Potidaea, and also that the words in 4, τὴν ἀγορὰν ἔξω τῆς πόλεως ἐπεποίηντο imply that it was not intended that the troops should get their supplies from Potidaea. But it is probable that no more is meant by this than that it was regarded as important that the men should not be compelled to go within the

walls for their daily supplies, and thus give opportunity for a sudden assault. Cf. vii. 37. § 2. Cl. thinks also that the doubt which Aristeus is said, c. 63. 2, to feel as to the question whether he should make his way to Olynthus or to Potidaea implies that he was near the former. The words προς 'Ολύνθω do not, he considers, involve such a close proximity as to prevent Aristeus from placing his main force on the actual isthmus, i.e. on the road to Potidaea, while the Chalcidian allies and the cavalry of Perdiccas were stationed at Olynthus itself, εν 'Ολύνθω μένειν, 12, which words imply that at least this part of the force had actually already proceeded so far. The use of mpo's with gen. in a local sense occurs, acc. to Cl., in Thuc. only in iii. 21. 3; iv. 31. 5; 100. 15; 130. 2; while mpo's with dat. is common in reference to military position, cf. c. 105. 19; 116. 7; ii. 79. 11; 94. 19; iv. 130. 24; v. 65. 25. These reasons hardly seem convincing; and there is more weight than Cl. is disposed to allow in the objection of St. Jahrbb. 1863, p. 410, that the words προς 'Ολύνθω έν τω ἰσθμω, 3 and 10, involve a contradiction in terms. If, says St., Potidaea was on the isthmus, Olynthus, which was 60 stades off, could not be so also. Cl., indeed, maintains that Potidaea and Olynthus being so near, the two expressions, προς 'Ολύνθου and προς 'Ολύνθω, might with equal propriety be used of a position έν τῷ ἰσθμῷ. But a glance at the map will not confirm this remark.

In his Studia Thucydidea, p. 12, v. H. after Cobet conjectures ἐστρατοπέ-δευντο for the impf. in conformity with ἐπεποίηντο and ήρηντο in 4, 5, for "loci sententia postulat 'incastris erant.'" But he has not introduced the change into his text.

- 62. 9. το μέν μεθ' έαυτοῦ στρατόπεδον ἔχοντι. Various emendations have been proposed. The simplest is Madvig's (Advv. I. p. 307), who rejects ἔχοντι. This makes το μέν . . . στρατόπεδον the subj. of ἐπιτηρεῖν, and puts it into proper contrast with Χαλκιδέας δὲ κτέ. But the gloss remains unexplained, and the use of ἐαυτοῦ for αὐτοῦ. Reifferscheid (Bresl. Univ.-Progr. 1876, p. 5) proposes: τῷ μέν μεθ' ἐαυτοῦ στρατόπεδον ἔχοντι ἐν τῷ lσθμῷ ἐπιτηρεῖν τοὺς ᾿Αθηναίους, to keep watch on the Athenians with his own part of the troops that were encamped on the isthmus. στρατόπεδον ἔχοντι then refers to ἐστρατοπεδεύοντο ἐν τῷ lσθμῷ in 3. Against this it may be urged that τῷ μεθ' ἐαυτοῦ is so briefly expressed as to seem strange, and that στρατόπεδον ἔχοντι is unusual.
- 63. 3. η ἐπὶ τῆς Ὀλύνθου η ἐς τὴν Ποτείδαιαν. v. H. brackets these words as an "inutile additamentum, in quo duplex η prodit falsarium." There does not seem to be any good warrant for this combination in prose. Kühn. 589, 12.
- 64. 1. τὸ ἐκ τοῦ ἰσθμοῦ [τεῖχος]. In bracketing τεῖχος in this place, Cl. has been followed by St. and v. H. His reasons are: (1) that, as in 2 the south side of Potidaea is denoted by τὸ ἐς τὴν Παλλήνην, so here we need simply τὸ ἐκ τοῦ ἰσθμοῦ; (2) that τεῖχος cannot mean the wall of the city itself; (3) that it would be very unusual to apply the words τὸ ἐκ τοῦ ἰσθμοῦ τεῖχος, which assume the existence of the wall, to the line of circumvallation

now to be constructed. Moreover we have in iii. 51.13 ἀπετείχιζε καὶ τὸ ἐκ τῆς ἡπείρου; and φρουρεῖν is found without any expressed obj. in c. 103. 15; ii. 80. 22; 83. 7; iii. 90. 11. Below, however, in 10, he finds the addition of τεῖχος unobjectionable.

- 67. 10. τῶν ξυμμάχων καὶ εἴ τίς τι ἄλλο. This is the reading of the best Mss. including the Vat. Bekk., with inferior Mss., inserts τε after ξυμμάχων. In this passage the Lacedaemonians complete what the Corinthians began (παρεκάλουν, 3; προσπαρακαλέσαντες, 9); and, as in c. 68. 10, by ξύμμαχοι are meant all the ἔνσπονδοι. τῶν ξυμμάχων depends on εἴ τις, and ἄλλο τι, though included under the general notion of σπονδάς λελυκέναι καὶ άδικεῖν, has reference to a different class of charges from those alleged by the Corinthians and the Aeginetans.
- 68. 8. ὡς ἔνεκα κτέ. Here some good Mss. have ἔνεκεν, which St. adopts. But since in every other passage, except in vi. 2. 34, where a special reason is assigned, Thuc. has ἔνεκα, it seems best to admit it here also, particularly since Thomas Magister, p. 151, 4, ed. Ritschl, says expressly Θουκυδίδης ἀξί ἕνεκα. The Inscriptions show much irregularity in the form of the word (Wecklein, Curae Epigraphicae, p. 36), but it is not necessary to assume the same for Thuc.
- 69. 11. οἱ γὰρ δρῶντες κτέ. Cl. holds to his interpretation, if the traditional text is kept. But, recognizing that his proposed pronominal use of the art. is extremely doubtful in Thuc., he suggests a slight change, and conjectures οἴ γε δρῶντες, to be taken in close connexion with ἀμυνούμεθα. The antec. of the rel. would thus be τούτους understood, obj. of ἀμυνούμεθα. He suspects, however, the genuineness of the whole sent., οἱ γὰρ δρῶντες . . . ἐπέρχονται, which may have been the marginal reflexion of some reader, and finds a reason for this in the fact that οὐ μέλλοντες applied to the Athenians hardly agrees with the mode of cautious procedure immediately alleged of them. If the words are omitted, καὶ ἐπιστάμεθα κτέ. would attach to ἀμυνούμεθα very fitly as proof of the urgent necessity of immediate defence. Rauchenstein (Philol. 1878, p. 62) proposes to read ἐκείνοι γάρ, referring to 4.
- 70. 7. ἀ ἄν γνῶσιν. The Mss. all have ő, and this is retained by all editors except Cl., who reads the pl. on the ground that there is no reason to be seen why the pl. should occur in 26 which is not equally valid here; and ἄ might easily have been changed to ὅ by a copyist who fancied that ἔργῳ was the antec. Conversely in c. 78. 8 Cl. reads ὁ χρῆν ὕστερον δρῶν, where Mss. and editors (except v. H.) read ἄ, believing that the plur. is due to a false relation to τῶν ἔργων before, whereby the proper usage of δρῶν (see on c. 5. 11) is violated, and the fact that the whole preceding clause is the antec. is lost sight of.
- 72. 14. εί τι μὴ ἀποκωλύη. This reading is exhibited by the Vat., and some other good Mss., while others vary between the indic. and opt. The indic. is read by Kr., Sh., v. H., St., B., and P., while Bekk. has the opt. Cl. considers that the use of εί with subjv., which occurs often in Hom. and several times in

the tragedians (Kühn. 575, note 1), is not to be denied to Thuc., particularly as the Mss. give εἰ ξυστώσιν αἱ πόλεις in vi. 21. 5, which is retained there by St. and B. and Bekk.; and he thinks that in this place the extreme vagueness in the condition which he conceives to be suggested by εἰ with the subjv. is highly appropriate. It seems, however, very questionable whether we should admit such an irregularity when the Mss. vary, whatever may be judged proper when their testimony is unanimous.

- 73. 13. εἰ καὶ δι ὅχλου μάλλον ἔσται ἀεὶ προβαλλόμενα. The Mss. all give προβαλλομένοιs. This is explained by Kr. as pass. agreeing with ὑμῖν understood: "an offence to you who are taunted with our boasts"; and he compares the use of ἐπιτιμῶμαι in Isocr. xii. 149, and of ἀπειλοῦμαι in Xen. Symp. 4. 31. St., Jahrbb. 1863, p. 411, Bonitz, and Herbst accept this interpretation. But Cl. objects that where προβάλλεσθαι is used pass. by Thuc. (v. 16. 19; vi. 92. 19), the thing and not the person is subj. P. explains as if it were simply act., agreeing with ἡμῖν understood, nobis semper proferentibus; and with this B. agrees. Cl. finds this use of mid. for act. so arbitrary that he introduces προβαλλόμενα, followed herein by v. H. But the Mss. reading may be defended if we interpret the mid. to mean thrusting forward as our defence against the imputation of arrogance, unwarranted usurpation, etc. This is suggested by Grossmann, Jahrbb. 121, p. 520, and seems to be the view of St. also, who renders, "'bringing forward,' perhaps with the accessory notion of 'enshielding ourselves under.'"
- 74. 5. ναθς μέν γε ές τὰς τετρακοσίας ολίγω ελάσσους τῶν δύο μοιρῶν. Hdt., viii, 48, 82, gives the total number of the Greek fleet as 380 exclusive of 5 penteconters; Aesch., Pers. 339, gives 310; Dem., xvIII. 238, gives 300, but, xiv. 29, acc. to the best Ms., he gives 200. The Athenian contingent, acc. to Hdt., was 180, or, with the 20 furnished to the Chalcidians (VIII. I), 200. Dem. states it in the former passage to have been 200, in the latter 100. In our passage, since the authority of Aesch., who himself took part in the battle, is paramount, St. and P. read τριακοσίας with inferior Mss.; v. H. and Cobet follow Dobree in bracketing ές τὰς τετρακοσίας; and Grote, V. c. 41, p. 459, assuming that Thuc, in mentioning 400 merely gives a round number for the precise one of Hdt., follows Göller and Didot in explaining τῶν δύο μοιρῶν as two out of four hundreds (τετρακοσίας = τέσσαρας έκατοντάδας). But no authority is cited to warrant such an interpretation. It is probable that the numbers are given in each case in reference to the account of Hdt., and that the orator allows himself a slight exaggeration of the contingent of the Athenians as well as of the number of the whole. τῶν before δύο is wanting in the best Mss., but seems indispensable to the expression of the definite fraction 3. Cf. c. 10. 9; 104. 9; ii. 10. 6.
- 80. 18. τούτου έλλείπομεν. τούτω, in this, is read against the Mss. by Kr., St., v. H., and Cobet, who refers to v. 97. 1, δικαιώματι έλλείπειν, and vi. 69. 7, προθυμία έλλιπεις ήσαν. The passages, however, referred to in the note, ii. 61. 20; Plat. Phaedr. 269 d, as well as others that might be cited, as Dem. xviii.

302 (Kühn. 421, 2), show sufficiently that ἐλλείπειν with gen. need not, as Kr. says, imply a total lack, and that therefore τούτου may very well be allowed to stand here.

84. 18. τὰς προσπιπτούσας τύχας οὐ λόγφ διαιρετάς. Herbst, Philol. 16, p. 323 ff., discusses this passage, 13-19, at great length. He makes the infs. έπεξιέναι and νομίζειν depend on ξυνετοί άγαν όντες, which words, co-ord, with παιδενόμενοι, he regards as forming the ground on which the Lacedaemonians are said to be ευβουλοι. In connexion with the words quoted above he explains: "we are wise enough to know that the decrees of fate do not admit of being divided by word and assigned to this person or that." To establish this meaning of the verbal he refers to ii. 78. 4; iii. 114. 2; iv. 11. 10; 69. 10; v. 75. 22; 114. 3; vii. 19. 6. The last of these is, κατά πόλεις διελόμενοι τὸ covoy, and all are of exactly similar meaning, and all mid., though he with an inaccuracy quite uncommon with him, refers to them as exhibiting the common meaning of States in Thuc. Reference, however, to ii. 75. 24; 76. 2; iv. 48. 10; 110. 18; 111. 8; v. 2. 14; 3. 9 (κατά το διηρημένον τοῦ παλαιοῦ Telyous) shows that the act. means separate, lay apart; and that the words in question must be understood with Forberg and Sintenis to mean, that the decrees of fate do not admit before their realization of being laid apart, opened out, defined, by word or argument. This accords also nearly with the explanation of Poppo, fortunae casus non explicari oratione distincte posse. Staipely occurs in a similar sense in Dem. xxIII. 44, xLV. 45, referred to by St. The connexion, moreover, which Herbst sees between εύβουλοι and ξυγετοί with the following infs. dependent on it is exceedingly objectionable. Since we must supply γιγνόμεθα with εὔβουλοι, the attrib. EUVETOL, implying a highly cultivated intelligence and insight (Introd. p. 33), would hardly be applied to persons who were in the process of becoming εύβουλοι. Since also ξυνετοί has its sphere defined by τὰ ἀχρεῖα, it is not natural to attach to it also the two following inf. clauses. On the other hand παιδευόμενοι, which expresses the natural way of attaining εὐβουλία, fitly controls all the following particulars, expressed with the variety Thuc. is so fond of, the two advs. αμαθέστερον and σωφρονέστερον, each of which has its own peculiar definition, and the two infs. emekieval and voullew. un is to be taken with inefician, as showing the negative effect of the Spartan maidela, and Ta ax pera Euverol ayav ovres falls naturally into its place as subord. to τας των πολεμίων . . . μεμφόμενοι.

84. 24. ἐν τοῖς ἀναγκαιστάτοις. Bonitz understands these words to mean the bare amount of training which is absolutely indispensable, opp. to τὰ ἀχρεῖα, which the Athenians took pains to acquire. Herbst, Philol. 16, p. 338, explains them of the Spartan mode of life, which contented itself with the barest necessaries; referring to i. 90. 21; v. 8. 10; vi. 37. 17; vii. 69. 21; 82. 10, to illustrate the use of ἀναγκαῖος to express what is absolutely indispensable. This no doubt is included in the meaning here; but it is probably right to understand the expression of all those points in the Spartan system

which had a tendency to reduce to submission the self-will of the individual citizen. Cf. Soph. Aj. 485, της άναγκαίας τύχης | οὐκ ἔστιν οὐδὲν μείζον άνθρώποις κακόν.

80-85. The speech of Archidamus. Junghahn in Jahrbb. 111, p. 668 ff. and 681 endeavors to show various infelicities and inconsistencies in this speech. He has been amply answered by Sörgel, Jahrbb. 117, p. 347-353. The whole speech is designed to give an emphatic warning against hurrying into war. A mere invasion and devastation of Attica would lead to no result, since the Athenians with their wealth, their mastery of the sea, and their foreign possessions could easily supply themselves from elsewhere with what they needed. If on the contrary the Lacedaemonians waited a few years and devoted themselves to the increase of their naval power and money (c. 82, 5; 83. 5), threats of an invasion would have much greater effect. This warning is founded in c. 81 on two reasons: (1) that the Athenians will readily find compensation for the devastation of Attica; (2) that the Lacedaemonians, if they begin the war, cannot with honour leave it off until they are successful; and they will probably leave it as a legacy to the next generation. Archidamus's advice, however, to delay a declaration of war is shown in c. 82 to rest on the hope that in this way war may be avoided altogether. When the Athenians see that their rivals are becoming more formidable they will be more likely to listen to reason; and the longer their country remains unravaged, the more valuable will it become as a hostage for the maintenance of peace. In c. 83, 84 it is shown that the course recommended is in full accordance with those principles which lie at the basis of Sparta's power and dignity. In these chapters the conservative character of a Spartan statesman is exhibited in as clear a manner as that of the Athenian democracy is portrayed in the three great speeches of Pericles.

Though the discreet moderation of Archidamus was overborne by the passion of his opponents, he showed the same Spartan self-control in himself taking the command of an enterprise which he disapproved. Yet in the address he makes to his subordinates, ii. II, while he encourages them to maintain their old reputation, he expresses again the same warning against over-hasty advance and insists on the absolute necessity of discipline and obedience to orders and of not undervaluing their antagonists.

89. 8. οἱ ἀπὸ Ἰωνίας . . . ξύμμαχοι ἤδη ἀφεστηκότες ἀπὸ βασιλέως ὑπομείναντες Σηστὸν ἐπολιόρκουν. v. Wilamowitz-Möllendorf, Hermes, 12, p. 338, finds it hard to understand how the Hellespontine and Ionic Greeks can be represented as members of the Hellenic league as early as the siege of Sestos, and regards it also as "a grammatical necessity" to bracket the word ξύμμαχοι. If it is the position of ἀφεστηκότες which is an offence, the examples cited on c. 11. 19 will show that Thuc. did not find it so. Even if ξύμμαχοι were removed, it must still be understood, since οἱ ἀπὸ Ἰωνίας καὶ Ἑλλησπόντου are plainly opp. to τοὺς ἀπὸ Πελοποννήσου ξυμμάχους of 7. Kirchhoff's distinction between allies actual and allies formal is quite satisfactory.

- 90. 20. έως αν τὸ τεῖχος ίκανὸν ἄρωσιν. The Mss. have αἴρωσιν, which Bekk, changed to the aor. In this he has been followed by all recent editors except Sh. who defends the pres. in a long note of which the following is the chief part. "The pres. after ews av in the sense of 'until' (not 'while') is not without examples, though I believe not in quite the same sense as the aor. It must first be noticed that whereas we have now a marked distinction between while and until, the Greeks and Latins had the same words for. μέχρι or μέχριπερ, dum, donec, the tenses following alone fixing the meaning of the particles. . . . While means time, and may mean during time or time finished. Until excludes during time. So Ews av, eot av, méxpi av, with an aor. conjunctive, could not mean while, yet with a pres. may mean until, i.e. not the concluded but the incipient act. . . . I quote Ar. Vesp. 1441, "Bout" Ews av Tiv δίκην ἄρχων καλή (till he is calling, begins to call). The metre eschews καλέση. This passage is noticed by Herm, on Eur. Med. p. 355, who quotes Xen. Cur. iii. 3. 18, και ούκ άναμένομεν έως αν ή ήμετέρα χώρα κακώται, translating, neque expectamus dum nostram regionem vastare incipiant. Add Xen. Cyr. v. 4. 38, έγω γαρ έπισχήσω έως αν φής καλώς έχειν (till you are ready to say).... The wall, till it is completed, still alpera (cf. c. 91. 4, Textζεται τε και ήδη ύψος λαμβάνει), "till we are raising our wall to the barest possible height to fight from." The pres. alpuot, then, would mean "until they find that they are getting the wall to the proper height," or fus av towork τὸ τείχος ίκανὸν αἰρόμεμον. See Gildersleeve on έως, Am. J. of Ph. IV. p. 417.
- 91. 7. ἀναγγελοῦσι. Most Mss. have ἀπαγγελοῦσι. But the rarer form of the text is here to be preferred. It has good Ms. warrant and is not likely to have been introduced by mistake. The meaning report back is very suitable here, as in iv. 122. 5.
- 91. 18. εἰ δέ τι βούλονται Λακεδαιμόνιοι ἢ οἱ ξύμμαχοι, προσβεύεσθαι παρὰ σφᾶς ὡς προδιαγιγνώσκοντας τὸ λοιπὸν [ἰέναι] τά τε σφίσιν αὐτοῖς ξύμφορα καὶ τὰ κοινά. Cl. has here adopted the reading of the Vat. Ms. ὡς προδιαγιγνώσκοντας, and has placed the comma before πρεσβεύεσθαι instead of after παρὰ σφᾶς, and has bracketed ἰέναι. In these changes he has been followed by St. and v. H. We see from ii. 12. 9, ἐκέλευον ἐκτὸς ὅρων εἶναι αὐθημερόν, τό τε λοιπὸν ἀναχωρήσαντας ἐπὶ τὰ σφέτερα αὐτῶν, ἤν τι βούλωνται, πρεσβεύεσθαι, that the simple εἴ τι βούλονται is more effective without an inf. Cf. v. 66. 15. As soon as the true relation of πρεσβεύεσθαι as the representative of the imv. was lost sight of, and it was made to depend on βούλονται, the insertion of such a verb as ἰέναι was unavoidable. Kr. brackets πρεσβεύεσθαι παρὰ σφᾶς.
- 91. 26. καὶ ίδία τοῖς πολίταις καὶ ἐς τοὺς πάντας ξυμμάχους. Steup (Rhein. Mus. 1872, p. 179 f.) rejects the relation of ἰδία and ἐς τοὺς πάντας ξυμμάχους here affirmed, and makes ἰδία τοῖς πολίταις and ἐς τοὺς πάντας ξυμμάχους the parallel elements that limit ἀφελιμώτερον. ἐς τοὺς ξυμμάχους thus becomes equiv. to τοῖς ξυμμάχους, a usage without parallel. ἐς τοὺς ξυμμάχους in the

necessary sense of as regarded the allies calls for a parallel element referring to the Athenians, and this is found in ιδία. This interpretation accords well with the following words, οὐ γὰρ . . . βουλεύεσθαι. The restored walls of Athens would not only effect her own security against foreign aggression, but would also assure her greater respect among the allies. For the views of a state whose position was not independently secure could never be of equal weight or worth. The emphasis attaching to ἰδία, in consequence of its position, renders a following τε unnecessary, and no reasonable objection can be made to the repetition of the idea of ἄμεινον εἶναι in ἀφελιμώτερον ἔσεσθαι, which was intentional.

- 94. 7. ἐν τῆδε τῆ ἡγεμονία. As one Ms. omits the δέ after ἤδη in c. 95. 1, Kr. has followed the suggestion of Stephanus and Duker in connecting these words with c. 95. This Dobree also approves. But Cl. and St. remark that the asyndeton would be very singular; and B. points to c. 128. 17, Βυζάντιον γὰρ ἐλὼν τῆ προτέρα παρουσία, as indicating that in this passage ἐξεπολιόρκησαν should not be separated from ἐν τῆδε τῆ ἡγεμονία.
- 95. 16. τῶν μὲν ἰδία πρός τινα ἀδικημάτων ηὐθύνθη. Cl. understands τινα as neut. pl. = certain matters, but is inclined to prefer τινας, which v. H. has adopted after Cobet, = certain individuals. B. thinks that the sing. τινα may be taken in the same sense, and that this change to the pl. is not necessary. For this, see on c. 69. 17 and cf. ii. 37. 2, παράδειγμα δὲ μᾶλλον αὐτοὶ ὄντες τινὶ ἡ μιμούμενοι ἐτέρους. Ar. Ran. 628, ἀγορεύω τινὶ | ἐμὲ μὴ βασανίζειν ἀθάνατον ὄντ. Hdt. v. 49. 46, τῶν πέρι καί τινα ἐνάγει προθυμίη μαχόμενον ἀποθνήσκειν.
- 96. § 2. In Hermes, 11, p. 1-38, Kirchhoff has shown that, so far as can be gathered from the existing Tribute-lists, the annual contribution of the Athenian allies to the treasury of the Delian league cannot have amounted to 460 talents at any time before the battle of Eurymedon, B.C. 466. It is plain, however, that c. 96 is so directly connected with the following chapters that any unprejudiced reader must conclude that the cópos of 460 talents is here represented as being paid before the events recorded in c. 98-117, beginning with the capture of Eion, B.C. 476. The same view must have been taken by those writers who attribute to Aristides the assessment of the quota to be paid by each state, which was recognized by all as just, and which amounted to 460 talents, Diod. xi. 47. 1 (where πεντακοσίων is an evident mistake for τετρακοσίων); Plut. Arist. 24. 4; Nepos, Arist. 3. 1, whose common source was probably Ephorus. Kirchhoff is of the opinion that Ephorus's mistake was caused by this passage of Thuc.; and he can see no other way of defending Thuc. from the charge of carelessness in his narrative or of writing without full information than the assumption that the episode in c. 97-117 was an addition made by Thuc. after the end of the war, and inserted by him where it is as an extension of his original plan. But this assumption cannot be accepted by those who with Cl. believe that the first book in its traditional form was composed with the whole course of the war in view. And a late insertion of the Pentecontaetia is the less credible from the fact that it con-

tains the account of the άληθεστάτη πρόφασις άφανεστάτη δὲ λόγφ which was announced in c. 23. 23, after the exhibition of the ἐς τὸ φανερὸν λεγόμεναι αἰτίαι (c. 24–87), and in effect repeated in c. 88, ἐψηφίσαντο οἱ Λακεδαιμόνιοι ... πολεμητέα εἶναι οὐ τοσοῦτον ... ὄσον φοβούμενοι τοὺς ᾿Αθηναίους μὴ ἐπὶ μεῖζον δυνηθῶσιν, ὁρῶντες αὐτοῦς τὰ πολλὰ τῆς Ἑλλάδος ὑποχείρια ἤδη ὄντα. Nor is it to be believed that, had the writer decided to make such an addition to his original plan, he would not have taken pains to bring it into harmony with the adjacent parts of his work.

But this whole section bears marks of being an interpolation. It consists of a series of notices which are indeed of importance for readers at a period remote from the events, but which Thuc. would hardly have written for the information of his contemporaries. An explanation of the word copes, with the use of which every Athenian must have been familiar from the Tributelists, and of the office of the 'Ελληνοταμίαι, which was maintained to the end of the war (Böckh, Pub. Econ. p. 241), could not have occurred to Thuc. as matters to be inserted in his history. The mention also of Delos as the place where the meetings of the league were held and the treasures kept, would surely not have been made by Thuc. without notice of the subsequent transference of both to Athens. ()f this same character is the statement of the amount of the πρώτος φόρος ταχθείς. It seems probable, therefore, that the whole of this section is the work of some reader whose information, if not wholly erroneous, was at least imperfect and inaccurate. If it is left out of the text, c. 97. 1, ήγούμενοι δέ κτέ., is seen to be in excellent connexion with c. 96. § 1, which sums up the occasion of the beginning of the Attic hegemony, with the purpose and general organization of the league, and is naturally succeeded by a comprehensive glance at the momentous results of the assumption of the command by the Athenians.

The brevity with which the historian expresses himself would have given an attentive reader sufficient occasion for adding explanatory comment. He may have added the statements about the Hellenotamiae and φόρος in explanation of the words ἔταξαν . . . καὶ τῶς ναῦς; those about the ταμιεῖον and ξύνοδοι at Delos to ἀπὸ κοινῶν ξυνόδων βουλευόντων. According to this view, the statement that the πρῶτος φόρος ταχθεῖς was 460 talents is an error of the same sort as is found in Diodorus and the other writers who depended upon Ephorus. How the common error arose is a matter that still needs explanation.

98. 1. In assigning the dates to the events in the πεντηκονταετία, Cl. followed the authority of Kr., who in his Historisch-philologische Studien, I. 1837, examined the chronology with great care. Kr.'s system, however, did not, as Cl. admits, remain unassailed. Not only was the chronology of the period subjected to an elaborate investigation independently by W. Pierson, Philol. 28, p. 40–69 and 193–220; but Kr.'s own results were minutely examined by A. Schäfer, in his Disputatio de rerum post bellum Persicum usque ad tricennale foedus in Graecia gestarum temporibus, 1865. This treatise of Schäfer's was in

its turn assailed by Kr. in the second part of his Kritische Analecten, 1867. Cl. confesses that the tone and temper of this last paper leave very much to be desired; but "as an editor of Thucydides" he finds himself compelled to give his adhesion to Kr.'s views. In particular he accepts the inference drawn by Kr. from c. 97. 12, where it is said that Hellanicus Braxéws te kal toîs x povois oùk ακοιβώς ἐπεμνήσθη the affairs of this period, viz., that we may assume from this that Thuc, would not allow himself to be open to the same charge, and that he did not, therefore, in any case, set down a single statement out of its exact chronological place. It is on the basis of this assumption that Kr. in c. 103. 1 changed δεκάτφ of all Mss. into τετάρτφ, supposing that the numerical sign for $4 (\delta')$ was mistaken by the copyist for $\delta = \delta \epsilon \kappa \alpha$. Unless such a change is made in this passage, it will have to be admitted that Thuc. recorded the end of the third Messenian war, though later in time, in advance of several events which are recorded later, though they happened earlier. In Jahrbb. 87, p. 406, St. expressed his approval of Kr.'s conjecture; but in his own edition of 1873 he retains the Ms. reading. See also Curtius, Hist. of Gr. II. p. 443, 661. In c. 109, 4 the mission of Megabazus to Sparta is assumed by Kr. himself to have occurred a year earlier than the events recorded before it; but in this case he excuses the violation of exact order (ibid. p. 202) on the ground that, since the mission was a failure, it was for Thuc. no "Begebenheit."

Another point referred to by Schäfer, *ibid.* p. 19, is that in c. 89. 12 the capture of Sestos in the spring of B.C. 478 is spoken of; but in 14 ff. we have the account of what took place at Athens immediately after the battle of Plataea. This objection Kr. meets by saying (Kr. An. p. 6) that this chapter forms no part of the ἐκβολὴ τοῦ λόγου (c. 97. 8), and does not, therefore, come under the strict rules that Kr. supposes Thuc. to have imposed upon himself in regard to its chronology.

In truth, however, the most that can be inferred from Thuc.'s rebuke of Hellanicus is that he pledges himself to accuracy in his chronology. But it is surely no imputation on an historian's claim to be chronologically accurate, if, after narrating certain facts about a war, when he sees that he will have no more to say about it, and therefore wishes to get it out of his way, he concludes his narrative by saying, as Thuc. does in this case according to the Mss. reading, 'this war came to an end in its tenth year,' if it did, as a matter of fact, last for ten years; and for this we have also the testimony of Diod., xi. 64. 4, who says also in c. 84. 8 that the fall of Ithome took place κατά τὸν αὐτὸν χρόνον with the expedition of Tolmides, recorded by Thuc. in i. 108. § 5, and dated by Kr. in 456.

A more extended consideration of this interesting and important question is not here possible. See further Am. Jour. of Philol. VII. p.

For the sake of comparison, the dates of the most important events from the end of the Persian invasion to the Thirty Years' Truce are added in the following table as given respectively by Classen (Cl.), — who follows Krüger, - Pierson (P.), Schäfer (S.), Curtius (C.), - in the fourth German edition of his History, - and in this edition (M.).

	Cl.	P.	S.	C.	M.
Building of City Walls (c. 90. § 3-93. § 1)	.478	479-8	478	478	479-8
Capture of Sestos (c. 89. § 2)	.478	478	478	478	478
Fortification of the Peiraeus (c. 93. § 3-7)	.477	478-7	477	478	478
Athenian Hegemony (c. 95. § 1, 2, 4; 96. § 1).	.476	476	476	476	476
Capture of Eïon (c. 98. § 1)	.475	475	469	470	476
Siege of Naxos (c. 98. § 4)	473.9	465	466	467	466
Siege of Naxos (c. 98. § 4) Flight of Themistocles to Asia (c. 137. § 2)	. 110-2	300	400	401	200
Battle at the Eurymedon (c. 100. § 1)		465	465	465	466
Revolt of Thasos (c. 100. § 2)	.467	464	465	464	465
Beginning of Third Messenian War (c. 101.					
§ 2)	.466	463	464	464	464
Reduction of Thasos (c. 101. § 3)	.464	462	462	462	463
Athenians at Lacedaemon (c. 102. § 1-3)	.463	461	461	461	461
Fall of Ithome (c. 103. § 1-3)	.462	454	455	456	455
Revolt of Inaros (c. 104. § 1, 2)	.460	464	460	460	460
Athenian attempts on Halieis, etc. (c. 105.					
§ 1-6)	.460	460	460	458	460
Battles of Tanagra and Oenophyta (c. 108.					
§ 1–3)	.458	459	457 - 6	457-6	457
Reduction of Aegina (c. 108. § 4)	.457	459	456	456	456
Defeat of Athenians in Egypt (c. 109. § 1-4)	.455	458	454	456	454
Athenian Expedition to Thessaly (c. 111. § 1)	.454	457	454	454	454
March against Sicyon and Oeniadae (c. 111.					
§ 2, 3)	.454	456	454	454	454
Five Years' Truce (c. 112. § 1)	.451	453	451	451	451
Cimon dies at Cyprus (c. 112. § 2, 3)	.449	449	449	449	449
Sacred War in Phocis (c. 112. § 5)	.448	448	448	448	448
Battle of Coronea (c. 113. § 2)	.446	447	447-6	447	446
Revolt of Euboea and Megara (c. 114. § 1).	.446	446	446	446	445
Thirty Years' Truce (c. 115. § 1)	.445	445	446	445	445

100. 16. ὑπὸ τῶν Θρακῶν ξυμπάντων. The account of Diod. (xi. 70), who must have had the present passage before him, reads: μέχρι μέν τινος ἐκράτουν τῶν Θρακῶν · ὕστερον δὲ αὐτῶν ἀναβάντων εἰς Θράκην, συνέβη πάντας τοὺς εἰσβαλόντας εἰς τὴν χώραν τῶν Θρακῶν ὑπὸ τῶν Ἡδωνῶν καλουμένων διαφθαρῆναι. This supports P.'s proposal to read ξύμπαντες instead of ξυμπάντων, adopted also by B. and v. H., and evidently the reading of Valla's text. But the accounts of Diod. and Thuc. do not tally in other respects. Diod.'s definite statement ὑπὸ τῶν Ἡδωνῶν καλουμένων is clearly an addition. ξύμπαντες, moreover, would be superfluous. It seems better, therefore, to retain ξυμπάντων, in close connexion with the following rel. sent., οἷς πολέμιον

...κτιζόμενον, in the appropriate sense: "after the Athenians had wrested from the Edonians the coast-district about the later Amphipolis, their further progress into the interior (beyond the Edonian territory) was opposed by all the Thracian tribes together to whom the occupation of the coast by the Athenians was dangerous." Not all the widely separated Thracian tribes, of course, can be meant; but it is natural to suppose that all those that were similarly imperilled joined the Edonians, who were the first to be attacked. Cf. also iv. 77. § 2.

112. 6. 'Αμυρταίου μεταπέμποντος. Herbst (Geg. Cobet, p. 37 ff.) makes the distinction that the act. μεταπέμπεν always means "summon, cause to come," without fetching the person or object oneself; the mid., "fetch oneself," or "have fetched." But (1) the distinction is destroyed by giving to the mid. the force "have (cause to be) fetched," in which the idea "fetch oneself" disappears. (2) In the majority of cases it cannot be determined whether after the summons the fetching actually takes place or not. How can we distinguish, for instance, between μεταπεμψαμένου βασιλέως in viii. 37. 18, and 'Αμυρταίου μεταπέμψαντος here? (3) It is impossible to see how the form of the mid., which expresses only in a more definite way the idea of employment for the purposes of the subject, can intimate a further activity on the part of the subject. Kr., further, rightly observes that only Thuc. and Aristophanes use the act., and that, therefore, a real distinction of meaning, the necessity for which would have continued, probably did not exist.

112. 12. και αὶ ἐξ Αιγύπτου νῆες πάλιν [αὶ] ἐλθοῦσαι μετ' αὐτῶν. P., Kr., and B., keeping the vulgate, all agree in understanding ἀπεχώρησαν with πάλιν, and are obliged, therefore, to make αἱ ἐλθοῦσαι μετ' αὐτῶν refer to the common voyage from Athens. Haase (Lucubr. p. 55, 56) objects to this explanation, and proposes αἱ πάλιν ἐλθοῦσαι. But then αἱ πάλιν ἐλθοῦσαι simply repeats the idea of αἱ ἐξ Αιγύπτου. It is certainly natural to refer πάλιν to the return from Egypt, and μετ' αὐτῶν to the common voyage home. Why should the common outward voyage be mentioned a second time? Thuc. doubtless wrote αἱ ἐξ Αιγύπτου νῆες πάλιν ἐλθοῦσαι, acc. to his practice, explained at c. 11. 19, of placing the attrib. partic. after the noun when an adv. modifier precedes. The position of μετ' αὐτῶν connects it with ἀπεχώρησαν. πάλιν ἐλθεῖν occurs also in ii. 73. 8; iii. 23. 8; v. 66. 4.

Herbst (Philol. 1866, p. 619 ff.) agrees substantially with the interpretation of P., Kr., and B. St. (Jahrbb. 1868, p. 179) omits the second at and construes at έξ Αιγύπτου πάλιν έλθοῦσαι, urging that this is the most natural interpretation.

113. 6. και ἀνδραποδίσαντες: these words, inserted in some Mss., are probably introduced by a mistaken copying of c. 98. § 1, 2. The Athenians might resort to this severe measure in distant parts, as Eion and Scyros (c. 98; v. 3; 32) on the Thracian coast, or Sicily (vi. 62), or under the influence of party passions in Lesbos (iii. 36) or Melos (v. 116); but we can hardly imagine its occurring in the heart of Greece. Besides, the words φυλακήν

καταστήσαντες imply the continued existence of the place with its old inhabitants. See, however, Ullrich, Kr. Beitr. III. p. 9.

- 114. This chap. gives a striking example of the way in which Thuc. narrates a series of occurrences which start from different points but come into relation with one another. He does not exhibit this relation by means of a periodic structure of the sent., but simply narrates the facts in the order of their occurrence, sometimes expressly marking this. Here the description of each of the two series of events, those threatening Athens, and her counterpreparations, is pushed forward independently, so that the accounts cross one another. It is better, therefore, to insert a comma in place of the period after Μεγαρῆς in 8, by which ἐκόμιζε is almost parenthetically subordinated to ἀπέστησαν: "the revolt of the Megarians occurred after the calling out of the allies, but Pericles immediately (ὡς ἡγγέλθη αὐτῷ) sent back the troops from Euboea." μετὰ τοῦτο then refers only to the revolt of Megara. The bald way in which the irruption and the retreat of the Lacedaemonians is narrated seems to hint that the withdrawal was occasioned by other means than force of arms.
- 114. 15. ὁμολογία κατεστήσαντο. An instructive example of the Athenian mode of dealing with the subjugated districts in Euboea, here briefly mentioned, is preserved in an inscription found on the 19th of June, 1876, on the southern declivity of the Acropolis. This contains, in the form of a decree of the popular assembly at Athens, the terms made with the Chalcidians after the subjugation of Euboea. It was published first by Kumanudes, in 'Αθηναΐον, 1876, p. 76, then by Egger in the Journal des Savants, 1876, p. 448 ff., and by U. Köhler in the Mittheilungen d. deutschen archaeol. Instituts in Athen, 1876, p. 184 ff. See also Hicks, Inscr. No. 28. The inscription refers without doubt to the occurrences of the year 445 в.с. here related. Köhler has fully discussed its individual provisions, and recognizes in these one more proof that the policy of Athens during the administration of Pericles was a moderate one, and that it aimed to bring her rule over merely nominal allies within just and legal forms (p. 197).
- 120. 27. ὁμοία τῆ πίστει. So with Reiske, instead of όμοῖα τῆ πίστει. For (1) the explanatory expansion of the thought that immediately follows, άλλὰ μετ' ἀσφαλείας . . . ἐλλείπομεν, marks the difference between plan and execution in precisely the same manner as ὁμοία τῆ πίστει, μετ' ἀσφαλείας and μετὰ δέους indicating the two stages of 'confidence.' Cf. the similar thought in c. 140. 3, οὐ τῆ αὐτῆ ὀργῆ κτέ. (2) τῆ πίστει standing alone would be brought into mistaken contrast with ἔργφ (see note). (3) Without the pred. ὁμοία, there would be no reason for the art, with πίστει.
- 124. 3. είπερ . . είναι. St. (Jahrbb. 1863, p. 462 f.) agrees with the view expressed in the notes, and defends it (ibid. 1868, p. 179) against P. But he correctly observes that the order of words in the explanatory sent. is unusual, and proposes to read, είπερ βεβαιότατον τὸ ταὐτά ξυμφέροντα είναι και πόλεσι και ιδιώταις. If a change must be made, we should perhaps write είπερ βεβαιό-

τατον και πόλεσι και διώταις το ταὐτα ξυμφέροντα είναι. St. notes that Thuc. frequently makes a comparison between political and personal relations by means of the phrase και πόλεις και ιδιώται, as in c. 82. 24; 144. 20; iii. 10. 3; 82. 15.

- 126. 19. ἐν ἡ πανδημεὶ . . . ἐπιχώρια. St. (Jahrbb. 1863, p. 407) shared Cl.'s and Kr.'s doubts as to the genuineness of the vulgate here, and thought that the passage should be omitted. But in his edition of 1873 he has kept it, and has adopted, on C. F. Hermann's conjecture (Philol. 1847, p. 3), πολλά for πολλοί, and on the basis of the notice in Poll. i. 26, Θουκυδίδης δ' αὐτὰ (τὰ ἀρώματα) εἰρηκεν ἀγνὰ θύματα πρὸς τὰ αἰμάσσοντα καὶ σφαττόμενα, has inserted ἀγνά before θύματα. Cl., with A. Mommsen and Schoemann (Griech. Alt. II. p. 481), is still doubtful, and calls attention to the fact that C. F. Hermann (l.c.) would prefer πλήν to πολλά.
- 132. 18. τοῦ μέντοι Παυσανίου ἀδίκημα καὶ τότ ἐδόκει είναι. The reading of the Mss., καὶ τοῦτ ἐδόκει είναι, would necessarily point to a second subj. in contrast to τοῦτο. But καὶ ἐπειδη ἐν τοῦτφ καθειστήκει shows that the point of contrast is one of time, the subj. of παρόμοιον πραχθήναι ἐφαίνετο being the same as that of ἐδόκει, viz. his arrogant inscribing of his own name on the tripod. καὶ τότ ἐδόκει puts the thought in its proper light: "the act was considered even at that time an offence on the part of Pausanias (although the corp us delicti was removed); and now when he stood in this position (had come under such strong suspicion of treasonable intentions), it became still more evident that it had been done quite in the spirit of his present plans." (The same conjecture was made by Struve, in Seebode's Krit. Bibl. 2, 9, 772. B.'s suggestion that καὶ τοῦτο, in the sense of this also, points to ἐπυνθάνετο δὲ καί in 21, is not convincing.) On ἐδόκει and ἐφαίνετο, as marking the successive steps in the judgment against Pausanias, see St., Jahrbb. 1868, p. 771.
- 136. 13. και γάρ αν ύπ' ἐκείνου πολλώ ασθενεστέρου ἐν τώ παρόντι κώσκα πάσχειν. Kr. and B. consider the position of ἐκείνου in the sense of ή ἐκείνος before ἀσθενεστέρου so inadmissible that they propose ἀσθενέστερος (against all the Mss.). But Cl. argues (1) that the comparison of the power of the exiled and defenceless Themistocles with that of the king Admetus is inappropriate; and (2) that kal, which is evidently placed first with especial emphasis, would be meaningless with ἀσθενέστερος, since nothing would be added in the thought, "for he, (as) a far weaker man, would suffer evil from him." In the traditional text kal yap av, he says, gives such emphasis to excivor that neither its const. nor meaning can be in doubt; and the order of words is not more striking in this instance than generally in the case of gens. placed before the governing word. Cf. c. 32. 8; 84. 13; 139. 2. Indeed the position of the gen. of the pron. before the comp. seems to be a favourite one in expressions like πείθου τοις σού σοφωτέροις, είναι παρά τώ αύτου βελτίονι, as also in the phrases οὐδενὸς ἐλάττων, κρείσσων, etc. Kr. Spr. 47, 27, 3 and 7. See Preibisch, De comp. usu Thucyd. p. 21, and App. on viii. 94. 13.

- 138. 15. εἰκαστής καὶ τὰ μὲν κτέ. Kr., following Valla, proposes to strike out καί and the colon, and connect all that follows closely with the preceding. But what follows is essentially different. Themistocles has just been praised for the clearness of his judgment regarding matters present and future; now the historian dwells upon his practical efficiency in dealing with things near or remote. It is as easy to understand ἢν with γνώμων and εἰκαστής as with οἶός τε, which must be done in any case, and γνώμων and εἰκαστής would seem strange in pred. relation to the following sent. The preceding partics., προμαθών and ἐπιμαθών, moreover, make an earlier conclusion of the period desirable. The comma after ἀπήλλακτο (not the colon) brings out more clearly the relation between the three objects of his activity, α μετὰ χεῖρας ἔχοι, ὧν ἄπειρος εἴη, and τὸ ἄμεινον . . . ἀφανεῖ.
- 143. 15. ἡν τ' ἐπὶ τὴν χώραν ἡμῶν κτέ. Kr. explains τε as the connective, as in similar cases which he has cited in his Dion. Hist. p. 268. But in that case a new element would appear, and the ἄλλα μεγάλα just mentioned would remain without explanation. The clause ἡν τ' ἐπὶ τὴν κτέ. contains simply the statement of the most important advantage possessed by the Athenians over the Peloponnesians, their superiority at sea and their consequent independence of the vicissitudes to which their land possessions are exposed. We must assume, then, either that a second member with καί was originally intended, but never expressed (as explained in the notes), or must omit τ'.

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[The references to the Introduction are by pages; to the Greek text, by chapters and thirds of chapters; to the notes and Appendix, by chapter and line of text annotated: e.g., p. 15, 13 a, and 16. 2 refer respectively to the Introduction, fifteenth page; to the Greek text at the first third of the thirteenth chapter; and to the note on the second line of the sixteenth chapter.

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